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THE PRESBYTERIAN
CHURCH IN CANADA

Go Ye into all the World and Preach
the Gospel to Every Creature.

THE MARITIME PRESBYTERIAN.

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HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

WE PREACH CHRIST AND HIM CRUCIFIED.

JULY, 1890.

Literary Notices.

SCRIBNER'S MAGAZINE for June opens with "The Emin Pasha Relief Expedition," by Henry M. Stanley, with illustrations from photographs and sketches made by the expedition. The latter gives a thrilling account of their hard experiences when about perishing from hunger in one of the African forests.—Then follow—"The City Home" with drawings, by Russell Sturgis;—"Barbizon and Jean Francois Millet", concluded from the May number;—"The Rights of the Citizen III. As a user of public conveyances," to be followed by a paper on the Rights of the Citizen "To His Own Reputation," and "To his own Property";—"Amateur Track and Field Athletics";—"Rosemond";—"In the Valley" Chapters xxxii-xxxiv;—"The Point of View", containing "The Travel Habit"; "The Sign of Antipathies"; "Testament for a Defective Sense"; "Genius and Ethics". Price 25 cts. \$3 per year, Charles Scribner's Sons, New York.

The State Church in Germany lacks push and consecration. It is not keeping pace with the population. The infusion of new life and enthusiasm and of a more aggressive and vigorous piety would rebound greatly to its advantage as a Christian force. According to the statistics published at the beginning of the year as to the ecclesiastical condition of Prussia and the Rhine Provinces for 1885, it appears that there were in the district 28,000,000 people, for whose accommodation there were built during the year fifty-one new churches, seventeen of them being restorations." No earnest effort seems to have been put forth for their multiplication according to the increasing demands of population. Take Berlin, for instance. Here there is a seating capacity for not more than two per cent. of the inhabitants, yet new churches are organized at the miserably slow rate of only one in ten years, though the city yearly increases in population with marked rapidity. It must be said, however, that while there is this lack of church enterprise and extension, the ordinances are showing a better observance, both baptisms and confirmations being greater than in the previous year. In 1887, 5,743,771 took communion, while in 1888 the number was 5,683,771, being an increase of 33,000. This great Protestant church has not yet realized its full power. It suffers too much from formalism, Rationalism and State influence. It has many noble workers in it and faithful adherents, but it needs another Luther to wake up its dormant powers and cause it to rise to the measure of its obligations and opportunity.

HOW TO IMPROVE THE MINISTER.

If your minister is not up to the mark in your estimation, try the experiment of showing him how much you love him, and how little you exact of him. Give him the help of a hearty and full co-operation. This is the kind of tonic which is required to put renewed vigor into his sermons and labors, and he will revive under it amazingly. It may be a new experience for him, and prove to be an unexpected uplift at a crisis in his ministry, as well as the cordial specially suited to his tired soul. Many pastors are dispirited through criticism, or want of appreciation, or lack of sympathetic co-operation, and hence generous, loving recognition and assistance are the very thing to lift them up and to bring them and the people God's favor. Less of fault-finding and more of encouragement; less talk about the necessity of another pastor and more talking up of the faithful one already in the harness; less of detraction and more of praise; less of hindrance and more of help will transform many a pulpit into an agency of increasingly converting and edifying power, and remove from many a church, burdens which discouraged and inactive members think impossible to remove except through a pastoral dissolution.—*Phil. Pres.*

"We all fret and worry, not so much over great misfortunes of life, as over our small cares and vexation. No one is exempt from petty trials, annoyances and perplexities. It requires nobility of mind and grace of heart to overcome them, or to bear them with resignation and fortitude. There must be a dwelling in the purer and higher realms of noble thought, generous feeling and worthy action. Some persons think that we should take them one by one and master them by force of will and victory over self; but, perhaps, the wiser course is to fill the mind with higher considerations and keep the soul bent upon worthier matters and the heart absorbed in loftier objects. Thus they will lose their importance and significance and be crowded out by the things which daily assume larger proportions. As a rule, our little worries appear greatest when we have not much on hand, or when we are seeking our own ease and comfort. Hence, if our vision grows less selfish and the range of view more and more comprises the pursuits that are grand and ennobling, such as human elevation, church progress, Christian character, holy living, and God's glory, the pettinesses of life will retire into their own insignificant quarters and will be endured with calmness, patience and courage."

THE MARITIME PRESBYTERIAN

Vol. X.

JULY, 1890.

No. 7

Mr. and Mrs. Grant will be heartily welcomed home. For twenty years they have labored in Trinidad and their labor has not been in vain. The farewell meeting at their departure was a splendid tribute to the success of their work. Through their patient and self-denying labors the moral wilderness indeed rejoices and blossoms as the garden of the Lord.

The Scott Act has in Fredericton proved sufficient to close the rum shops. Why should this not be the case in every town where the act is in force. The temperance people of Fredericton are to be congratulated on their success, but the part of others should be not merely to congratulate, but to *go and do likewise*. The example of Fredericton should be a stimulus to temperance people in the Maritime Provinces to go forward and enforce such laws as we have. This will prepare the way for better laws and be a means of educating a public opinion, that, recognizing more and more the evil of the liquor traffic, will rest satisfied with nothing short of *prohibition*.

In this issue is given the statistical report of the Agent of the Church for the year ending May 1st, 1890. Its figures, though not figures of speech are figures that speak, and speak forcibly too, telling of the work done during the year; telling of the interest taken by the various congregations of the church in the extension and establishment of the Redeemer's kingdom at home and abroad.

With regard to these tables there are two things to be attended to.

First, that there be no blanks. This is a matter that rests largely with the ministers, and together with them, the sessions. If

the minister asks for it, he will get something, more or less, for every scheme of the church. There will be first of all, if he does his duty, his own contribution, and he will always find some who will respond to every appeal for such purposes. All may not give to all, but something will be obtained for all the schemes. It may be laid down as a proposition that cannot be contradicted, that where there are blanks in the statistical tables a responsibility rests with the minister. It is a matter about which no minister need have any hesitancy in speaking. It is not as if he were asking favour for himself. It is but enforcing commands of scripture such as:—"We then that are strong ought to bear the infirmities of the weak;" "Go preach the gospel to every creature;" "Give and it shall be given unto you;" and other similar commands, and himself leading the way. Be it remembered, however, that this in no way relieves elders and members of their responsibility.

A second thing that should be aimed at is not only to fill each blank, but to fill it with as large a sum as possible. The responsibility for this rests primarily upon the ministers in setting forth the needs and claims of each scheme of the church, and secondly with the people in seeing that each one does his duty as God hath prospered him.

A congregation, made up of individuals who would not buy a horse at sight, without some knowledge of his record, capacity, and character, will call a strange minister, of whom they know nothing, sometimes at sight, from hearing a sermon or two, with little inquiry into his record, and not seldom they have full leisure to reflect on the un-wisdom of such a course.

THE GENERAL ASSEMBLY AT OTTAWA.

So soon again! How closely the years tread in each other's steps! Soon will follow the General Assembly that shall never be closed, where all questions of doctrine will be forever settled, and where there will be no debates on questions of practice, no calling to order of members who are exceeding their rights, no counting of votes, for all will be unanimous on the one great theme. But the best preparation for a higher future is a right use of the present so we must return to the subject before us.

• THE JOURNEY.

Going to the Assembly is a more speedy and easy matter than it was a year or two since. Twenty four hours easily takes me from *Truro* to *Montreal*. Then the taking of meals is more comfortable. It used to be a stoppage of fifteen or twenty minutes for refreshments morning, noon, and evening, with a hurried bolting of a heavy meal. Now a little table is placed between the seats in the car, meals are given on board at a reasonable rate, and one can eat leisurely while rushing along at a rate of forty miles an hour.

Leaving *New Glasgow* one afternoon, and *Truro* a little later, half past eleven at night finds us in *St. John*. Earliest dawn shows us the *St. Croix* river which we cross into *Maine*. All the forenoon we run by the new Short Line of the C. P. R. through wild and beautiful scenery of mountain, forest and stream. About noon we pass through the *Lake Megantic* region made famous by the name of *Donald Morrison*. And at four o'clock in the afternoon we roll across the mighty *St. Lawrence* on a new steel bridge some miles above *Montreal*. Up the beautiful *Ottawa* river and valley in the gathering shadows of evening and a little after nine o'clock we reach the *Capital* where hospital hearts and homes gave a warm welcome to the Commissioners to the General Assembly.

OPENING OF ASSEMBLY

At half past seven on a hot Wednesday evening June 11th. *Bunk St. Church* was well filled to listen to the opening sermon by *Principal Grant*, the retiring Moderator. The text was in *Heb. xii. 28-29*, and the theme was "A Kingdom that cannot be moved." The Kingdom is "righteousness and peace, and joy in the Holy Ghost." The preacher showed the character of that Kingdom and its effects in the life of the individual, the Church, the State, and the world. The sermon was long and strong and worthy of the occasion.

Next came the roll of Assembly. The calling of four hundred and fifty names of ministers and elders is a somewhat lengthy matter, and to some a very tedious one, but it is not without interest. Members find out who are there of old friends or well known names. It is, in a way, an introduction of each to all, and a common form of salutation on succeeding days as friend greets friend is "I heard you answer to your name on the night of the opening." Some of the members tried to carry a motion dispensing with the reading of the roll and having members report their attendance privately to the Clerk, but it was voted down by a large majority.

CHOOSING A MODERATOR.

Choosing a new Moderator is always an item of interest. Two names were proposed, *Rev. Dr. Laing* of *Dundas*, and *Rev. T. Sedgewick*, of *Tatamagouche*. *Mr. Sedgewick*, thanking those who had proposed him asked that his name be withdrawn, and *Dr. Laing* was chosen by acclamation. The hours of meeting were then fixed, extending from half past nine in the morning until ten at night with intervals for dinner and tea. While provision was thus made for the regular meetings of Assembly we may here state that in addition to this, much of the real work was done in Committees whose meetings were in the early morning, or late at night, or sandwiched between the meetings of Assembly, and sometimes during its sittings. Having thus made all necessary preparation for its regular work the first session was brought to a close and a general handshaking

onused as friend greeted friend, and acquaintanceships were renewed and new ones formed.

In mentioning a few of the more important items of interest which came before the Assembly we shall not take up the sessions in their order but notice some of the subjects, one of the most important of these was

HOME MISSIONS.

Some idea of the extent of this work in the West may be gathered from the following facts. Last year there were received for this work \$51,877 of which \$3419 was sent from the East. The number of Home Missionaries employed by this committee during the present summer is 237 of whom 78 are ministers and licentiates and 159 are student Catechists. In all there are 403 stations occupied, extending all the way from Quebec to British Columbia.

In the East the whole number of laborers employed as catechists, ordained missionaries or probationers and having more or less connection with the Home Mission work of the Church is 49 catechists and 43 ministers, 92 in all, as compared with 78 last year and 67 the year before last, while the amount raised in Eastern Section of the Church for Home Mission Work was \$7,897.30 in addition to \$3419.04 given Dr. Robertson for Home Mission work in the North West, or \$11316.34 in all, as against \$6679.92 for the same work two years ago. Thus is our Church awaking more and more to her duty of aiding the outlying and thinly peopled settlements of our country in the work of maintaining gospel ordinances among themselves and laying the foundations of future congregations which in their turn shall aid others. More important than questions of national or party policy, important as these may be, is the work of thus bringing our country under the influence of the Gospel.

AUGMENTATION

is an advanced department of Home Mission work. It takes weak congregations which the Home Mission Committee has fostered and aids them in supporting ordinances until they become strong enough to be self-supporting. In the West 137 congregations last

year received aid to the amount of \$26,087.75. Year by year these are becoming self-sustaining and passing off the list. A standing testimony to the good work done by this Fund.

In the East there were last year 47 congregations receiving aid from this Fund to the amount of \$8800. Two congregations that had been receiving aid have become self-supporting, viz., Parrsboro and Loch Lomond. The state of this Fund in the Eastern section is better than in the West, as in the latter a reduction had to be made in the amounts granted to congregations, while in the former the grants were paid in full, viz., \$750 and a manse. Congregations in the East have for the most part responded liberally to the call of this Fund, only 7 congregations declining to contribute, while in the West 163 congregations gave nothing to its support. Those who have charge of it, however, look hopefully to the future assured that the merits of the scheme will more and more commend to the sympathy of the church at large.

FOREIGN MISSIONS.

There are many points of interest marking the work of this year. Among these may be noted: 1. The opening of monthly steam communication between New Hebrides and Australia, which will greatly aid in the development of the Islands. 2. Withdrawal from Demarara, the Missionary Society there undertaking to carry on the work by themselves. 3. The appointment of a fourth missionary to Trinidad. 4. The continued success of the work in Formosa. 5. The organization of the Presbytery of Honan. 6. The success of Mr. Wilkie's scheme in raising more than \$10,000 for his college work at Indore. 7. Inquiry into the numbers and condition of the pagan Indians of British Columbia. 8. Proposed mission to the Jews in Palestine. With some of these matters our readers are already familiar.

The progress of our Foreign Mission work during the past few years may be seen from the following facts. The first year after the Union, 1876, the whole church only raised \$25,273 for Foreign Missions. During the year just closed the receipts of the F. M.

Fund from all sources was \$25,598 in the Eastern Section alone, while the whole receipts from all sources were over \$91,000 nearly four times as much as at the Union. In 1880 ten years ago the total receipts East and West for Foreign Missions were \$35,710. During the year just closed, Women's Societies alone raised \$35,000 while, as stated above, the whole receipts were over \$91,000.

COLLEGES.

These have all proved their right to live by living and prospering. There is now no talk of beheading any of them. Our college in Halifax which for some time trembled for its life, as proposal after proposal was made for closing it, and sending our students elsewhere, shows by its report a very prosperous year, and a steadily increasing attendance. Congregational collections have been about \$200 more than last year and the receipts for the year have exceeded the expenditure by \$315, but a larger balance is needed as there is a floating debt which has accumulated in past years of \$7,394, which it is hoped will be gradually paid off by the increasing contributions of the Church together with the reduced amount that will be paid to Dalhousie College in consequence of the death of Dr. Lyall.

