

unusually agitated on last Sabbath, and there was an adequate cause. When Lal Behari and I arrived at our new and neat church, 2 p.m., we found it packed, chiefly with Indians. The Manager of Belle Vue and a few other friends were present. Within and around the doors and windows there were about 450 people. As we had six marriages and twenty-one baptisms, the service continued nearly two hours and a half, but to the close, we had the best attention. Nine men, six women and six children were added to our baptismal roll. Just as I was proceeding to baptize one of the candidates, a leading man on the adjoining estate, unexpectedly rose up and said in his own language to his heathen countrymen: "You know I have heard and read a good deal about the Christian religion for nearly five years, but I read and heard that I might be better able to oppose it. I have spoken against it, and you know I have kept many of you from coming here to hear God's word. By God's mercy, my eyes have been opened—I can see now. I am not in a fog, I see distinctly, and the object I see is Christ. He has paid my debt. There is salvation in Him and not in any other. Some of you don't see Him. You think I am dishonouring my fathers' gods, but our fathers did not hear the words that have come to us. Now I know you will go back to the estate and speak against the Christian religion. Hear my counsel, and speak against this religion in the presence of those who can give you strong answers." One of our intelligent women asked me to call him Paul, for, said she, he was truly a *Saul* before. I did as requested. He had scarcely taken his seat, when another candidate got up, a man who had, even from a Hindoo standpoint, been regarded as a very wicked man, and said: "Our Gurus (god-fathers) in the Hindoo religion profess to save us, but once myself, my guru and two others were locked up for beating a countryman. My guru was as helpless as myself, and we had to depend on another to bail us out until the day of trial. Like myself he was an evil doer, he was helpless, he required a deliverer. Can such a man give salvation to another? How foolish to trust to man. Jesus Christ is the true Guru, turn to him."

After Baptism, a thoughtful looking man rose and asked the following questions: "Who is this Jesus Christ? Was it known that he would come? Why did he come? Did the people that lived in the world before he came find salvation? Do people get a perfect salvation just when they believe? If a Christian sins after getting salvation, how are those sins taken away?" Each question was put in the order given and separately answered by Babu Lal Behari in a way that secured the closest attention of all present. A deep, solemn silence prevailed. I have since learned that these questions were put by an honest enquirer, and put publicly, to elicit an answer in the presence of all. I have not witnessed in Trinidad such a move-

ment as that which gladdened our hearts on Sabbath. To God be the praise.

Yours faithfully,
K. J. GRANT.

A LESSON AND A WARNING.

Presbyterianism is making steady progress in the Republic of Mexico. The converts are numerous, and a large proportion of them belong to the better classes. New stations are being opened with most encouraging frequency, and the ground gained is held,—the most active and successful evangelists are converts from Romanism,—men who have passed through the fires of deadly persecution. About the time that the mob in the city of Montreal tried to suppress Father Chiniquy's meetings, the Rev. Nicanor Gomez, a Presbyterian minister in Mexico, was murdered by a mob at Almoleya. Fifty persons in the town had applied for the services of an evangelist. Several ministers gathered at the place on the appointed day. They had taken all the steps required by law prior to opening a new place of worship. The priest however, after mass, addressed a most inflammatory discourse to his people, who were ignorant and superstitious, and who regard his word as Divine Law. The crowd were told that Protestant service must be prevented at all hazards, and that the Protestants should at once be exterminated. Among his audience was a lawyer, a convert to the Protestant faith. When mass was over, the crowd, armed with clubs, stones and short swords, rushed at the house where the Protestants were assembled. They stoned the building, broke the windows, attempted to set fire to the house. The ministers succeeded in getting away, all except Rev. Nicanor Gomez, who was fearfully wounded in the head, first with stones and clubs and then with a sword. He was nearly dead when removed to a place of safety, and he died in a short time afterwards. The civil authorities have taken measures to punish the leaders of the mob, and we are glad to say that the priest is in prison, like the other chief culprits, awaiting trial. Religious liberty has made great progress in Mexico, in spite of the frantic efforts of the priest party. The new President, General Porfirio Diaz, is the intrepid defender and enlightened friend of the missionaries and evangelists.

Need we point the moral taught by this terrible incident? With ferocious persistency, a certain powerful society opposes religious liberty and keeps its members in darkness and abject spiritual bondage. Still, the Gospel is advancing. The very measures taken to suppress it often serve to secure its more rapid advance. Numerous victims have fallen in Mexico; but the truth has taken firm hold; and there will be no going back. Here surely is encouragement in our evangelizing efforts as a Church. It will not do to shrink from even the perils of martyrdom, when God in His Providence calls us to confront them.