

## TRINIDAD.

LETTER FROM REV. R. J. GRANT.

*[For the Maritime Presbyterian.]*

Let me give you a little incident that came under our notice yesterday morning that serves to show that the gospel leaven is working. Babu Lal Bihari and I arrived on an estate at an early hour; he went in one direction, and I, in another. Approaching a laborer's house, and unseen by the inmates, he heard a familiar hymn with the refrain "Hamara man laga Yisu ji ko charanan," which may be freely translated "My heart embraces the feet of Jesus." This is repeated several times at the end of each verse. The substance of the hymn is as follows: "Some (worshippers) wear only one bead; others put a mark on their forehead. Some put on a necklace of several threads; others wear a single thread. Some put ashes on their bodies; others clothe themselves in skins of animals. Some cover themselves with a black blanket; others go about naked. Some worship gods and goddesses; and others bathe in the holy Ganges. Some pour out their libations on the sacred pipal tree; and others sit in ashes. Some, perplexed, wander from shrine to shrine; others raise their arm till it is dried up. Some roast themselves between five fires; but I, seeing all this, have fled, and now, as the servant of the Lord, with clasped hands, I implore you, oh! men, women and children, hear me. It was Christ Jesus, who in the exercise of mercy, awoke me from my confused sleep." With the oft repeated refrain "my heart embraces the feet of Jesus."

In that high caste home there is not a professing Christian. Without a murmur the parents could listen to the hymn sung by their son of fifteen years, who, though four years out of school, still remembered some of the lessons taught him, but as Christian baptism would involve a breach of caste, the matter could not be entertained.

But the leaven is working, our schools have yielded good fruit, and we labor in hope of a harvest.

Faithfully yours,  
K. J. GRANT.

"Surely this cannot be death," said one just before dying; "how wonderfully He is softening my passage."

On Tuesday, 3rd inst., there was a public conference under the auspices of the Presbytery of Pictou, in James Church, New Glasgow. The subjects discussed in the afternoon were The State of Religion and Temperance, and in the evening, Sabbath Schools. There were present, especially in the evening, a considerable number from neighboring congregations, from Pictou, Westville, and Stellarton, and some from a considerable distance in the country. The exercises consisted of, first, reading the reports prepared on the different subjects by the Committee of Presbytery; second, the reading of specially prepared papers; third, a free conference by the members of Presbytery, Sunday-school teachers, and other Christian workers. The conference was to some extent an experiment, being the first of the kind held by the Presbytery, but it is safe to say that it will not be the last. The papers read were of a high order of excellence, and good cannot but result from the interchange of idea and the stimulus received.

The drift of popular opinion with regard to restriction of the liquor traffic is seen in the result of a vote taken recently in the city of Glasgow, where 57,704 householders were in favor of entire prohibition of the liquor traffic and but 19,411 were opposed to it. 71,427 were favorable to a reduction in the present number of licensed houses, and but 9,591 were unfavorable; 68,301 were opposed to all new licenses, and 11,230 were not opposed to them. This is a remarkable result in a city where there has been a great deal of drinking, and shows that it Prohibition pure and simple, disassociated from all other questions, were submitted to the people at large it would soon become law. One great difficulty is that owing to the power of distillers, brewers, and rum-sellers, in our legislative halls, the voice of the people, the sufferers, does not find its due expression. One of the relics of the tyranny oppression and wrong of a darker age that still to too great an extent holds away, is, not that a free people uniting for self protection, vote to defend themselves against an acknowledged public evil, but that a few for greed of gain force the traffic upon an unwilling community and compel them to submit to it.