One great element in the prosperity that may attend our work in the future will be a faithful and prayerful support of our own Theological Hall and the training at home of our own young men for the ministry.

SABBATH SERVICES.

The Assembly's Sabbath Services were conducted in the morning by Rev. T. Sedgewick, of Tatamagouche; in the evening by Rev. Dr. Thompson, of Sarnia. We had the pleasure of hearing the morning sermon, a thoughtful, excellent one, of barely thirty minutes, on John XVII: 15, "I pray not that thou shouldst take them out of the world but that thou shouldst keep them from the evil." In the evening we went to hear Rev. D. J. Macdonnell, of Toronto, in St. Andrew's Church. Intense, nervous, plain, practical, was the discourse which lasted well on to an hour. In the afternoon the Assembly held a special communion ser-

vice of about an hour's length at which the Lord's Supper was observed, the exercises being almost wholly of a devotional character. The pulpits of the various Presbyterian, Methodist, Baptist, and Congregational Churches were supplied for the day by Commissioners to Assembly.

FRATERNAL VISITS.

The Methodist Conference held its meeting this year at Ottawa, and was closing its sittings as the Assembly met. Four delegates came to convey the greetings of the Conference to the Assembly. Their addresses were terse and interesting, and were warmly received by the Assembly. While organic unity, all churches united as one, may be far off, may indeed never be accomplished in this world, this fraternal intercourse will do much to bring about that which the Scripture enjoins, the unity of the Spirit in the bond of peace, all working as brethren for one common end, even though it be under different names.

FRENCH EVANGELIZATION.

On Monday evening this ever living question was taken up, more pressing in its importance than ever before on account of the increasing boldness of Romish aggression. During the year the 36 schools have been carried on with 1,020 pupils, 16 colporteurs have been employed and 38 missionaries supply 92 stations. The total receipts for the year have been over \$53,000. Father Chiniquy who usually addresses the Assembly on this subject, was present, looking as young and fresh as in past years but there was not time to hear him.

AGED AND INFIRM MINISTER'S FUND.

This Fund is partly made up of annual rates paid by the ministers and by donations and contributions from individuals and congregations. Its aim is to provide some support for those who have given their lives to the service of the Church when unable to work either through sickness or old age. The largest amount given from it to any one man is in the East \$200, in the West \$220.

In the East the total receipts for the year have been \$3069, expenditure \$3,548 leaving an adverse balance in the work of the year of

\$479. True, the Fund is not in debt, for there was a balance on hand at the beginning of the year of \$335, but this has been reduced to \$356 and unless there is an advance during this coming year the balance will be on the wrong side.

In the West they are trying to secure a permanent endowment of \$200,000. Sir Donald Smith has promised \$20,000 of this if the \$200,000 is secured within two years.

TEMPERANCE.

The discussion of this report and the passing of its recommendations is usually one of the most breezy scenes in the Assembly. The vast majority, realizing that they have in the liquor traffic with its accompanying evils one of the greatest hindrances to the progress of the Gospel, denounce it in all its forms, in strong terms and look earnestly and hopefully for its complete prohibition. A minority is quite willing to brand the low bar-room and saloon traffic, but believe there are occasions when liquor may be rightly used as a beverage. As one of them put it, "sweet water as well as bitter comes from this fountain," the liquor traffic, and they proposed resolutions of a much milder tone. The Assembly, however, was in no mood to abate one jot of their condemnation of the traffic as a whole, and by a large majority of four to one passed a strong deliverance which it is to be hoped each one will seek loyally to carry out during the year.

SABBATH OBSERVANCE.

The report on this subject was filled with useful information. Petitions to governments, conferences, deputations, enforcement of the law, press, and pulpit have all been employed and with a goodly measure of success in checking Sabbath desecration. If the bill which has been introduced into Parliament, becomes law, it will greatly simplify the work of bringing pressure to bear upon the great railway corporations. The Dominion Sabbath Alliance is working in line with the American Alliance which is working in the same direction and which hopes to have a somewhat similar law within two or three years.

MISSION TO THE JEWS IN PALESTINE.

Sometime since a sum of money, now amounting to about \$7000 came to our Church for the purpose of opening a mission to the Jews in Palestine. In addition to this, several hundred dollars are sent in yearly for the Mission. This money annually given, has at times been sent to other churches that have missions among the Jews, but many in the Church think that we should have a Jewish mission of our own. After a full discussion it was decided to defer the matter for another year and direct the Foreign Mission Committee to make as full inquiry as possible and report to next Assembly.

A FOREIGN MISSION SECRETARY.

In view of the great and rapidly increasing F. M. work of the Western Division the Committee agreed to ask the Assembly to appoint a Secretary whose whole time shall be given to the Home department of the Foreign Mission Work. It was finally agreed to continue the present arrangement for the current year, and to appoint one next year. The name of Dr. Morton, of Trinidad, was the only one suggested for that position. The appointment was intended originally for the Western Division only, but it is remitted to the Synod to consider what relationship he shall bear to the Eastern Division and whether the whole shall be brought under one management. In the East with Mr. Morrison as Secretary everything works so harmoniously, that apart altogether from the added cost, many of our people will be very unwilling to make any change or to transfer the centre of our F. M. operation, with which we have been so long associated from the Maritime Provinces to Ontario.

THE DECEASED WIFE'S SISTER AGAIN.

Nearly everyone thought that this question was finally settled a year ago, and it would probably have lain as settled had it not been for a certain minister, Mr. Charbonelle, a Frenchman, who is married to his deceased wife's sister and made application to be received into the ministry of our Church. This was at once opposed by several on the ground that the decision of last

year, only gave liberty of opinion on the matter to Sessions, to discipline, or otherwise as they might see fit, but not liberty of action to individuals who might wish so to marry.

Strange as such a position may seem, a number supported it. And it was felt that the better way was to settle the question beyond all doubt. Accordingly after considerable discussion a resolution was prepared in the following terms. "That the discipline of the Church shall not be exercised in the case of marriage with a deceased wife's sister, aunt, or niece, and that this resolution be sent down to Presbyteries for their decision. If the presbyteries decide in favor of it, the matter will be buried at next Assembly, it is to be hoped never to be resurrected again.

A PAPER FOR CHILDREN.

Some five years since the Sabbath School Committee in their report to Assembly, recommended the publication of a *Children's Record*. The Assembly decided not to do so but to leave the matter of providing papers for the young to private enterprise. Shortly afterwards the *Children's Record* was started by the Editor of the *Maritime*. It met with a very kindly reception, and notwithstanding the many illustrated children's papers with which it had to compete, it gradually worked its way until it has reached a circulation of over 11,000, and, besides paying for itself has been able thus far to send several hundred dollars to the Foreign Mission Fund. The circulation is pretty evenly distributed over the whole church, being about 3,250 in the East, and about 8,000 in the West.

The matter of publishing a children's paper by the Church was again brought before Assembly at its meeting last year. It was remitted to a Committee and considered this year. The publisher of the *Children's Record* was conferred with, and offered, if the Assembly wished to publish such a paper, to transfer it to the Church. The offer was accepted, and the Committee on the *Presbyterian Record* was directed to take over the *Children's Record* at the beginning of the year, and to take steps for its publication on and after that date.

SABBATH SCHOOLS.

As nearly as can be ascertained there are about 1720 Sabbath Schools, with nearly 15,500 officers and teachers, and about 140,000 children under instruction. Only one-third of the schools are reported as contributing to any of the Schemes of the Church. The whole amount thus given being \$27,663, viz., to Colleges \$582, to Home Missions and Augmentations \$5,320, to Foreign Missions \$8,942, and to the remaining schemes \$1,773.

The amount expended upon Sabbath Schools is reported at \$33,927. Of this the congregation paid \$12,225 or 36 per cent. It is very desirable that the congregations should bear the whole burden of maintaining the Sabbath Schools, and that the schools should be trained to give to the Schemes of the Church.

A new departure has been taken during the past year or two in what is known as the Scheme for Higher Religious Instruction. Under this scheme some 600 underwent the prescribed examination, of whom about one-half obtained diplomas.

EQUAL RIGHTS.

The Committee reported that its members have done much to foster a healthy public sentiment regarding this subject. The following recommendations were adopted by the Assembly as objects which should be furthered by all legitimate means. (1) The complete separation of Church and State. Each to be independent in its own sphere, a free church in a free State. The mutual rights of each to be respected, but neither to invade the prerogative of the other. (2) The abolition of all grants from the public exchequer for ecclesiastical or sectarian purposes. (3) The abolition of compulsory tithes and other ecclesiastical dues.

HOME AGAIN.

With the details and organization of its work along the different lines the Assembly was busily occupied during the eight days of its sitting, transacting a large amount of business. And then came the dispersion, far and wide, to Atlantic coast in the far East, and to the Pacific in the far West, each one to take up and carry on in his own sphere of labor the work of another year.

New Hebrides.

LETTER FROM MRS. ANNAND.

SANTO, New Hebrides, March 26, '90.
My Dear Mrs. Burns.—You kind and interesting letter reached us on the 17th of this month. The receiving of letters so quickly after they have been dispatched is a new experience to us. The steamer was three days late owing to a hurricane which prevailed over most of the group, though not here in force.

The hurricane passed through the group on the 6th of this month. It did no damage here, but was heavy on Malekula. There was a very sad shipwreck there. The *Eliza Mary* was wrecked on the reef between Mr. Morton's and Mr. Gillan's stations. Of those on board 52 are missing, five of whom were white men, the rest natives, some were drowned and others killed by the natives. Had they obeyed orders and stayed on the ship all might have been saved. One Tanna man succeeded in reaching Mr. Morton's, but was wounded on the head and chin, and he reported that he had killed two Malekula men in self-defence. The steamer had the captain of the *Eliza Mary* on board, also the mate, government agent, and some of the crew and natives. The captain, whose name is Campbell, is a native of Belfast, Prince Edward Island. There was a small vessel lost at Sansoon Bay, Malekula, and one native drowned. Four others were heard of being drowned off a cutter in the group. The heavy sea did some damage to Mr. Morton's station. Their house is too near the sea.

We were expecting at least two new missionaries down this year, but by last mail we got the news from Scotland that Mr. Shanks, who is a nephew of Mr. Watt, lost his young wife. They were married on a Thursday evening, and that night fortnight they laid her in her coffin, once more wearing her bridal veil and orange blossoms. Their passage was taken and their goods all ready for shipping. They went visiting, but she was taken ill on the second day, and on the seventh day returned to her widowed mother; and after a week of terrible suffering from pleurisy died. She is said to have been a very fine young woman and fitted in every way for the mission field, and was looking forward to her work and the meeting with some she knew in the mission with joy. Are not the Lord's ways very hard for us to understand at times? Her poor young husband does not know what to do. If he could come to the mission unmarried he would do so at once, but that cannot be.

If it be the Lord's will we expect Mr. A. H. Macdonald and his bride down in May

or June.

I am thankful to say that we are both well and busy. Mr. McKenzie sent us another teacher and his wife by the last trip of the *Truganin*, so that now we have two teachers and their wives. The one who has been with us seven months addressed the people briefly for the first time in the Tongoan language last Sabbath and did fairly well. He will be a help to Mr. Annand now in carrying on the work in the regions beyond.

We have only two of the Santo lads with us now. We had to send the little boy away some time ago, he was so very disobedient and sulky that we could do nothing with him. He had a very bad leg which required dressing twice a day to which poor Ute was much opposed, and we could not have him about unless it was dressed, it being so offensive. Mr. Annand worked with it for over three months, and it was nearly well when he left. Bani also left last week. He is the lad who was turned from the village for breaking taboo ten months ago. We feel sorry that he has left the premises, he was doing so well and always so bright and cheerful. The reason he has left is that there are so many heathen dances going on once a week at one of mainland villages near by, and the temptation to attend them is too great for him. He went off once to one of them unknown to us, and stayed away all the next day. Mr. Annand told him that he did not wish him to attend heathen dances and feasts, so he said he would not go again, however, when the next came he could not resist, so off he went, and two days after came back and asked for his wages as he wished to return to the village. Poor lad. I do not think that he feels quite happy. He promised to attend school as usual, but has been away two or three days this week. So it is with our work here hopeful at one time then cast down.

How little we can do unless it pleases the Lord to open the hearts of these poor people. They are so deeply wedded to their heathen worship. Do not cease to pray for us dear friends.

ALICE M. ANNAND.

Trinidad.

For the *Maritime*.

LETTER FROM REV. W. MACRAE.

PRINCETOWN, May 14, 1890.

Dear Mr. Scott:—Some time ago I saw by the *Witness* that the ladies had resolved to write regularly to each of the Foreign Missionaries and teachers.

We thank the ladies for this token of thoughtfulness and kindness, and assure them that the letters will be very much appreciated. They will also, I am quite sure, prove helpful and profitable.

This resolution is evidently a step in the right direction, and we trust it may prove to be an additional link in the chain that binds together so closely the Home and Foreign fields.

If, however, a similar arrangement were made respecting prayer, viz., that each missionary and teacher should be assigned to one particular society for whom special prayer should be offered regularly, it would form an excellent concomitant to the letters.

We are quite well aware that much fervent prayer is offered by the Home Church on behalf of the Foreign Field, in answer to which her missionaries are sustained and encouraged. But the longer we live the more we feel the need of prayer and particularly the need of asking with importunity for *definite blessings*. There are certain definite things which missionaries specially require, and I would put first that which Stephen possessed of whom it is said he was "full of faith and the Holy Ghost."

