

gesticulating excitedly: "All Christian lie, heathen man speak the truth."

On being questioned, the Brahmin corroborated the story of Ramkissun and his father, and named another man as a corroborating witness. His statement was taken down. Mr. Thomson went immediately to see the witness named and was not a little astonished when the man said:

"It's all a lie, sir, all a lie. I don't know anything at all about it."

"Suppose," said Mr. Thomson, "anyone said you did know about it, what would you say?"

"I would say he lied," was his ready reply.

"Would you say that to his face?"

"Yes to his face—to anybody's face."

"Very well," said Mr. Thomson, "come with me here," and he took him to the Brahmin. He being low caste, was rather embarrassed before the high caste Brahmin, but he still maintained that he knew nothing at all of the matter.

Needless to say the Brahmin was convicted of deliberate falsehood, and had no answer at all to Mr. Thomson's question:—"Who tells lies, heathen or Christian?"

Mr. Thomson was now more than suspicious that the whole thing was a trumped up story—a wily scheme of revenge. You may be sure he resolved to clear the whole thing up.

While this was going on at the estate, Ramkissun and his father were at the magistrate taking out a warrant against Ganga and his brother-in-law for housebreaking and assault. They were arrested and thrown into prison, but were released on bail secured by the mission—so sure was Mr. Thomson of their innocence.

Mr. Thomson cited all parties, a court to be held at the church on Friday, at 10 a.m. (this is a very common thing, and very many disputes have been settled in this way). Mr. Thomson was judge. A great crowd of heathen and Christian coolies had gathered, each anxious for the victory of their party. Ramkissun had the sympathy of the heathen, Ganga of the Christians. The court was opened by Mr. Thomson explaining that God sees and knows all. He said he believed God would guide them to the truth. He was now going to ask God to do this before them all. Thereupon he prayed briefly that God would lead them unto truth and there-
after proceeded with the trial.

Two cases were before the court, Ganga's accusation against Ramkissun of improper dealings with his wife and of having his wife's jewellery, and Ramkissun's counter charge of robbery and housebreaking.

Unexpectedly and clearly the missionary's prayer was answered. First, the woman admitted the charge, on evidence, saying she had given her jewellery to Ramkissun. The guilt was likewise brought home to Ramkissun.

Amid the silence of all, Mr. Thomson pronounced sentence. Lily was suspended from

church membership; and Ramkissun was admonished and discharged from his place as helper.

When Ramkissun had got this decision, he lost all courage and came forward and confessed all. He said he had received the jewels, and that the robbery and assault was a trumped up charge to hide his guilt, and asked Mr. Thomson to intercede for him both with the magistrate and with Ganga. It actually turned out that the jewellery was concealed under the church where the court was being held.

At 5 p.m. the court was dismissed, having occupied seven hours without cessation.

After the court a heathen woman was seen walking up and down before the church laughing most heartily and saying:—

"Christian God found it out. Ha! ha! ha! Heathen God no find it out. Ha! ha! ha! Christian God find it out. Ha! ha! ha!"

After a little light refreshments the people were sent home, profoundly impressed.

What of the case before the magistrate? It was of course withdrawn, and what of the much injured Ganga? Prosecute the villain Ramkissun and his father? So most advised; so all the heathen advised. Mr. Thomson pointed out the Christian duty to forgive. This Ganga agreed to do if the jewellery were restored.

Picture the scene next day! A crowded church of Indians—men and women—most of them in their strange yet striking Indian dress, men with their bare legs and rather scanty apparel; women in their picturesque orni, long dress and richly jewelled arms, feet, ears and nose (occasionally). Mr. Thomson presiding. Ganga and his restored and penitent wife on the one side, Ramkissun and his father on the other. Look on and see! There Ramkissun hands to Ganga the stolen jewellery and shamefacedly and in public expresses his sorrow for what has happened; then look at Ganga, he receives the jewellery and slowly and firmly says he forgives all as he hopes to be forgiven.

They have rarely heard a more powerful sermon than this incident, and many, even of the heathen, come to the conclusion that after all there was something grand in being a follower of Jesus of Nazareth.

Tunapuna. When Dr. and Mrs. Morton, in 1881, went from Princetown, where he had previously labored, to the district of Tunapuna, he had a parish of 7,000 E. Indians. He had no building, either for residence or work, had but one teacher and two young converts. There are now in this district two churches, one manse, ten school-houses, also used as chapels, and eight houses for teachers. There are thirteen day schools, in which about 500 children are daily receiving instruction, nine Sabbath schools with an average attendance of 300. There have been 421 baptisms, and the communion roll is 69.