

labourers for the foreign field. The Synod, at its meeting in 1869, authorized the Board to call themselves, whom they may deem specially qualified to enter upon missionary work. And perhaps it might be well, if this manner, were more generally adopted, and more frequently acted upon by all churches engaged in foreign mission work. Acting upon this authority, we find the following resolution of the Board, unanimously adopted, at a meeting held in December of the same year. "That the secretary prepare a call to be signed in the name of the Board, by the Chairman and Secretary, to be laid before the Presbytery of Picton, at its first meeting, addressed to the Rev. Kenneth J. Grant of Merigomish, to become our second missionary to the Coolies of Trinidad." In due time this Call was presented, and cordially accepted by Mr. Grant, notwithstanding the earnest pleadings of an attached congregation, among whom he had laboured, with very great success, during a pastorate of seven years.

It might be worth while to refer here to a feeling that prevails in some churches, or at least did, in the past, prevail. We trust that it is now pretty generally dismissed, to the indefinite regions, whither beliefs in witches, ghosts, and such shadowy creatures have been relegated. It is the notion that only those, who cannot get situations, or have been unsuccessful at home—who in the expressive Scotch phrase are *stickit ministers*, go to the foreign field. If there be any ground for such an opinion elsewhere most assuredly it is not applicable to the missionaries to the Asiatics in Trinidad. In our last paper, we referred to the cause that led to Mr. Morton's leaving Nova Scotia, and we have seen that he resigned a congregation that, under other circumstances, would have strenuously opposed his going. Mr. Grant we have just observed, was called to the field from among a people manifesting profound attachment. And as to Messrs. Christie and McLeod, they they never sought a position in the home church—the former having been accepted as a foreign missionary, while still a theological student and the latter soon after being licensed, none of the missionaries to Trinidad then could ever be stigmatized with the epithet *stickit ministers*. And from a very intimate acquaintance with your four labourers, and their work here, and I think a fair knowledge of the ministry of the home church, the former I believe, would have no need to hide their heads, in a

general comparison with the latter.

It may be well at this stage, to note the progress that was being made in the work in Mr. Morton's hands up till this date. The year 1869 is remembered as a year of yellow fever, somewhat similar, in its course and sad result, to that of last year, though less severe. It must have been a time of anxiety to Mr. and Mrs. Morton, not yet fully acclimatized, and thus much more liable to be assailed by such. They were however mercifully preserved, and the work went on uninterruptedly. One and sometimes two English services (one in San Fernando for the Scotch Church) and two Coolie services, occupied the Sabbath days; while the general management of school work, and often the drudgery of teaching, visiting and endeavouring to impress the coolies upon the estates, and perfecting his knowledge of the language, constituted, the busy routine of the week. On the 31st December 1869, we find Mr. Morton, writing out his second annual report, having now spent exactly two years upon the island;—"Results are least apparent in connection with the public services. It is true that among those attending these services, more correct notions of God and of duty, are coming to be entertained, and that often there is exhibited an interest in the Saviour's mission of love and mercy. But none have come forward to give up their system of error, and while we see a certain restraining influence to some extent at work, we cannot see that any have been constrained by Divine Grace to turn heartily from their wicked ways. There has been marked progress in good behaviour—less heathenish conduct and language. we have acquired too, during the year a more thorough insight into the system of error which we seek to overthrow—a system inconceivably vile, and working but the deep depravity of its adherents. Looking upon such a religion, the worship of gods, false and impure, and the result as seen in the lives of worshippers, we find new reason to give thanks at the remembrance of God's holiness."

Meanwhile Mr. Grant having been on the 29th of March designated to the work, spent a very busy summer (all too busy for the good of his own health) in visiting various sections of the home church. The result of this over-exertion, as we gather from one of Mr. Morton's letters of that period, showed itself, even after his arrival in Trinidad. Few undertakings are more exhausting to a man's physical energies, than the wear