We may work diligently and teach and preach faithfully, but without that power little permanent good will be accomplished. On the other hand, who can estimate the good that one emptied of self and filled with faith and the Holy Ghost may be instrumental in doing? It is also exceedingly important that one should have a passionate love for the lost and erring, otherwise the work will drag heavily. The work is essentially that of drawing and not driving. No one was ever yet driven to the Saviour, but "all men" shall yet be drawn to Him. The little boy who gave as the reason why he went so far and so regularly to a certain Sabbath School, "Because they love a fellow over there," touched upon the secret of success in missionary work. A mere sense of duty is a poor incentive to work, but when love constrains, the work is pleasant and a drawing power is felt.

It should also be remembered that missionaries have not the ecclesiastical support and the bracing atmosphere of "kindred minds" to sustain them that workers in the Home Field enjoy; and in order to bear up under the many difficulties and trials that meet us every day one needs outside help as much as Moses did to hold up his arms after they became heavy.

We do not wish to present a gloomy aspect of our case, for in the midst of discouragements we have much to be thankful for. Last Sabbath a high caste Brahmin who has a large number of chelas or disciples was

baptized, having been led to the knowledge of the truth through the instrumentality of one of our native agents, and he is now rejoicing in the hope that all his disciples shall shortly follow him into the fold.

But we do want our needs to be definitely known, and although many may think this but pious words, we would like to hear them carried to the Throne of Grace as the woman carried the empty vessels *one by one*, and He who is able to do more than we can ask or think shall fill or supply all our needs according to His riches in glory in answer to prayer.

Two more of our laborers go home this summer for a much needed and much deserved rest and change. We bespeak for Mr. and Mrs. Grant a warm welcome, and we trust that at the end of their furlough, which we hope will be pleasant and enjoyable, they may return not only with a new missionary, but renewed themselves in body and mind.

They expect to leave here about the end of the month. All the members of our staff are well.

Yours truly,
W. D. MACRAE.

LETTER FROM MRS. MORTON.

TRINAPUNA, TRINIDAD, B. W. I.,
May 16, 1890.

For the Maritime Presbyterian

We spent an afternoon lately at Red Hill. In this modest hamlet we have long had a school supported by the W. F. M. S. Western section. We left home at one o'clock; looked in at Miss Blackadder by the way and also at Arouca school. May is a favorite month for weddings; the schools are always smaller than usual; those children who are not getting married themselves are helping to marry the rest. Drums are beating far into the night; boys are hiding from relentless parents who nevertheless succeed in dragging them out of their hiding places to act the enforced role of bridegroom. Girls who never had any attentions before, become the centres of idle groups to whom the festivities of a marriage are a welcome break in the idle monotony of their lives. Leaving Arouca we find a gradual change in the atmosphere, owing to the increasing elevation of the country. We cross a very tiny river by a rather majestic bridge. But it must be remembered that in the months of our heavy rains the streams become rivers, and the rivers swollen torrents carrying everything before them. Near the bridge we come upon a lovely spot called the Garden Estate; There is no smoke appearing above the tall

chimney of the boiling house ; this dry season has been wet enough to interfere seriously with the manufacture of sugar. In the park-like grounds of Garden Estate some gentlemen of the district frequently assemble to amuse themselves with pigeon shooting. Unhappily for the gentle birds they are good marksmen. The obsequious criticism of the East Indian servant would by no means apply to their performance "The Judge Sahib shot beautifully, but God very merciful to the birds."

There are lovely spreading trees on Garden Estate, the sweet pods of which are much relished by the cattle who can enjoy their kindly shade. Passing on we have canes to the right of us, canes to the left of us for about half a mile, and now we are at Red Hill. We stop at the little thatched school house ; at once there is a stir among the juvenile part of the population. The school is held in the afternoon and it is just about the hour ; we tell the master to call the children in, and to expect us shortly. We then continue our drive till we reach the next village and stop at the Government school, where a monitor is paid to gather in East Indian children to be taught with the Creoles ; only three present. Alas ! for the compulsory clause which we hoped for in the new school law and now know that we have hoped in vain. We ask two of the colored pupils to try and coax the East Indians in. It is a daily work and therefore requires to be done by some one on the ground. We hint at a reward, their eyes sparkle and they look ready to begin the chase ; we promise to call back soon and see how they are succeeding and then turn our faces toward Red Hill.

The number of children in this school is small but a good work is being done. Small and dirty though they be, you would be surprised at the freedom with which they read their own language ; the most advanced are making dreadful efforts in English. After hearing them read, a hand-bell is rung for service ; I disappear among the cottages to invite the women in and remain to teach those who cannot be persuaded. I reach a house where live two small girls whose father died while we were in Canada ; Heaven though he was I take pleasure in remembering that one day that I went to the house to call the girls to school : he was sitting at the door with a very small child in his arms ; he held up the little one and said : "This one is too small to go but he knows *yisū masth mera uran bach aiya*"—Jesus Christ has saved my soul—This being the first line of a native christian hymn that the school children had learned. May we

hope that the father may have learned it too from the lips of his infant child ?

The little girls I referred to have been taken from school by their acting step father—a Brahman who has always sullenly opposed us. I stepped in to see if I could persuade him to send them. He said, "If you teach a boy, you will get some good of it, but a girl is not yours, she is some other man's ; why should you trouble with her ?" I shewed him that this was wrong and selfish. He said "Girls are to cook, wash, keep the house," and he added slowly and evidently as a concession to me "sometimes to worship God." I said, "They cannot love and serve God rightly unless they are taught." "Oh, well, if every body were to serve God, how would hell be full ?" This he hurled at me in such a manner that plainly said "what do you think of your hell now ?" I said, "God does not want hell to be full ; the governor must have gails but he does not want them full." I then tried to explain to him how justice and mercy met together in God's plan for saving us. He listened rather sullenly and was, I think glad when I left, but I felt glad too that I had been permitted to tell him the way of life tho' he did not want to hear it.

I was just about returning to the school-house when I was told that Chando had left her husband, and was at her mother's house. This is one of the christian girls of whom I wrote as having been given to heathen men. I went straight to her mother's house and found Chando alone. She said her husband had made her work very hard and that though she might have borne that, she could not stand it when he cursed her mother ;—(ala King Saul—"Thou daughter of a slave, etc.) So they quarrelled and separated ; she was sorry, she said, that she had not minded us ; that those people had made her fool herself. This is too commonly the result of their early marriages. Another of the girls about whom I wrote is unhappy. Her brother came one day to tell us that she would not stay with her husband ; he added : "she fights with my wife, and says she will either take poison or hire a room and live by herself." Fancy ! A girl of eleven, or at most twelve years old. The third girl J. . . . came one day and said the man who had control of her—I cannot call him her husband—had driven her away, that her father was not at home and might she stay with me ? I told her she might stay with my girls in "The Home," but her father and mother came and took her away ; the hope of their gains would be gone if she were allowed to remain a child. Frequently the parents keep their hold on the girl and take

her away for a time as a means of extracting more money from the son-in-law. A few weeks ago a poor little girl of about nine years old was deliberately shot through the heart by her would be husband; he said he had paid two hundred dollars to get her, and since she would not live with him no one else should have her. Don't think that facts such as I have stated above are uncommon; wife-murderers are hung every year and husbands and wives separate every day. A woman came into our church the other day who had been baptised by the Roman Catholics. I had not seen her for a long time, so I made a point of enquiring where she was living etc. She told me she had left her husband because he had taken another wife; then in the calmest possible way advised "you know it would not be pleasant for two of us in one house." "And where are you now?" Unhesitatingly she mentioned the name of her newly adopted husband. "And where is your boy?" (quite cheerfully), with his father.

But enough; or you will be thinking Trinidad the hell the East Indians sometimes call it.

S. E. MORTON

LETTER FROM MISS BLACKADDAR.

TACARIGUA, Trinidad, May 8, 1890.

Dear Mr. Scott, — The evening your letter arrived I was feeling blue inside and looking purple outside. I had fever, was rolled in a blanket, thermometer 80, a Hindoo sitting on the mat puzzling over an example of complex fractions that sadly perplexed him, one girl down with fever, and another giving the alarming news that she had "lost her knee."

Judge then how glad I was to see an American mail come in. O, for a breath of air from old Nova Scotia. There is rapture in the very thought. As years pass I seem to love my own dear land more than I ever did before.

The rainy season has set in earlier than usual. Much sickness has been the result. Measles, colds, and fever have been about but no serious disease has appeared. It is very hard to keep anything from being spoiled by the dampness, boots, books all go. The sum is at last coming out so that we will feel less mouldy than usual.

We had a good examination. Out of 107,97 passed. A new school law has just been published. I do not know how it will affect us. The government has made many rules but has not devised a plan for getting the children out. All that is left to the teachers and it breaks down the strength and wears out the spirits.

The Orange Grove school has been turned in with us, and every morning some one has to go and call them, then if we let them out breakfast they run away. Two large girls who could read a little in the second books have been removed as they were considered too large. They were only ten years old.

One morning I went for two boys aged five and seven. After all other excuses had been made the eldest said he must smoke, and I had to stand till the little scamp had taken the smoke. When it was done the boy was brought to school.

The lies and mischief these children are able to make is wonderful. I do not write these things to discourage but to let you know how really hard the conditions of school teaching are here. Let no one think it play or imagine it always easy and pleasant work, but it is the Master's work.

A row is now in progress in the street, dreadful cursing and horrid language. It has been going on for two hours. Rum sold openly and many drunk already. Could some of our good hope Christians see our streets sometimes they would not want to see them again.

I have been out and warned them that I would report to police. They all said, "Madam, we do not curse you or any of your people." But they are going away now.

I wish you could see our band of teachers and catechists, such very respectable young men. They enjoy Mr. Morton's lectures so much and study very hard. One came in and remarked, "well I used to wonder how a man could study the Bible all his life and then not know all, now I see how wonderful it is and how much there is in the book I will never be surprised that way again."

Two of our young men are looking forward to the ministry while others will remain catechists and teachers.

Mrs. Morton has quite a number of big girls, whom she is training for future usefulness. I hope to see more done for girls and woman, as they seem the hardest to get, and most hopeless to touch. An English lady who has charge of an Orphanage near me, came in the other evening, and remarked, "Oh, how can you get girls to learn anything, they are so dull, lazy, and stupid? The boys will and do learn, but I find the girls careless." This lady has them of all ages, and has them all the time, while we can only get very young and small children, who are taken away and married as soon as possible. I am almost tempted sometimes not to trouble with those small ones, as I know we cannot hope to make any thing of

them. But that would be wrong, we should "sow beside all waters."

The Mortons are at the islands. Mr. Morton looks better now than I have seen him for years. Miss Archibald and Miss Graham have been very well since they came, and like their work.

I have many letters from the States and Canada, but not many from Nova Scotia.

Please remember me to all the friends.

Yours sincerely,

A. L. M. BLACKADAR.

LETTER FROM MISS ARCHIBALD.

PRINCETOWN, May 26th, '90.

Dear Mr. Scott,—I have been intending to write to you for some time, and as this is a public holiday and I am not teaching I will do so to-day. The children here appreciate holidays fully as much as the children, at home. And this is not strange for the school hours are from eight to half-past two or three, the hottest hours of the day. You will not be surprised that the children weary of lessons and study and are glad of a holiday occasionally.

My school keeps up very well. I had more enrolled and a somewhat larger average during the month of April than any preceding month. The enrollment was over 180 and the average 118, you see how much the average is below the enrollment. Some of the children, especially from the estates do not come as regularly as we would like to see them.

On April 14th we have our yearly government examination. Over 100 children were presented for examination and 64 passed successfully. Our examination day proved very wet, the whole morning, rain fell in torrents, and a number of the children were unable to be present who would have passed their standards.

One of my school boys was married a few days ago. He was absent from school a day or two, and on enquiring for him I found that he and his little sister were to be married in a few days, and, of course, he could not come to school till that interesting and important event was over. A few days afterwards the ceremony took place. Shortly after I called to see them. The boy was home but when he saw me coming he ran and hid, his mother called, but he would not come. She said he was ashamed to see me, but the next day his young wife would go back to her father's house and the sister was coming home again each to live with their parents until they were grown up, and he would come back to school. He did come back to school and has attended both school and Sabbath school regularly ever since.

This month my school has been somewhat small on account of the measles. Almost every child, especially among the younger ones, has had them, some quite badly, others only absent from school a few days. Every day when I enquire for absentees, I receive the same answer, so and so is sick, "too much fever." The fever increases and in a few days I am informed it is another victim to the measles. Among others Little Johnnie Macrae has been ill with them, but he has quite recovered his usual health.

Our Sabbath School in Iere Village is slowly increasing in numbers. Mr. Soodeen is our faithful assistant there. Yesterday I had ten in my class. Those are the only ones who understand English well enough to be taught in our language. Most of the class with one or two exceptions are the children of heathen parents. Some of them say they wish to be Christians themselves, but their parents are against them. Others are careless and indifferent and have to be constantly looked after or they will not attend regularly.

Yesterday in our lesson we were speaking about the different religions, the Hindoo, the Mohammedan and the Christian religion. One little boy told me he was a Christian in Coolie. I encouraged them to tell me about their religion and they became quite interested. They said they had no Jesus in their religion. I asked them if they liked a religion better that left Jesus out, and did not believe in Him, they said they did not. I told them I would not like a religion that left out and knew nothing about the sweet story of Jesus and his death on the cross for us.

At last one boy said, our own people tell us one thing and the Christians another. We do not know what we ought to believe. I told them to come to school and church every day and listen to our religion and read their Bibles and when they were older they could decide for themselves.

Some of them are afraid to come to Sabbath School or church for fear they will turn Christians. They seem to think if they come to church there is some power which will make them Christians against their will. I told them that was not the case that they would not become Christians unless it was their own desire, and they came to Christ and asked Him to forgive them and make them followers of Him.

Truly all we can say or teach will result in no good so far as the precious soul is concerned unless the Spirit carry home the truths to the heart, and this is our earnest prayer for all who listen to the story of Jesus and His love.

This class of which I have spoken was formerly taught by Miss Semple, and the

knowledge of Bible stories both in the Old Testament and the New shows what faithful work has been done among them in the past, for many of them can read but little. Here as well as in the Princetown school, I see daily results of the good work and faithfulness of Miss Semple, while engaged in her work here.

