

work is not confined to the points where we have schools, but that the good seed of the kingdom is travelling even into places inaccessible by us.

In Victoria we have tried a new experiment. Our Christian young men wished to live apart from Chinatown in a home of their own. I succeeded in getting a nice respectable place, and I think this home will be an object lesson to those who have supposed that all Chinese live alike. Besides it will be a rendez-vous for such Chinese, who, like Nicodemus would like to come under the cover of darkness or quietness to inquire about this wonderful Jesus doctrine.

A few days ago, being Chinese New Year, our Christian Chinese invited all the teachers and friends of the mission to an entertainment. Two ministers, a Baptist and an Episcopalian, spoke very warmly of the work, saying in effect that if there were any Christians sceptical as to the work of Foreign Missions, their doubts must utterly vanish in the presence of a scene like this, and especially the altered countenances of the young men.

AN INCIDENT FROM TRINIDAD.

Dear RECORD,

Can results in the Mission field be tabulated? Let the following incident speak. It shews that the results of mission work are far more than figures can shew.

In this street a few hundred yards from the Manse is a well-to-do Mohammedan family. Parents and children are acknowledged as Mohammedans. They claim to be such themselves. Recently according to our regular custom a missionary called. It was after dark. The head of the family was reading the Bible in Hindi, his wife was occupied with household duties and the eldest son, in the highest class in our school, was at his home lessons.

The Word was read, laid open and applied to sober, reverent hearers, and prayer offered. Then the son went to the organ and played and sung: "I have a Saviour, He's pleading in glory," and other hymns equally filled with Gospel truth, and yet this family is counted a Mohammedan family.

Yesterday, in a short interview I urged the claims of Christ on the head of said household, and his demeanor was all that could be desired, but the decision and the separation consequent thereon evidently requires a special influence from above.

Until the Spirit be poured upon us from on high, there will be inaction, stagnation; but when *He* moves, the dry bones already covered with flesh and sinews and skin will stand up an exceeding great army. Who will join us in the cry "Come from the four winds, O breath, and breathe upon these slain, that they may live."

K. J. GRANT.

San Fernando, Feb. 18, 1897.

OUR MISSION IN BRITISH GUIANA.

By REV. J. B. CROPPER.

It falls to me to submit the first report of the regular work of the Canadian Mission in the Colony of British Guiana. I say "regular" work because the Church has already been associated with Mission work in the Colony, but not on an independent footing.

Some years ago, in conjunction with the Church in the Colony—the Established Church of Scotland—the Church in Canada sustained a mission to the East Indian Immigrants. The Rev. John Gibson was Missionary, and labored on the West Coast in the County of Demerara. He did not, however, live long; and after his death the work was discontinued. The Church in the Colony was unable to continue its share of the cost of the work, and the Church in Canada was not in a position to carry on the work unaided. Since Mr. Gibson's death the parish minister, within whose bounds Mr. Gibson labored, has endeavored to continue the work; but taxed as he is already with as much as one man can do in a widely extended parish, little can be done beyond visiting the schools and supervising the East Indian Catechist. Hence the work is, as Mr. Wallace laments, unsatisfactory; and the progress slow.

The field at present occupied by our mission is on the East Coast, in the County of Demerara; and the circumstances attending the Church's entry are too well known to need recapitulation here.

The field was received from the Rev. Mr. Slater on the 1st of November, last. There were fifteen East Indian communicants and seventy-four of other nationalities. On the Sabbath on which I took over the work—it was a communion Sabbath—two East Indian men were admitted to the full membership of the Church.

There are many nominal Christians among the East Indians; but their Christianity exists only in name. When one knows the high Christian character of the "man of God," who labored among them for ten years, and spent himself and his earthly means upon them, one has evidence of how difficult it is to reach effectually the heart of man. One infant, a child of East Indian Christian parents, was baptized by me before the year closed; and one marriage (black persons) was celebrated.

There are three Sabbath Schools in the congregation; but the number of East Indian children in attendance is very small. In the day school, the number on the roll at the close of the year was 130; and the average attendance for the month of December was 80; The field covers a district in which are situated six estates, on which immigrants reside, and a village; and the East Indian population is estimated at 4,000.

There is abundant room for the extension of work among the 115,000 immigrants of