

indebtedness to Messrs. WM. FROST and H. B. DARLING, for both liberality and encouragement; and our thanks are also due to many who have liberally contributed to the erection of our buildings.

The Presbyterian Church in Canada has expended \$36,000, and it is her desire to give the Gospel to all these Indian immigrants. We, her agents, have devoted ourselves to this work, and, encouraged by the past, are resolved to prosecute it with all diligence.

JOHN MORTON.

K. J. GRANT.

THOS. M. CHRISTIE, B.A. }

*Mission-  
aries.*

LETTER FROM REV. KENNETH J. GRANT.

San Fernando, 4th March, 1878.

**A**S I write this morning, the air is delightfully cool after the intense heat and drought which has scarcely been relieved by a shower for seven weeks. Our supply of water in this town is very limited, and any lengthened season of dry weather occasions hardship and suffering, particularly amongst those unsupplied with tanks.

Mr. Morton spent yesterday, as our Session had arranged, to dispense the Lord's Supper at La Fortune in the morning and at San-Fernando at eleven. Forty-seven Asiatics in a reverential manner received the symbols consecrated by our Lord to the remembrance of His death—twenty-one at La Fortune and twenty-six at San-Fernando.

These all are within my District. We believe they partook as discerning the Lord's body. The audiences were all good and the whole services solemn. I trust very profitable. Mr. Morton did his part unusually well.

Of those who partook for the first time, was one named Redai Ram, who has chosen to be called Daniel Redai, omitting the termination, which is the name of a *dasta* whose praise is frequently celebrated by the Hindoos. He also cut off his long matted hair, and shaved his face, as his former appearance indicated his religious standing. He belonged to a class of reformers known as the Sion Narayan Sect. In faith and worship they are far removed from the orthodox Hindu. They do not worship idols, they eat flesh, or I may say there is no restriction in food as with the Hindu—and taking strong drink constitutes an essential in their worship. Consequently most of them are drunkards, just what we might expect where drinking is encouraged. At the time of initiation the Guru or priest and

his disciple are screened from the gaze of the assembly. The Guru whispers a sacred mantr in the ear, but, lest a word from his lips should fall upon the ear of any other in the assembly, the whole company set up unearthly sounds by blowing shells, beating drums, chanting Sloka &c. What meaneth this? Be it known that every one who hears the mantr becomes a disciple of the one who utters it. But if he were already initiated he becomes *grumak* twice, or he has two godfathers and his soul is thereby jeopardized. They believe in a fabulous river, corresponding to the styx of the ancients, named Baitarni which is to be crossed by the dead on their way to the world of spirits. Across this river they are to be conveyed by their Gurus. Now, if there be two, who shall be the guide? whose disciple shall he be on the other side? Farther, at initiation, a *parwana* or pass is given by the Guru which is *sacredly kept during life*, and in death is laid upon the breast of the deceased, and without it there is no admission to the better world. Now Redai belonged to this sect, and claimed to have made progress above many in the mysteries of his faith. He was *High Priest*. He claims to have about 100 disciples. He is widely known, is addressed as a superior, and from his *chelas* has been the recipient of many gifts. His position was something like that of a much respected minister at home, and it was indeed a hard struggle to renounce all he had taught and to abandon those whom he had initiated to accept a new faith and to join a new brotherhood. For six years he has been listening to the word of life. At one time we would be encouraged to think that he was about to emerge from the darkness into the full glory of Gospel light and day, but at our next interview we would find him choosing darkness rather than light. Now and for a year past, a marvellous change has taken place. For months he has been diligent in telling and in singing the Gospel. He has visited his disciples in different parts of the Island, and through his instrumentality several have been led to give an attentive ear and a few have received baptism. He is daily under the instruction of LalBihari who is an ever faithful worker. He has relinquished much, may he receive the hundredfold in this life, and in the world to come life everlasting.

#### TRAINING SCHOOLS.

Already the question of providing more systematic instruction for our Catechists and other workers has been submitted to your Board. Personally, it has given me much anxiety. I have five men daily preaching Christ. LalBihari is