I can scarcely realize that it is six months since I left home. I have enjoyed excellent health and suffered very little from the heat.

Am very sorry for our sakes that Mr. Grant's family are going home, but glad for them because they need the change and a much deserved rest.

Yours sincerely,
ADELLA J. ARCHIBALD.

FAREWELL TO REV. K. J. GRANT.

An event of deepest interest, not only to those more immediately concerned, but to all friends of the Mission, as showing the progress that has been made, took place just before Mr. Grant left Trinidad. We cannot do better than copy the statement given in the *San Fernando Gazette* of May 31.—Ed.

"On Wednesday evening last, the new and handsome dwelling of Mr. T. Sirju, in Prince of Wales street was the scene of a very pleasant gathering. The place was very tastefully decorated and illuminated, and at 7.30 it was filled to overflowing with guests, the occasion being the presentation of an address to the Revd. K. J. Grant, by the members of the Canadian Presbyterian Church in this district. Mr. Grant, who has for the last twenty years laboured for the advancement of the Indian Population in our midst, having arranged to take a well-deserved furlough, the members of his flock determined to show their appreciation of his invaluable services by presenting him with an address and a purse of 25 sovereigns. Refreshments of the kind in keeping with the profession of tea totallers were plentifully provided. Mr. Jacob W. Corsbie presided, and during intervals, Mr. James Mahabir discoursed music on the harmonium. After the preliminaries usual on occasions such as this, the Chairman rose and read the address, as follows:

TRINIDAD.

SAN FERNANDO,
28th May, 1899.

The Reverend Kenneth James Grant.

Our Dear, Beloved Pastor,—We the undersigned members of your flock, on behalf of the congregation, desire to take the opportunity afforded by your departure on a well-

earned furlough to express our very high appreciation of your many invaluable services in our behalf since your arrival in this colony.

As a Missionary of the Canadian Presbyterian Mission for the last twenty years, you have, in the face of many unfavorable and trying circumstances, toiled with faithfulness and zeal, essentially characteristic of you, in dispensing the Word of God in its simplicity and promoting our spiritual and social welfare.

We are very much indebted to you for coming, and to the Canadian Presbyterian Mission for having sent you among us at a time when no one seemed to do anything in the way of promoting the spiritual, moral and intellectual aspirations of our people.

Before the advent of the Canadian Presbyterian Mission in this island, the moral and intellectual condition of the Asiatic people was described by Sir Joseph Patrick Keenan—a gentleman appointed by the Secretary of State to report upon the state of education on this island—in the following terms: "The moral and intellectual necessities were overlooked, the East Indian's mind was left a blank, no effort was made to induce him through the awakening intelligence and dawning prospects of his children to associate the fortune or future of his family with the colony."

To-day we are in a position to testify both to the glory of God and to the credit of the Canadian Presbyterian Mission, that the moral and intellectual necessities noted by Sir Patrick Keenan have, to a great extent, been supplied, and there is promise of greater good in the near future, altho', it is true, much remains yet to be done, for instance; there are about sixty to sixty-five thousand of our people in this island who have not yet accepted the blessed words of the Gospel preached to them. The harvest truly is great, but the labours are few; we pray, therefore, the Lord of the harvest that he would send forth labourers into his harvest.

We are hopeful that as the Government here, at the present time, are, with a liberal principle, legislating on the Education of the people, and with the special provisions which are being made as far as our race is concerned, the education of our little ones will be placed on a better and surer footing.

The present system of teaching which is carried on in our Central School is a commendable one, but it does not answer all the purposes which a High School might. We think that more systematic efforts should be made in the training of young men for the work of evangelization, etc. We would, therefore, urge upon you to use all your in-

fluence with the Church in Canada to secure the establishment of such an institution.

We look with pleasure at the result of your training in the successful career of the Rev. LalBehari and others labouring with you.

We beg to thank the Canadian Presbyterian Mission and other good friends for their benevolence in sending Missionaries here, a sacrifice we recognize to be greater than their spending of thousands of pounds in the work of our education.

We also take this opportunity to acknowledge with grateful hearts the sympathy shown and the pecuniary support given by the Estate proprietors, the Government and others, to help you to carry on the work of education and evangelization among us.

Dear Pastor, you have been among us for nearly twenty years, and we thank God our Heavenly Father for the health he has given to you and your family. Others of the Mission staff, who had come out at a later period, are no more with us. Some have gone to receive their reward in their everlasting rest, but God has preserved you and yours hitherto unbroken.

We cannot close this address without referring to Mrs. Grant and thanking her for the interest she has always taken in our well-being.

We now beg your acceptance of this purse of sovereigns as a feeble expression of our sincere esteem and regard for you.

And now we bid you a hearty God speed, and commend yourself and family into the hands of Him "Who keepeth Israel," still to protect and preserve you and yours; and may your lives be precious in His sight, that you and yours after your much needed rest, may return with renewed health and vigour to carry out the noble work which you have so earnestly undertaken for our Divine Master.

And when your task on earth is done, may He invite thee saying, Well done thou good and faithful servant, come inherit the Kingdom, prepared for you from the foundation of the world.

We remain, Dear Pastor,
Yours gratefully,

Albert Sammy, Timothy Sirju, Jacob Corsbie, and twenty-six others.

To which Mr. Grant, deeply moved, replied:
Messrs A. Sammy, T. Sirju, J. W. Corsbie and others.

My very dear Friends,—For myself and family I thank you sincerely for your kind address and for the substantial gift that accompanies it. I require neither the address nor the purse to be assured of your loyalty and affectionate attachment, yet in them we

have further assurances. Mission work was the dream of my childhood, and in this bright evening, as my eye looks into these countenances beaming with joy, I am realizing the fond anticipations of my early years.

The work is congenial, and in it God has given us a measure of success, for which we should all be thankful. But I am not unmindful that the General who has won the battle may get all the credit, and yet, what could he have achieved without the brave, loyal hearts of the rank and file that sustained him? You have nobly co-operated, and it gives me pleasure to speak of our hand-in-hand work, yet we refer to it tremblingly, for we must all be conscious of very many short comings.

You have placed the Canadian Presbyterian Church in Canada in the fore-ground of disinterested benefactors. In this you have wisely and fairly discriminated, but you have at the same time properly referred to others without whose aid the Presbyterian Indian Mission could not to day occupy the advanced position it does.

The employers of Indian labor, at a very early day, responded generously to any appeal for aid made to them, and still they stand the tried, firm friends of our Mission.

Governor Longden, in 1871, made some provision for our School in this town, and every successive Governor has shown a sympathy, particularly with our educational efforts. To our present Governor, however, Sir William Robinson, we are more indebted than to any of his predecessors for liberal provision in the matter of Indian education. The general public, too, and those immediately directing our sugar estates, have done very much to facilitate our work.

We are quite of your opinion in regard to the importance of a training school from which teachers and preachers might be sent forth. A Missionary is now under appointment, and on his arrival something more systematic than present methods may be undertaken. I will not fail, as you request, to urge this matter in its various aspects on the Church at home. Your own countrymen must be your pastors. Some of them are quitting themselves like men, and we must increase their numbers.

Trinidad has treated us well. We go mindful of courtesies and kindnesses received from persons in every social position, and after a few months' rest, we hope to have the privilege of resuming our loved work in your midst, for "ye are our joy and our crown if ye stand fast." "I now commend you to God."

Adieu!

K. J. GRANT.

The Revs. Lal Bihari and Ragbir addressed the guests, and their speeches were well received. Other speakers followed; and after the centre of the hall had been photographed by Mr. G. Adhar, and thanks accorded to Mr. Sirju for the accommodation he afforded the Managing Committee, the gathering was brought to a close some time after 11 o'clock by the appropriate Hymn, In the Sweet Bye and Bye, followed by prayer by the Revd. Mr. Grant."

We have given the above in full because we feel that it is one of the best missionary sermons that we have ever seen. When we think that but twenty years ago Mr. Grant began work in San Fernando among the Indian immigrants who knew nothing of a Saviour and contrast with that the event described in the above lines we may well say "What hath God wrought?"—Ed.

HAVE YOU A BOY TO SPARE.

In the following style a contemporary deals with the saloon:

"Have you a boy to spare? The saloon must have boys or it must shut up shop. Can't you furnish it one? It is a great factory; and unless it can get 2,000,000 boys from each generation for raw material some of these factories must close out, and its operatives must be thrown on a cold world, and the public revenue will dwindle. 'Wanted—2,000,000 boys,' is the notice. One family out of every five must contribute a boy to keep up the supply. Will you help? Which of your boys will it be? Have you given your share to keep up the supply for this great public institution that is helping to pay your taxes and kindly electing public officials for you? Have you contributed a boy? If not, some other family has had to give more than its share. Are you satisfied, voting to keep the saloon open to grind up boys, and then doing nothing to keep up the supply?"

WHO WINS?

Who wins in any undertaking? He who starts in life with a resolute determination to succeed, and sticks to it. In every thing there is discouragements and obstacles to be overcome. A pretty illustration of this is found in the following anecdote: At one of the mills in Boston a boy was wanted, and a piece of paper was tacked on one of the posts: "Boy wanted. Call at the office to-morrow morning."

At the time named there was a host of boys at the gate. All were admitted, but

the overseer was a little perplexed as to the best way of choosing one from so many, and said he, "Now, boys, when I only want one of you, how can I choose from so many?"

After thinking a moment, he called them into the yard, drove a nail into a tree, and taking a short stick, told them that the boy who could hit the nail with the stick a little distance from the tree should have the place.

The boys each tried three times, and failed to hit the nail. They were told to come again next morning. When the gate was opened there was but one boy, who, after being admitted, picked up the stick, and, throwing it at the nail, hit it every time.

"How is this?" said the overseer. "What have you been doing?"

And the boy said, "You see, sir, I have a mother, and we are very poor. I have no father, and I thought I would like to get the place, and so help all I can; and, after going home yesterday, I drove a nail into the bar, and have been trying ever since, and have come down this morning to try again."

The boy was admitted to the place. Many years have passed, and this boy is now a prosperous man. His success has come by perseverance.—*Sel.*

DO NOT JUDGE HASTILY.

A bidder at an auction sale was unjustly condemned by the whole company recently. The *Constitution*, of Atlanta, Ga., in reporting the sale of auction of some household effects, says, that one of the lots was a pretty pair of crutches. In the crowd was a poor crippled boy, and the crutches were just the right length for him. He was the first to bid on the crutches. An elderly well dressed man bid against him. There were cries of "Shame!" "Shame!" in the crowd. The boy made another bid, and once more he was overbid by the same old gentleman. The boy bid all he was able, and turned away with tears in his eyes. The crutches were knocked down to the elderly man, and to the great surprise of all he took them to the poor little boy and made him a present of them. There probably never was an old man who was more abused and praised in such a short space of time as was the purchaser of the crutches. But he learned none of it, and disappeared even before the grateful boy could thank him. The time will come when many events which now we speak of as the inscrutable dispensations of Providence, will be seen in a similar light. God thwarts our efforts, and brings to nothing our well meant designs, in order that he may do better for us than we hoped to do for ourselves. Rom. 8:28.—*Christian Herald*

Amounts Received by Agent for the Schemes of the Church,

(EASTERN SEC.)

FROM MAY 1st, 1889, TO MAY 1st, 1890.

CONGREGATIONAL CONTRIBUTIONS.

PRESBYTERY OF PICTOU.

CONGREGATIONS.	Foreign.	Dayspring.	Home.	Augmen- tation.	College.	Bursary.	Manitoba College.	Aged.	Assembly.	French.	Totals.
Antigonish	281	27	251	85	20		3	51	3	50	725
Barney's River	117		17	6	2					17	159
Blue Mountain	130		27	32						25	214
East River	80		76	60	30	1		4		10	261
Glenbard	2		2								4
Glenelg, E. R. & Caledonia	86	2	31	45	6			3	2	17	192
Hopewell	282		63	45							390
James Church, N. G.	247	33	121	100	35			5			541
Knox Church, Pictou	115	30	118	65	23	10		5		26	392
Little Harbor and F. Grant	56			15	6			2	2	26	107
Merigomish	16		6	22						9	53
New St. Andrew's, N. G.				25							25
Prince St., Pictou	433	93	134	125	80	5		8	7	130	1015
Scotsburn, Hermon, Saltsprings	198	18	151	44	5			3	2	57	478
Sharon Ch., Stellarton	353		81	78	11				5	40	568
Sherbrook, Goldenville, &c	35	23	21	16	15					20	135
Thorburn	197	64		45			4		3	34	347
Trenton				9							9
U. Centre and Lochaber	132	52	55	48	25	8	12	5	4	29	370
United Church, N. G.	536	49	333	225	146			20		360	1609
West River & Green Hill	189	78	99	65	12		5	10	3	1	462
Westville and Middle River	91	11	124	72					4	17	319
Wine Harbor	5										5
Totals	3581	485	1710	1227	416	24	24	70	35	868	8440

PRESBYTERY OF MIRAMICHI.

Bass River	59	3	33	38	10	1	2	4	3	10	163
Bathurst	41		22	32				20	6	18	139
Black River and Nappan	10		10	25	3			2	2	6	58
Blackville	20	10	17	25	10		2	10	2	14	110
Campbellton	55	32	51	47	10			5	4	30	234
Dalhousie	52	34	104	30						38	258
Douglstown and Nelson	10		22								32
Escuminac	15		21	4							40
Kenchibouquae	4		11					2		2	19
New Carlisle and Hopetown	23		6	25	6			3	2	12	77
New Mills, Charlo, R. Jacquet	247	9	112	42				19	7	26	462
New Richmond	31	7	29	40	1			6	1	10	125
Red Bank and Whitneyville	28	6	24	25		1		8	1	17	110
Richibucto	45	35	67	45	32			15	10	17	266
St. Andrew's, Chatham	51		35	62	10			10		10	178
St. James, New Castle	55		73	50	17			2	8	10	215
St. Johns, Chatham	51		20	41	10	6				15	143
Tabusintac and Burnt Church,	10	12	8	25	6			2		6	69
Weldford	18		12	30		2					62
Totals	825	148	677	586	115	10	4	108	46	241	2760

PRESBYTERY OF LUNENBURG AND SHELBURNE.

