

the survivors who are mentioned by name in the book. Some of them at least are still with us and some lately gone.—Yours, JOSEPH ANNAND.

THE TRINIDAD MISSION.

Mr. and Mrs. McLeod thankfully acknowledge the gift of a box from ladies in Lunenburg, a gift of \$5. from Miss Falconer, Teacher, New Glasgow, and a box sent by the ladies of Durham, besides several useful articles of clothing and school books received through Miss Blackadder. The Durham box we are sorry to say has not arrived but it may, and should it not, kind intentions and kind deeds deserve our best thanks.—J. McLeod.

Letter from Joseph Annajee.

PRINCESTOWN.

Dear Mr. Editor:

I wish to read you a few lines of news about our Princestown work. There is, about four miles from Princestown a village called St. Julian. We have a Christian's school there for my countrymen and meetings every fortnight on Sabbath mornings. Mr. McLeod and I often go there to help the school and teach the people. The man there is named Sadaphal Sing, he is of the Chetri caste and is a sub oversee on New Grant Estate. He is my wife's stepfather and his son comes every day to the school in Princestown. The son is a clever boy and knows the Christian religion and wanted long ago to take baptism with my wife but his parents kept him back. About two weeks ago Sadaphal Sing's family went out to a feast and left him alone in the house, that day he tied his cow and calf in the pasture outside of the pen to feed. In the evening when he went to bring them to the pen he found the calf entangled in the rope and dead.

Next day he called five Brahmins and Chetris to make a council about the calf for he knew they would want to blame him. They told him to write *Q-m* on one bit of paper and *Quavana* on another and put both into a bag. He put in his hand and drew out the bit with *Quavana* written on it, so they said he did sin in the death of the calf.

Then they told him he must live under a tree for eleven days and not go in his house or speak to his family and that he

must cook his food and eat it in the same place. Then they told him that he must make a feast for the Brahmins and buy a calf from a butcher to save its life and give it to a Brahman and also put a rope around his neck and buy food from people all this is to make him clean from that sin.

Mr. McLeod also went to see him and told to Brahmins that they were not to take a calf or make him spend money for a feast. They say they would not but he was bent in his mind to do it himself. All would cost him about one hundred dollars. These people are afraid to break caste when they know better.

Our Princestown Mission work is getting on well by the mercy of the Lord. Mr. McLeod and his family and Miss Blackadder are all well.

I was at Tunapuna last month to hold meeting for Mr. Morton in his place. Miss Semple is well.

Dear christian friend, when you pray, pray for us and these heathens we are teaching that they may trust to the Lord. I write this one case to show how ignorant and foolish this heathen way is, and how much we have to do to show them the right way.

Your obedient servant,
JOSEPH ANNAJEE.

TWO IMPORTANT COUNCILS IN JAPAN.

By GEORGE W. KNOX.

I.—The Conference at Osaka.

One hundred and eight missionaries, including other most useful members of the missionary body—their wives, met in conference in Osaka, April 16—21. All branches of the Church, and all shades of theological opinion were represented. Only two missions failed to send delegates, and these were by no means wanting in friendliness to the Conference. There was but one opinion as to the success of the Conference—it was far beyond our hopes. The missionaries of Japan have met together and are no more strangers, but friends and brothers. We can sympathize with each other in success and disappointments as never before.

The "History of Protestant Missions in Japan" recounted the story of the first twelve years of work, when opposition was strong, the Government unfriendly, the laws prohibitive, and almost all the sketch closed with the organization of the first church in Yokohama, in 1852.