CONGREGATIONS.	Foreign.	Dayspring.	Home.	Augmen- tation.	College.	Bursary.	Manitoba. College.	Aget.	Assembly.	French	T ctals.
Bridgewater	55	40	60	10	8	10	5	3	6	2	176
Clyde and Barrington	7	10	4	28	15				3	2	54
LaHave	31	44	17	40	15			5	4		156
Lockeport and East Jordan	5		5	27	3	1		3	4	3	51
Lunenburg	115	75	117	100	50	10		10	6	30	513
Mahone Bay				34					5		39
New Dublin	7	11	12	15	8	2		2	3	4	64
Riversdale	19		10	5	4				2	2	42
Shelburne	5	6	6	27				2	3	2	51
The Rocks	4		2	4	3				1		14
Totals	248	146	213	340	93	13		25	37	45	1160

PRESBYTERY OF HALIFAX.

Annapolis and Bridgetown	15	15	15	16	11	5					43
Bedford and Waverly	26	6	7	25	7	2					57
Canard	46	10	25	15	6	3		6			69
Carleton and Chebogue	100	60	132	95	40	21	5	10	5	70	134
Chalmers, Halifax	165	16	92	93	25	10	3	8	6	25	538
Dartmouth	86	25	20	20	8			5	8	24	443
Elmsdale and Nine Mile River	540	105	450	250	120	25	40	20	12	102	196
Fort Mussey, Halifax	83	46	85	60	42	11		11	4	72	1664
Gays River and Milford	83	13	12	20	9			4	2	15	414
Gore and Kenneteook	10	7	20	15	9	4		4	2	3	158
Horton and Wolfville				15							74
Kempt and Walton				15							15
Kentville	43		20	25	15		5	3	3	8	122
Lawrencetown and Cow Bay	18		15	7	10	2		3	2	4	61
Lower Musquodoboit	36	15	35	20	15	5	5	2	2	10	145
Maitland	110	20	210	115		25	4	10	4	94	592
Middle Musquodoboit	63	26	38	25	8			4		14	178
Middleton and Melverne Sq.	15										15
Musquodoboit Harbor	27	12	9	21	3	2		3	3	14	94
Newport	35	15	35		55	9		10	5	16	180
Noel	25	8	29	25	19					17	123
North West Arm		20									20
Park St. Church, Halifax	119	100	76	120	47					88	550
Richmond, Halifax	100	93	22	25	13	5		10	2	23	293
Sheet Harbour	53	57	40	20	5	7	10	5	3	30	230
Shubenacadie and Stewiacke	194	80	57	87		2		13	8	71	512
St. Andrew's, Bermuda	3		5	1	1				2	2	17
St. Andrew's, Halifax	242		400	120	45	45	20	30	5	75	982
St. John's, Halifax	184	40	70	115	45	6	15	8	12	30	525
St. Matthew's, Halifax	225	56	80	250	51	40		57	20	48	827
Upper Musquodoboit	10	13	35	9	8	5					94
Waterville and Lakeville	13		14	15	11		3				56
Windsor	80	28	90	100	15	10	10	6			339
Yarmouth	133	36	55	50	41			24	6	40	385
Totals	2776	922	2293	1785	673	244	120	260	117	955	10145

PRESBYTERY OF ST JOHN.

CONGREGATIONS.	Foreign.	Dayspring.	Home.	Augmen- tation.	College.	Bursary.	Manitoba College.	Aged.	Assembly.	French.	Totals.
Baillie and Town Hill	6										6
Kocabec and Waweig	6			27				3	3		39
Buetouche	15		5	25	1			1			47
Calvin Ch., St. John											
Carleton, St. John											
Chipman	17	17	1					1			42
Glassville	8	7	5	25	9		2	5	3	5	46
Greenfield and Florenceville	15	2	5	10	4			7	1	2	75
Greenock, St. Andrews	15	25	25					10			65
Hampton	16		13	20	7			2	2	5	105
Harvey and Acton	44			25					5	31	21
Kincardine	3		7	4	2				4	1	7
Mechanic's Sett.										7	56
Nashuaak and Stanley	5		5	38					3	5	6
Nerepis	4		1					1			114
Prince William	30		14	41	14			10		5	73
Richmond	43			30							4
Riverside											56
Salina			34							22	30
Scotch Sett. Cocagne			12	15	3						68
Shediac	20		8	20			8	7		5	76
Shemogue and Port Elgin	24	2	6	20	6				2	16	65
Springfield and English Sett.	16	4	13	15	5	6			2	4	470
St. Andrews, St. John	80		156	125	50	14		15	10	20	805
St. David's, St. John	235		240	153	65		30	25	20	37	25
St. George and Pennfield			5	20							481
St. James											58
St. John's, Moncton	159	25	87	100	35	20		15	10	30	266
St. John's, St. John	12			9	2				2	33	125
St. Paul's, Fredericton	80	5	25	100	33			3		20	500
St. Paul's, Woodstock	80			25	8				3	9	291
St. Stephen's, St. John	75	15	160	120	50	50		20	10		9
St. Stephen's, St. Stephen		35	95	30	31	5	6	14	6	69	9
St. Martins	5		4								138
South Richmond				9							
Sussex	30	14	28	34	12	6	4	2	4	4	4247
Totals	1043	151	960	1040	337	101	50	146	85	334	

SUMMARY BY PRESBYTERIES.

Sydney	\$ 545	\$ 85	\$448	394	\$128	\$ 2	\$ 40	\$ 72	\$ 49	\$234	\$ 1995
Newfoundland	241	50	125	180		18			10	79	709
Victoria and Richmond	351	48	235	192	76	9	18	30	24	195	1178
Lunenburg and Shelburne	248	146	213	340	93	13		25	37	45	1169
Wallace	917	103	569	355	135	28	36	45	55	201	2444
Pictou	3581	485	1710	1227	416	24	24	70	35	868	8440
Truro	2115	376	1435	752	371	85	56	106	58	502	5356
Halifax	2776	922	2293	1785	673	244	120	260	117	955	10145
St. John	1043	151	960	1040	337	101	50	146	85	334	4247
Miramichi	825	148	677	586	115	10	4	108	46	241	2760
P. E. Island	2130	354	1504	1015	273	79	60	103	86	725	6364
Totals	14778	2396	10163	7866	2517	613	408	970	602	4379	45298

PRESBYTERY OF SYDNEY.

CONGREGATIONS.	Foreign.	Dayspring.	Home.	Augmen- tation.	College.	Bursary.	Manitoba College.	Aged	Assembly.	French.	Totals.
Boularderie	19	5	15	12	10			5	5	17	86
Cape North	34	19	6	26	6		2	4		7	104
Cow Bay	70	7	85	45	15			6		15	243
Falmouth Street	26	12	20	25	10		3	4	3	15	118
Gabarus	10		4	25	5		5	3	5	5	59
Glace Bay	139		130	45	20	2	6	10	5	50	407
Grand River and St. Peters	20		13	36	12				3	32	116
Leitch's Creek	4		4	25	3			3	3	3	45
Little Bras D'or	2		3	10					3		18
Loch Lomond and Franboise	35		9	15	8			4	3	11	85
Mira	5		5	10	12			4	4	4	44
North Sydney	69		58	25			24	6		26	208
St. Andrew's, Sydney	56	24	50	30	10			10	5	34	219
St. Ann's and North Shore	20		25	40	10			10	12	15	132
Sydney Mines	36	16	21	25	7			3	3		111
Totals	545	83	448	304	128	2	40	72	49	234	1995

PRESBYTERY OF VICTORIA AND RICHMOND.

Baddeck and Forks	42		32	28	14	6				8	136
Lake Ainslie	6	4	5	17			5				42
Little Narrows	12		7	10						5	37
Mahou and Port Hood	17	14	19	28	14				5	78	175
Malagawatch & River Dennis	32	2	27	8	7			8	5	22	111
Margaree Harbor	9		10					2			21
Middle River	6		5	18	4	3		3	3	10	52
Port Hastings & R. Inhabitants	37		34		15			4	3	16	109
Strath Lorne	50	8	16	24				4		12	114
West Bay	80	18	45	27	12		2	4	2		190
Whycomagh	60	2	35	32	10		5	5	6	36	191
Totals	351	48	235	192	76	9	18	30	24	195	1178

PRESBYTERY OF TRURO.

Acadia	208	8	140	35	15	10	15	5	5	20	461
Brookfield	35		41	30						5	111
Clifton	50	19	102	60	25	6	10	18	6	49	345
Coldstream	54		12	15	10	2		3	3	10	109
Economy and Five Islands	58	25	20	22	12	11		7		18	173
First Presbyterian Ch. Truro	403	102	202	92	25			5	5	125	959
Great Village	190	31	87	45	20	10	5	15	5	37	445
Harmony	39		10								49
Middle Stewiacke	93	13	134	40	30	10		5	5	40	370
North River										3	3
Onslow	133	30	90	50	25			6	6	14	354
Parrshoro	47		32	20	15	5		5		1	125
River Hebert	25		20	10	25						80
Riverside	84	21	57	45	20						227
Springside	40	34	68	40	20	10	5	15	6	17	255
St. Andrew's, Truro	239	19	270	92	54	10	10	5		85	784
Stewiacke	131	34	60	55	25	5	5	10	6	28	359
St. Paul's, Truro	186	30	40	66	40				5	40	407
Upper Londonderry	79	10	40	35	10	6	6	7	6	10	209
Westchester	21		10								31
Totals	2115	376	1435	752	371	85	56	106	58	502	5865

PRESBYTERY OF PRINCE EDWARD ISLAND

CONGREGATIONS.	Foreign.	Dayspring	Home.	Augmen- tation.	College.	Bursary.	Manitoba College.	Aged.	Assembly.	French.	Totals.
Alberton	95	18	23	45	10	8	5	3	9	203	
Bay Fortune, Souris & Grand R	45	3	11	23	8			2	4	101	
Bedeque and Summerfield	103		60	50	24	7	10	10	7	341	
Belfast	80	30	40	40	10			10	4	226	
Bloomfield, O'Leary and Brae.	20		10	15	10		5		5	70	
Brookfield	10	3	45	15	5			2		90	
Caledonia	15		10	16	5				4	55	
Cardigan	6			30						36	
Cavendish and New Glasgow	88	26	40	40	15	10		5		244	
Clifton and Granville	151		20	36						273	
Cove Head	13		22	27	6	5		4	2	84	
Dundas			3	10						13	
Georgetown	10		10	20	2			1	1	44	
Montague	70		25	30	4			5	3	152	
Mt. Stewart & W. St. Peter's	73	10	26	20	15			4	3	171	
Murray Harbour											
New London and Kensington	85		50	35	5		5	5	5	220	
Orwell	45	2	25	20	10		5	5	5	137	
Princetown	228	88	99	63	38	5		7	6	636	
Richmond Bay East	36		24	20	14		5	9	3	136	
Richmond Bay West	40	7	20	20			3			103	
St. James, Charlottetown	290	100	380	70	45	37	10	15	8	1000	
St. Peter's Bay			50	20						100	
St. Peter's & Brackley Pt. R'd	60	29	57	20	7			4	2	192	
Strathalbyn	18	4	3	32						82	
Summerside	275	25	150	60	10	10	9	5	10	674	
Tignish, Montrose & Elmsdale	16	4	15	20						73	
Tryon and Bonshaw	4		4	25						35	
Valleyfield and Brown's Creek	73		70	25	15			7	4	261	
West Cape and Campbellton			39	18						59	
West and Clyde Rivers	23		16	35	6		3	2		92	
Woodville and Little Sands	28	10	20	30	9	5	5	4	5	134	
Zion Church Charlottetown	130	25	137	85						377	
Totals	2130	384	1504	1015	273	79	60	108	86	725	6364

PRESBYTERY OF WALLACE:

Amherst	319	25	153	44	15			4	59	619	
Earlton & W. Branch R. John	11			29					5	45	
Linden	14		10	15	5			4	1	49	
New Annan and Wentworth	25		29	30	10			9	3	120	
Pugwash and Oxford	115	22	112	44	25	10	15	10	8	387	
River John	155	3	97	44	15			3	8	348	
Spring Hill				44	15	8			8	75	
Tatamagouche	135	23	114	45	30	3	5	8	8	396	
Wallace-Knox	73	20	14	30	10	7	6	11	5	195	
Wallace-St. Matthew's	70	10	40	30	10		10		5	210	
Totals	917	103	569	355	135	28	36	45	55	201	2444

PRESBYTERY OF NEWFOUNDLAND:

Bay of Islands			15	15						30
Harbor Grace	25	50								115
St. Andrews, St. John's	222		110	165		18			10	564
Totals	247	50	125	180		18			10	709

DONATIONS AND BEQUESTS BY
FRIENDS WHOSE CONGREGA-
TIONAL CONNECTION IS NOT
KNOWN, OR WHO ARE
OUTSIDE OUR BOUNDS.

FOREIGN MISSIONS AND DAYSPRING FUNDS.

For Missions	\$ 5.00
W. Merson	2.00
Bequest of D. D. Merson, Ottawa	500.00
Children's Record	50.00
J. Henry	3.00
Pupils of D. & D. Institution	7.00
Bequest of T. O'Brien	227.04
C. H. G.	10.00
W. H. T. S. Monument P. O.	12.00
Mrs. R. Logan	2.00
B. McAskill's Mission Box	4.51
A Friend	3.00
A Friend for Mr. Annand's Salary ..	750.00
Bequest of Mr. Penz	80.00
E. Cumming	1.00
Collection at Mr. Coffin's ordination	23.26
Juvenile society, N. B.	80.00
Sir William Dawson	20.00
Friends and S.S.'s West per Dr. Reid	664.05
W. F. M. S. West	1200.00
Student's Miss. Society	312.00

CONGREGATIONS IN CONNECTION WITH THE
CHURCH OF SCOTLAND.

Rogers Hill and Cape John	\$117.19
St. George's River John	10.00
St. Luke's Saltspings	101.63
St. Columba, Hopewell	13.00
Ladies Glengarry Hopewell ..	10.00
Balance formerly on hand	\$3.95
	<hr/> 255.77
New Edinborough S. S.	25.00
Rev. J. Annand	20.00
Mr. W. Caldwell	1.00
A Friend, Holland's Harbor	4.00
Bequest Barbara Munro, Brookland..	23.00
D J McDonald Beachmont	2.00
A Friend of Missions	30.00
Yours Truly	3.00
Ladies Coll'ge, Halifax	233.15
Bequest Jane Thompson	40.00
A Friend's Bequest	500.00
Bequest of Mrs. Fraser, Truro	2000.00
Metis S. S.	2.00
Native Christians Erakor Efate	242.63
Bequest Late Rev. P. Clarke	15.00
Waterville S S Saltspings	2.00
St. Andrew's S. S. Toronto	66.83
Bible Class Brockville	25.00
St. John's S. S. Toronto	25.00
Bible Class 1st Church Brockville ..	25.00

Churchville S. S.	7.00
Ladies Meeting St. John	10.30
Ladies of Galt	30.00
Erskine S S Montreal	60.00

HOME MISSIONS.

A Friend of the cause	1.00
W. Merson	2.00
Mrs. R. Logan	2.00
A Friend	2.00
A Friend	5.00
Dartmouth Rope Works Company ..	100.00
A Presbyterian, Truro	4.00
Mrs. Burns Pictou	1.00
Saltspings (Kirk)	8.25
Rev. J. Annand	20.00
Thank Offering	25.00
Bequest Rev. P. Clarke	15.00
United Collections St. John at Mr. Robertson's meeting	26.43
The Presbyterian Church of Ireland.	243.33
The Free Church of Scotland	243.33
T. McKelvie, Rockland	5.00
No Name	6.76
Yours Truly	5.00
For Home Missions	20.00

BURSARY FUND.

Pax Vobiscum	100.00
Rev. J. Annand	8.07
Bequest of Rev. P. Clarke	15.00
Mrs. J. Douglass, Boston	10.00
Rev. A. Cameron	5.00

FRENCH EVANGELIZATION.

A Friend of the cause	5.00
Bequest of Rev. P. Clarke	15.00
J. Henry	2.00
T. McKelvie, Rockland	5.00

AGED AND INFIRM MINISTERS' FUND.

Bequest of Rev. P. Clarke	15.00
An Edinborough Nova Scotian	243.33

COLLEGE.

Mrs. R. Logan	1.00
Bequest of Rev. P. Clarke	15.00
Collections at opening and closing of College	59.00

N. B. Cents have been left out of the totals.

The contributions of individual givers have been credited to their respective congregations as far as known.

The F. M. Column includes the contributions of congregations to the W. F. M. S. so far as these could be ascertained.

The column for French includes only the amounts sent to the Eastern Agent.

EXTRACTS FROM THE FOREIGN
MISSION REPORT.

THE NEW HEBRIDES.

During the past year the New Hebrides islands were brought regularly within the circle of commercial countries by the establishment of a line of monthly steamers between Melbourne and Sydney, in Australia, and the principal islands of the group. The Australian United Steam Navigation Company a few years ago began running a fortnightly service from Sydney to Fiji, via New Caledonia, with every alternate steamer calling at one of the southernmost parts of the New Hebrides group. It was only necessary, in order to reach all the islands, to add to this an inter-island boat, that would call at all the Mission stations and connect with the steamer of the main line monthly at Anelganhat or Havana Harbour. The *Dayspring* Board entered into a contract with the steamship company for this purpose, and agreed to pay the company £1,500 stg. for the service rendered to the Mission in carrying passengers and goods from Melbourne or Sydney to their destination on the islands, or from the islands to either of these cities. Of this sum £150 stg. were contributed from our *Dayspring* Fund. This is the same amount that was formerly paid for our share of the support of the *Dayspring*, and is just our fair proportion of the expense, as we have one-sixth of the whole staff at present on the islands. This line of steamers is also subsidized as mail boats by the Government of New South Wales.

At present this arrangement is only an experiment. It is eagerly watched, in hopes of very beneficial results. It should add not a little to the comfort of the missionaries, as it gives them a regular monthly mail and rapid communication with the outside world. It should also do much to develop trade, by stimulating the natives to produce articles of export and thus help to bring the people under additional civilizing influences. Of course, the arrangement with the steamers made the services of the *Dayspring* unnecessary, and she has been chartered for other work for the present year; but she will not be disposed of till it is seen how the experiment with the steamers will turn out. She made two trips from Sydney to the islands; going on her return trip the last time to Dunedin, New Zealand. This detour considerably increased her expenses, but was thought to be in the interests of the Mission. There has been a good deal of interest in the Mission fostered and sustained by means of the *Dayspring* and previous Mission vessels. She has been a sort of visible emblem, par-

ticularly to the children, who have year by year collected and contributed to her support, of the Gospel. Peace working among the benighted idolaters. Their imaginations have painted bright pictures of her carrying the messengers of Life to the perishing and dying. If she is given up, we shall part with her with regret, for she has thrown something of poetry and romance about the work; but, at the same time, the monthly steamer will, we are convinced, set all ends much more perfectly.

The Mission Synod met in the Mission Church, Kwamera, Tanna, on the 28th of June. There were nine members in attendance. Of our own staff, only Mr. McKenzie was present, Mr. Robertson being absent on furlough and Mr. Annand detained in Santo, as he explained by letter to the Synod, on account of the illness at the time of his wife.

Last year was the jubilee of missionary effort in the New Hebrides. In November of 1850, the apostle of Polynesia, John Williams, gave his life in an endeavour to pioneer the gospel of Jesus Christ in these islands. The story of the work since then is one of thrilling interest, and every church that helped it forward has been highly honoured by her connection with the Mission. This is not the place to give the history, but some of the results may be stated. The whole of Aneityum has long been a Christian land; and now, at seventeen more stations, on different islands, there are many worshippers of the true God. There are eighteen missionaries and about 140 native teachers working on twenty of the islands. Concerning the fruit of their toil, for the last year reported, we cannot do better than quote the words of the Mission Synod:—

“Taking all things into consideration, very satisfactory progress has been made during the past year. The reports from the islands of Futuna and Tanna, these two fields on which the work has hitherto met with so much opposition, are especially interesting and cheering. It is encouraging also to note that the violent opposition of the people of Mele to the receiving of teachers, or other attempts to introduce the gospel, is breaking down. Steady progress has been made at Erakor, Nguna, Tongoa and Epi, and at the last mentioned station large numbers have been baptized and received into the communion of the church. There are some tokens of encouragement also at Malekula, where it was anticipated that the work would be of a peculiarly difficult nature; and at the two most northerly stations, Malo and Santo, the work is encouraging and hopeful. It is with peculiar delight and gratitude to God we place on record that

through the labours of Messrs McKenzie and McDonald the whole of the New Testament has been translated into the Efatese language, being printed by the British and Foreign Bible Society and placed in the hands of the natives.

We may well exclaim, as we think of this Mission Synod meeting for business uninterrupted during eight days in one of its own churches on Tanna, "What hath God wrought?" He hath stilled the adversary and avenger. He hath answered the prayers of His servants, sometimes it would seem by terrible things in righteousness, but during these recent years by bringing peace to His people and multiplying them in their rest.

TRINIDAD MISSION.

A number of changes have taken place in the personnel of this Mission. When last report was submitted Couva was vacant, and a student, Mr. Simon A. Fraser, had gone out to assist the labourers on the ground in giving it supply. This work he performed, while necessary, to the complete satisfaction of all concerned.

Mr. and Mrs. Morton were obliged to return to Nova Scotia for the summer on account of the ill health of the former. He visited, on his way home, Clifton Springs, in the State of New York, and derived much benefit from his treatment in the Sanitarium there. He passed through Toronto and some other western cities, and set before the people, as opportunity presented itself, the work among the Indian immigrants in the West Indies. It was August before he reached Nova Scotia—still weak, though much improved in health. His main purpose was to rest and regain strength for further work in the Mission, but his active nature would not permit idleness. He visited many of the churches and was present at the meeting of the Synod in October, at Pictou. Mrs. Morton not only accompanied him, but made several independent visits, and everywhere stirred up an increased interest in the work. They returned in November, but not alone. The long called-for missionary to Couva had come forward in the person of Mr. F. J. Coffin, a native of Prince Edward Island, a graduate of Dalhousie College and a divinity student of the Presbyterian College, Halifax, and the Seminary, Princeton. He was accepted by the Committee, at its meeting in Pictou at the time of the Synod; was introduced to and welcomed by the Synod, and was ordained and designated to his work, at the request of the Committee, by the Presbytery of St. John, which had a short time before licensed him to preach the gospel, and which looked forward to him as a co-presbyter, as

he was under call to one of their vacant charges. They cheerfully gave him to the church at large for the work in Couva. Nor was he the only fellow-laborer of the Morton's to accompany them. During the summer intimation came to the Committee that both Miss Copeland, of the San Fernando School, and Miss Semple, of Princetown, would retire in the autumn. To fill their places Miss Graham and Miss Archibald had been obtained, and went forth in company with the returning missionaries and Mr. Coffin. Successful farewell meetings were held in Truro, Halifax and St. John, at which the missionaries presented, with great effect, the circumstances and claims of the Mission. Early in December, the company landed in Trinidad in good health and spirits. Mr. Coffin was inducted into the charge of the Couva station. Miss Archibald was placed in charge of the school at Princetown, and Miss Graham of that in San Fernando. Reports of their work have since been received, which show that the Committee was happily guided in making choice of them as its agents. The Morton's on their return, resumed their work with all their old time ardour and avidity, and with new plans for compassing much before the night comes on.

Miss Blackadder had returned in July, and was found with apparently a new lease of life at her post in Tacarigua when the others arrived. Thus the Mission Staff was again complete. But no! there was one sad blank! Mrs. MacRae, who had thrown her whole heart into the work along with her husband, and was becoming thoroughly acquainted with the methods of successful instruction, was taken suddenly sick on September, and after a few short days if suffering was called to her everlasting rest and reward. Her sorrowing husband went bravely on with his labour—providing as he best could for the care of the little two-year old boy, now left motherless. He has the deepest sympathy of the Committee and of the whole Church. The Lord will fulfil to him His promise. "I will never leave thee nor forsake thee."

For years members of the Mission Council in Trinidad have been reminding the Committee of the necessity of providing means for training a native ministry. Last summer the matter was seriously considered, and it was agreed to appoint a fifth missionary as soon as practicable, to be at the disposal of the Council for the accomplishment of this work, in the way their judgment may decide as best. It is expected that the new missionary, who is to be sent out this fall, will be able to relieve one or two of the older

agents. The future growth of the Mission must depend largely on the development of native talent and liberality. Hence the great importance of the step now taken, which the Committee now feels assured, will have the fullest sanction of the Assembly and the Church.

Three Hindoos are now working under the supervision of the Council, viz., Charles Ragbir who is stationed at Diamond, one of the outlying sections of Mr. Grant's field. The people raise £20 for his support and the Committee grants this year £90. Rev. Lal Behari, who is Mr. Grant's assistant, and has a salary of £100 and a house, and C. C. Soodaen, whose labours are divided as occasion requires between the Princetown and Tunapuna field, and at a salary of £100 and a house. Reports from these brethren were received at the close of the year, and are of the most interesting character. They show how diligently their work is carried on and how thorough has been the instruction which they received from the missionaries and which they are now in turn imparting to others.

A SERMON BY REV. JOHN McNEILL.

NAAMAN THE SYRIAN, 2 KINGS V. 1-14.

Leprosy, of course, is a type of sin. How much teaching is in type, you and I scarcely know. When I had the honour to preach in Mr. Spurgeon's Tabernacle on "The cleansing of one of the New Testament lepers," I said that I thought the sight of a leper would greatly tend to quicken, and give practical meaning and force in our minds to all Bible teaching about the exceeding sinfulness of sin. I have since seen a returned foreign missionary who almost wanted just at that point to set me aside, and to stand up for five minutes himself and describe to the audience what leprosy really is, and the awful effect which the first acquaintance with it has upon English eyes and English hearts and understandings. I will not attempt to set it forth. I cannot. I have not seen it, neither have the bulk of us seen it; but let us understand that leprosy is one of the Bible's representations of the intense malignity and defilement of the mortal malady that has attacked you and me, namely, sin. Naaman, then, was a typical man, a man afflicted and covered with this typical disease; and we have to follow the turnings and windings of the narrative, which he made somewhat unnecessarily protracted, in order to see how this typical sinner fares when he comes into contact with the Lord God Almighty, the only God of grace and salvation for a leprous sinner.

Notice how, in the very first verse, then, the Bible puts this doctrine of the *depth of our need* as represented in the disease of leprosy. Many people are stumbled at it. The vision of a leper is a sermon to every one who sees him, as to what sin is in its insidious, but mortal, and, but for one cure, incurable ravages upon the inner man, the soul within us. I am stating the doctrine roughly, harshly. I may so put it as to state it, as you think, in a somewhat unbalanced way. Do not blame the Bible. The Bible is wonderfully considerate. As it states the case of Naaman, so it is willing to state the case of every one here. It puts it, but see how softly it puts it: "Now Naaman, captain of the host of the king of Syria"—it admits that he was a captain—"was a great man"—the Bible admits that—"because by him the Lord had given deliverance unto Syria"—quite a special man. The Bible admits that—"he was also a mighty man in valour";—good general: perhaps the only general. The Bible admits that; but making all admissions, and taking in everything by the way, it does say, and it dares to say, and it insists upon saying—"but he was a leper." As it is put there, so I would like to put it here. You are amiable. I grant that you are amiable, I am willing to admit it; but at the bottom, the last analysis of all that you are, yields this, that you are a sinner: you are a leper. That is the last analysis. Taken into God's scales, tested in His crucible, weighed in His balances, here is the end, "but he was a leper." Amiable, but an amiable sinner; refined, a refined sinner; wealthy, a wealthy sinner; a peer of the realm, a sinner as regards your spiritual condition.

The Bible makes all allowances. It is not rude; it takes everything into consideration, but it will not speak false words. It will not say "Peace," when there is no peace. It will not give a clean bill, and allow you to come into port, when you ought to be riding quarantine because there is infectious disease on board. The Bible will be honest with you: and while it makes all admissions, on certain grounds, as to what differentiates you from other people who are dishonorable and dishonest and every way broken down outwardly and visibly, it goes straight into the conscience, and says, "After all, however, you may differ: you are a sinner. You are smitten with an incurable, disease which knows no remedy save one, the knowledge of which, and the experience of which, come not from earth, but straight and miraculously from heaven.

"And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife." Now, does it

not look as if this was a roundabout road to the well? After all this about Naaman, and who Naaman was, and what was wrong with him, then in the second verse we are away off to the Syrians. What about them, and what about this little maid who waited on Naaman's wife? Ah, out of little seeds great oaks grow. Out of little events great events come. Great doors turn upon small hinges; and such a thing as this wonderful story of God's gracious dealing with poor Naaman turns upon that seemingly trivial incident, that a marauding, thieving band of Syrians, when they crossed the borders and went into Israel, took away captive this little maid. They "boulded better than they knew." I can imagine that the band of Syrians came back, and all their booty was a little maid. Oh, how their companions laughed at them! It seemed to have been a poor excursion, a great deal of toil and trouble and effort for very little, when they came back with only this girl. Perhaps they brought more, but I almost think that the narrative wishes to emphasize that that was about the size of the haul on that occasion. They fetched with them a little Hebrew maid. "Who hath despised the day of small things?" No wise man. Fools do it every day. Do not despise little folk. Do not despise little things. Do not despise the day of small things. What a great work this little maid did. She has found for herself a conspicuous place in the picture-gallery of God's World. She shall be exhibited to all eternity. Were there not kings and queens and mighty men that burnt and blazed, and paraded for a little, and then went down to dusty death? Their names and their memorial have perished with them. But that little lass, a stranger in a strange land, away there in Syria, lives for ever, here in the imperishable record of the Word of God.

"She waited on Naaman's wife. And said unto her mistress, 'Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.' And one went in, and told his lord, saying, 'Thus and thus said the maid that is of the land of Israel.' What a simple testimony she bore. Par-Jon me for, perhaps, beginning to spiritualize too suddenly, but it is the main part of our work here.

What interest there is in this old story! Just the interest which comes from the story in so far as it represents spiritual and eternal verities for ourselves to-night. Ought not preachers of the Gospel to be like this little lass, just knowing one thing, and knowing that one thing well enough to say it, and to say it boldly, and to say it again and again, to fill the people's ears with it, and, although at first they may laugh, and at first they may

scuff, and at first they may jeer, to keep saying it? "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." What a splendid preacher she was! She had all the qualifications of a first-rate, successful preacher. She had a message, and she spoke that message simply and directly, and she spoke it with great assurance. The world has always had a great many more philosophers than it knew what to do with. Do not be proud, my young fellow, and pull your moustache, and put a glass in your eye, and talk "philosophy." It is about the windiest of nonsense, and it has filled the ear of intelligent people for far too long a time. Philosophy has had its innings, and served very little. We might give a chance to the Gospel might we not? Now, we ought to be all like this girl. She is really a type of all preachers and Sabbath-school teachers. At any rate, it told on somebody who heard it; and that somebody went and told Naaman, and it so told upon him that he said, "There is something in it."

Now, the same thing is working in and through the Gospel yet. On the surface it seems to be a weak, foolish, despised and despicable thing—the word of a witless lassie against all the misery and blighting power of leprosy. But God has chosen the weak things, the base things, things that are despised, to do His work, to bring to naught things that are, to save souls, to give to His eternal fame and honor.

Do we know this Gospel? Do we know the prophet that is in Israel—no longer Elisha, but the Lord Jesus Christ, the Prophet of the prophets, the King and Lord and Head of them all, the Incarnation and Embodiment of all healing and spiritual virtue? Then, if we know Him, let us not only know Him in our hearts, but let us simply and sincerely testify for Him, and He will spread our testimony on the wings of the wind, and make it tell as He did with this little girl, "One went in and told his lord." The king of Syria writes to the king of Israel. Crowns sometimes drop upon very unworthy heads. Both of these kings cut very sorry figures, do they not? The king of Syria was going to do it all, and he said, "Go to, go, and I will send a letter to the King of Israel." "And Naaman departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment." How this poor girl's little simple gospel is being spoiled! Did she say a single word about kings, or about talents of silver, or about changes of raiment? Then see how they have corrupted the simplicity of her simple testimony. Does not the Gospel suffer in the same way still? Is it not

being muddled, and meddled with, and interfered with to its detriment, just in the same way? Many people are coming as they think, to spread it, when they are really hindering it. They are coming to help it on a bit, when they are really taking off both its feet and its wings, and turning it into no Gospel at all. I know nothing more difficult (I speak from the depths of my heart) than it is to stand to-day four square to all the philosophical, scientific, intellectual, critical, social, political cross currents and winds that are blowing, and notwithstanding them all to speak the simple Gospel as you get it from the Lord Jesus Christ. Try it and prove its difficulty, and you will have more sympathy with those who are trying to do it than perhaps you have. It is not just so easy to speak as this little girl spoke as some of you are thinking. You cry for the whole Gospel, and the simple Gospel. Do not simply cry to us, but cry to the Lord Jesus Christ, for it will need all the baptism and anointing and indwelling of His own Spirit to keep us at the true, simple Gospel. There are a thousand things round about us that tend to spoil the simplicity of our testimony; and this old trouble is just here to-day still—the king of Syria saying, “I will send a letter to the king of Israel.” Well, what did they make of it? He brought the letter to the King of Israel, saying, “Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the King of Israel had read the letter, he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.”

There are some things that kings and councillors and parliaments cannot do. This is one of them. They are utterly at their wits' end, and God will not give this glory but in one way, and this blessing but along a particular line. One thing does come out of it clearly, and that is the emphasizing of the point with which I began. Leprosy evidently was regarded as incurable. “Consider, I pray you, and see how he seeketh a quarrel against me. Am I God, to kill and to make alive?” Oh, that we had the same notion to-day about sin! Oh, that men and women were revived to a simple and intense conviction of this: “Sin is incurable: there is no remedy except the heavenly, the supernatural!” Where is the wise man's wisdom? Where is all the power of kings and lords and princes and councillors to save a sinner? It is reduced to utter contempt.

“And it was so, when Elisha the man of

God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore has thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.” Does not that look a little like boasting at first? “Let him come to me.” Yes, it is boasting, but it is boasting of the right kind. When a man boasts in God, “the humble hear thereof, and are glad.” The meek hear of a testimony like this, and instead of being offended at it, and calling it vain glory, they glory in it; for Elisha is here lifting up, not himself, but the God who gave him all the power that he had. And here again is a great lesson for those of us who would really serve the deepest need of our generation. Let us not magnify ourselves, but let us magnify our office; let us magnify our message; let us magnify Him whom we preach to men. Let us challenge the world's need and the world's problem. Let us call upon men and women to come and look our way, and give us a trial. You can here and there, and ran the otherwhere to get rid of your leprosy. Now, have you got soul peace, and power, and strength? Then, if not, will you come at length to us? “I magnify my office.” In myself, I am poor and weak and vile and nothing; but I stand here to-night and dare to say that I preach a Gospel which could send every sinner within these walls outside of the walls as mightily changed as was Naaman before Elisha had done with him. That makes it worth while to come here. Oh, that God would revive preachers in a simple faith in the message which we have to deliver. “Let him come unto me,” said Elisha—and it was no boasting or vain glory. He dared not say less for God's sake and for Naaman's sake. He dared not say less than he said, neither dare we. Come to us. After all, things are at a very sad pass, I grant you. There is awful trouble in the land. There is an awful problem, and we cannot untie it; and the power of the State, and the power of the world's wisdom, and the power of the world's deepest sympathy, seems to make no more impression upon it than the king's advice and the king's sympathy made upon the sickness of his beloved general. But yet “there is balm in Gilead, and there is a physician there,” and the problem is not so insoluble as we think it is, and the distress is not so dire; for there is one voice rising sharp and clear above all the babel voices of a thousand counsellors who are darkening counsel by words without knowledge; and this is the voice; “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” It is a message straight from Jesus Christ, who died and

rose again. Oh, that it might be rung out! "Let him come now to me, and he shall know that there is a prophet in Israel."

"So Naaman came with his horses"—it is a sarcastic book, this old Book—"so Naaman came with his horses." They were not lepers, but he fetched them. "So Naaman came with his horses and with his chariot." The Revised Version is more sarcastic. It says, "With his chariots; and stood at the door of the house of Elisha." Now, Elisha, you were on your trial. Now, Elisha, you never were in such a perilous place as you are now, after all that has been said about Israel and Israel's God. It is a trying time for you now. Very likely some young gentleman who has come in here this evening said, not out loud, but by his whole attitude, as he sat down in that pew, and as I came up into this pulpit—for wot ye not that such a man as I can certainly divine?—"Now, preacher, you may have been criticized a little before, but it was gentleness and mercy, compared with what you will have now, since I have come. I am none of your ordinary church-goers. I am"—what do you suppose you are? I am very glad to see you, dear friend, but less of your airs, if you please, and less criticism! Understand the situation. I am master of the situation, and the situation is this: there is no problem up here. The whole problem is down there. Will you at length open your eyes? Will you at last be humbled in your own eyes? Will you at last cease from criticizing, cease from pulling yourself up all your inches, and strutting, and spreading, and accept the Gospel as a helpless leper, like you, should? Will you? I hope that is plain enough. If you will give me plainer English, I will hand it back to you, for, as God is my witness, I do believe that if you have not been washed by the blood of Christ, Naaman, for leathomsomeness, is but a poor picture of your condition in the sight of God.

No, Elisha was not on his trial, and God was not on his trial; but Naaman was upon his, and he did not come through it very well at first. Elisha sent a messenger to him, saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee and thou shalt be clean." But Naaman was wroth, and went away; and you remember what he said, "Behold, I thought he will surely come to me." "To me." "Granted that I am a leper, but I am not an ordinary leper. I am an extraordinary leper. I am a general. I am a prince. I am a captain.

I am here with these jingling horses and chariots. May he deal thus with me?" Have you never heard or witnessed that rage? Is it not in your veins at this mom-

ent? Are you not sorry that you came in? Sit still. You may be sorry before you go out. After all, the worst kind of Gospel hearer is that one who comes and goes, and comes and goes, and you never find him either sad, or glad, or mad—never. They are, like a ditch without fall or flood—like the Mediterranean, without ebb or flow—at the one fall-less and floodless, contemptible level. I like to see men mad. When a man like Naaman is being led along a line like this—when he is taken so far away out of his own orbit, or so far off the beaten track, so completely away from what he expects, when the Lord's message through Elisha falls upon him at an angle of incidence so unexpected—I can quite understand him. I do not suppose that the Lord was angry, and I do not suppose that Elisha was angry. They thoroughly understood it. They knew exactly what the effect would be. When men are wakened up from a deep sleep, and wakened up in a hurry because there is something urgent and imminent, they often wake up cross—they often wake up angry. I suppose if I were to come to you to-morrow morning, with all your amiability and your sweetness and your gentleness—and I do not despise it—and seized you by the hand, and put my hand on your shoulder and shook you rudely and woke you up, when you arose you would not have all your "Polite Letter Writer" phrases just ready at the time. You would be likely to be a little indignant, and you would be likely to think that I was very inconsiderate; but if in the midst of all your ruffledness and all your anger I showed you that I had a just cause for what I had done, and that there was a fire, and that the fire was not in the next street or even in the next house, but was in your own house, I think when you got to know that, you would thank me, and you would say that if I had been polite, and had stood upon ceremony, I should not have been your friend. So with the Gospel preachers, so with Elisha. Poor Naaman was far gone, and what he needed was quick medicine: what he needed was something which went straight to the point. I grant there was seeming rudeness in the wording; I grant there was imperiousness, for when God speaks you must allow Him to be imperious and imperial—never forget that. The Gospel does beseech, but in it all and through it all the Gospel is a command, and you disobey it at peril of eternal damnation—let every soul of us know it before we go out. The Gospel is a command. Believe: repent. Go wash, and go as quickly as you can for your own sake. That is the Gospel—a command; and it is in your interest, oh sinner, that the Gospel is on the surface as

seemingly rude and inconsiderate and urgent as it is.

Naaman was wroth, and said, "I thought," that is what is wrong with some of us here until this hour. Why are you not as happy and rejoicing a Christian as there is in all London? I will tell you why in a word. You are just troubled with the same disease that troubled Naaman inwardly. Leprosy was his trouble outwardly, and the leprosy of pride was his trouble inwardly. He needed to be humbled before he could be healed. Now, your pride is very likely intellectual pride, intellectual vanity, intellectual conceit. I speak to men and women here who have read a little. If you had read more you would be very fine material for preaching the Gospel to, but you have read a little, just a little. You have got the names of Huxley and Spencer and Darwin on your tongues, and you could not very likely tell for the life of you what Huxley and Spencer and Darwin had particularly said; but you have got a hold of the names on your tongues, and you juggle, juggle, juggle away with these words and names, and you want to impress and overawe the poor preacher with a sense of your opinion, and "I think so and so," and you say, "When I go to hear a sermon, I think, and I like," and when you do not get what you like, the preacher gets your ugliest verdict. Now, my dear friend, come away from that, if you please. We are met here for far more serious work. You are a poor hopeless, helpless, condemned sinner; until you receive this Gospel in childlike simplicity you cannot be saved; you are neither fit to live nor fit to die, and you have both to do, so do come down off your horse of pride and headiness and high-mindedness and self-conceit, and sit there as quietly and humbly as though you never read a book. Forget your wisdom and forget your knowledge, and remember that in all past ages, and even in this nineteenth century, thanks to God, wise men and learned who have forgotten more about literature and science and philosophy than you ever learnt, have with all their knowledge, contrived to be as simple, genuine, evangelical believers in the blood of the Lamb as any that ever lived. You "thought." Thank you for nothing. What did you think? Let us hear it. Well, here it is, "I thought that he would surely come out to me, and stand, and call on the name of the Lord his God, and wave his hand over the place, and recover me of the leprosy." That is "I thought that he was a trickster and a juggler, and that he would come and say, 'Hey! Presto! Pass! and the thing would be done. Yes, is not that about the length and breadth and depth, and height, my

friend, of your notions of what genuine religion is? The thoughts of people in Naaman's condition—oh, they are worth little! Naaman spoke out his thought, and there it is. That is what he thought. When salvation comes to us, it comes when we get rid of our own thought, or we hold in our own thought, whatever it may be, and we choke it down, and we allow God to speak; for God's thoughts are what we need to know; and God says in this business, 'My thoughts are not your thoughts, neither are My ways your ways, for as the heaven is high above the earth, so are My thoughts higher than your thoughts, and My ways than your ways.' Oh, hush, be still, and know that God is speaking, and that you ought to bow the head and keep silence and believe!

"Are not Abana and Pharpar—" Ob, yes! With what contempt men sometimes speak of the Gospel until they have tried it.

"What's Yarrow but a river bare,
That rolls the dark hills under;
There are a thousand steams elsewhere
As worthy of your wonder."

Naaman dear, if Absna and Pharpar were waters that could have cleansed you, why did you not go to them? Why did you come here at all? That was a witless speech, surely! And have not some of us spoken in the same rude and contemptuous way about what we call old, narrow-minded, bigoted, Puritanical doctrines, until we have tried them? But when the day came when our sins were fastening upon us, and the sorrows of death compassed us, and the pains of hell got hold upon us, and we found trouble and sorrow, then we changed our tune. When no spiritual pain had fastened upon us, we could speak contemptuously of the old Gospel, and call it a "doctrine of the shambles," this salvation by blood; but when we stand naked and shivering and ready to perish, then this old Gospel of the Cross—the Gospel of salvation through the doing and dying of Another—is to us like a peal of heaven's own music. Do not talk against the Gospel, my friend. You are only showing your want of heart or the depth of your ignorance.

"And his servants came near, and spoke, and said, If the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather, then, when he said, Wash, and be clean?" "Then went he down, and dipped himself seven times in the Jordan"—*verbatim et literatim* according to the saying of the man of God. He had to humble himself to obey the Gospel. And you and I must do the same. We do not give up intellectuality, we do not give up the powers of the mind. We simply crucify their pride; that is all.

"And his flesh came unto him like unto the flesh of a little child, and he was clean." This is the Gospel. Will you try it? Now after all that we have said to-night, and after all the comings and goings between some of us here and religion, and the preachers of Christ's religion, will you do, my friend, what you never did before? Will you humble yourself simply to believe? The Gospel will never prove its power in anybody as long as he criticizes, and as long as he questions. The Gospel is for believing; the Gospel is for receiving. "Oh, taste and see that God is good: blessed is the man who trusteth in Him." At last Naaman is a saddler and a wiser man. He is kindly spoken to by his servant. Naaman had his good points about him. But after all, you see, there was the leprosy. There was no arguing against that. There was this sentence of death eating into him. So with you, man, you are dying while you are criticizing; hell opens its mouth to receive you while you are criticizing; hell opens its mouth to receive you while you are quibbling and wanting another gospel to suit you. Do not forget that. It does not become beggars to be choosers; and you are an absolute beggar at heaven's gate—an absolute dependant upon God's bounty: and when it is offered to you, it becomes you to adopt the sneer or the angry tone which you do adopt. Let us cease to-night from all such superfluity of haughtiness, and in simplicity, like the poor dying lepers that we are, let us receive salvation through Jesus Christ, through His atonement.

That dark, muddy Jordan was not a nice stream. It was really a very poor river from an artistic point of view; but it was in Israel, it was an Israelitish river; and away to it Naaman must go, great man and all as he was. And he went. He swallowed down his pride. He very likely said to himself, "Well, that servant of mine is true; he's right: I am a leper, and of course I am dying, and after all, I may as well try it. It would be a pity to come all this distance, with all these jingling horses and chariots, and go home, and admit that I had come on a fool's errand; and maybe there is something in it." And he went down. He stooped to conquer, and he conquered by stooping; he gave in to God, and he won. For a time he seemed to be no better, only much wetter. But, dipping seven times, when he came up the seventh time he had left his leprosy in the last plunge. The flesh came to him as with that leper in the New Testament to whom Christ said, "Be thou made clean, and immediately he was made whole." As the poet says:

"And the dry palms grew moist,
And the blood coursed with delicious coolness
through his veins;
And on his brow the dewy softness of an infant stole,
His leprosy was cleansed, and he fell down—
At Jesus' feet and worshipped Him."

That is the Gospel for lepers, Old Testament or New.

I am sorry, in one way, that my time is up: but I do trust that, although our time is up, we had have had sufficient time to see the cleansing fountain, and that all of us here, ere we go hence, are, in absolute subject simplicity, plunging into it.

"There is a fountain filled with blood."

Not long ago that hymn was severely objected to, and scornfully criticised. It was said that this was a religion of gore and of the shambles, unfit for ears intellectual and polite. Still let me preach it. If it angers you at first, that may be just the road to your salvation

"There is a fountain filled with blood,
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

I trust I have read a book or two. I hope I know a little about philosophy. I trust I know a little about science. I went for eight winters to a college and a divinity hall, and I was lectured and taught by the most cultured and eminent men of the day. But if to-morrow I am upon my deathbed, and if you want to come and give me a parting word, come, and I will tell you before you come what you may say. Do not mention this nineteenth century; do not mention these new gospels, which are no gospels. If you have no word, and if you have no text, that old hymn that I have quoted will do, and especially the verse that I am going to quote now:

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

Ah, my lad, you may despise this old Gospel, but your mother died rejoicing in it. So did your father; and if you are ever to see them and meet with them; if you are ever to sit down with the truly refined people, you must be washed in the blood of the Lamb. May the Lord, the Spirit, graciously plead His own cause, and ere we go hence, may all of us come to the simplicity of faith in Jesus Christ, who died for our sins, and rose again for our justification!

ROBERT ELSMERE AGAIN.

An Robert Elsmere religion may look attractive under the manipulations of the novelist, but it is a poor thing for practical life or a dying hour. Imaginative can portray it in glowing colors, but when the ideal descends to the real its impracticableness appears. Some enthusiasts, impressed by its beautiful representation on paper, have been endeavoring to give it an organized life in London, but it has not worked well. It has run against certain disagreeable facts, which were ignored in the novel which gave it fascination. A actual test has robbed it of its glamor and force. It lacks a substantial basis and staying qualities. Failure is already written upon it. Its promoters have been zealous, but interest is lagging in it, and discouragement and disaster threaten it. It is said that it is waning for want of "a prophet." It has no one to put into it the prophetic fire, force, confidence and endowment which attract the multitude. Much money has been spent upon it, but all has been a dead loss. The truth is, it has no Christian heart to make it a sustaining power; no divine grace to quicken it under the adverse; no Saviour for the lost; and no regenerative Spirit to transform character and life. The gospel is alone adapted for the needs of humanity, and all substitutes for it must end disastrously.—*Phil. Pres.*

DR. ALEXANDER DUFF.

Alexander Duff was born April 25th, 1806, in Auchincroyle, Scotland. His parents were poor but godly, and he was early taught the word of God and early learned to love and serve the Saviour. He had three books that he loved to read and study while a boy. They were the Bible, Paradise Lost and the poetical works of Dugald Buchanan.

At the age of fifteen years he was presented with \$100 by his father toward his education at the university, and from that time he was dependent upon his own exertions for means to finish his education and to care for himself.

When but twenty-three years of age he secured an appointment as a missionary to India, and on August 12, 1829, he was or-

dained. Soon afterward he was married to a Miss Drysdale, and on October 14, 1829, he and his wife sailed from England, the first missionaries sent to India by the Church of Scotland.

On the way they were shipwrecked twice, and it was eight months before they reached Calcutta.

On the 12th of July, 1830, he commenced a school in Calcutta, which from a beginning of five scholars, became finally a missionary college attended by 800 natives of different castes. For thirty years he was a leader in missionary matter in India and then returned to Scotland, where he was made the Convener of the Foreign Mission Committee of the Free Church of Scotland and a professor in the Edinburgh University. He died February 12, 1878. His name will always be cherished as one of the noble band of missionary heroes whose words and example greatly blessed the heathen world and inspired the Church at home.—*The Gospel in All Lands.*

ROME'S PROFESSIONS.

Rome professes great liberality in Protestant lands. Her authorities are sharp enough to see that only in this way have they any chance to gain converts and to increase their influence. If they should carry out the policy which characterizes them where they are in the ascendant, they would antagonize at once all liberal-minded men and run counter to the spirit of the people. But while recognizing their rights in a land of religious freedom, we should not shut our eyes to the proscriptive character of their organization, and to their illiberality where they occupy the field. The late efforts in Romish countries to do honor to Huss and other Reformers have been resisted and censured by Romanists; and in Austria, through their scheming, the school question is threatening a ministerial crisis. A document prepared and urged by them requires that their children shall not be "contaminated" by association with the children of other communions; that the teachers in the schools shall be of their faith, and receive the endorsement of the priests; that no word shall appear in any of the text books offensive to the Roman Catholics; and that the schools shall, in all places and in all respects, be subject to the Romish church. This is certainly a high-handed procedure and shows a bold aggressiveness; yet it is the position which that church would like to assume in our country if it dared. Unless resisted and checked it may, one day, become as presumptuous and arbitrary in its educational demands.—*P. P.*

READY FOR THE CROSS.

In the early days of Christianity one of the Roman Emperors resolved to build a great colosseum in the capital. A young man was appointed as architect, and took in hand the gigantic enterprise. In due time it was completed, a noble and stupendous structure. The day of inauguration came, and thousands were assembled in the presence of the monarch. But, during the years of its building, that young architect had embraced the cause of Jesus. This was unknown to the Emperor, who, with the multitudes crowned him with every honor.

As a part of the inaugural sports, five Christians were led out, nearly naked, to be thrown to the hungry lions; and the crowd eagerly waited to see the wild beasts let loose, and the followers of Christ rent in pieces. Just at that moment the young man's face was a study. Shall he deny his Lord? An invisible one was near him, breathing words of strength. Rising to his feet, he exclaimed, in tones that sent a thrill through the assembly, "I, too, am a follower of Christ, and am ready to suffer for his sake!" Instantly the laurel crown was torn from his brow, and he was hurled amongst the lions, amid the curses and execrations of the people. Could any of us do this for Jesus? Or, is it even so, that at the sneer of our companions, we shall forsake him and flee?—*Sel.*

A WORD TO YOUNG MEN.

I want to say a word to young men. It is a grand thing to be a young man; to have life before you. Life is behind me. My record is pretty nearly made; yours is to make. I can't change my record to save my life. I can't undo a deed I have done or unsay a word I have spoken to save my soul. No more can you. You are making your record. We old men have our record nearly made, and can't change it. It is an awful thing when a man is sixty five years of age to look out upon a stained, smeared, smudged record, and know he can't change it. Thank God, there is One who can wipe out the iniquity sufficient to save us, as a schoolboy wipes his sum off the slate. Even if a man is forgiven, it leaves a mark upon him he will never recover from—never. Young men, you have your life before you, and you will have to map out which direction you will take. They tell us that eight miles above us no animal can exist. It is death to all animal life eight miles in that direction. It don't depend upon the distance you travel but on the direction; and when a man takes a wrong direction, he knows it. Young men you need not tell me when you are doing

wrong you don't know it. You do. There is not a young man that is breaking his mother's heart by dissipation, but he knows it; knows that every glass he drinks will be a thorn in the way of him. I would say then, to young men, stop drinking and help us fight it. Fight this evil; it rests with the young men of our country to fight it, and to win the victory. Fight it! Fight it!—*J. B. Gough.*

LONELY WORKERS.

Many Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes; yet some, who are doing what God will think a great deal more of at the last, never saw their names in print. Yonder beloved brother is plodding away in a little country village; nobody knows anything about him; but he is bringing souls to God. Unknown to fame the angels are acquainted with him, and a few precious ones whom he has led to Jesus know him well. Perhaps yonder sister has a little class in the Sunday-school; there is nothing striking in her or in her class; nobody thinks of her as a very remarkable worker; she is a flower that blooms almost unseen; but she is none the less fragrant. There is a Bible woman; she is mentioned in the report as making so many visits a week; but nobody discovers all that she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving Him without the encouragement of man's approving eye, yet they are not alone—the Father is with them.—*C. H. Spurgeon.*

People talk about the phenomenal sales of "Robert Elsmere" and "Little Lord Fauntleroy," says the New York *Sun*, and yet there is one publishing house, the sales of which quadruple all these taken together—the Bible. During the past year the Bible Society has sent 1,325,672 copies, and in the 72 years of its existence has issued nearly 50,000,000 Bibles. At present the presses are turning off 4,000 copies per day.

"I expect to pass through life but once; if, therefore, there be any kindness I can show or any good thing I can do to my fellow human beings, let me do it now; let me not defer or neglect it, for I shall not pass this way again."