

## II. TIME AND PATIENCE.

II. "Two facts have been pressed upon our attention during the year.

1. That thoroughness in missionary work requires time as well as toil. The gourd that sprang up in a night withered in a night. Those who embrace Christianity without much grounding in the truth, or without much struggle with conviction, are not usually the most satisfactory. This indeed, is true of tribes and nations as well as of individuals. The most abiding results are not so much associated with rapid ingathering, as with continuous and well-directed toil.

2. That after ingathering, there follows the equally important and more laborious work of upbuilding. As vegetable growth in the tropics is very rapid, every plant requires constant care and attention, else a total failure in fruitage, through drought, or the ever growing grass and weeds, will be the inevitable result. Spiritual growth, though not correspondingly rapid, is in even greater danger of being blighted by surrounding influences. Hence the necessity of constant care and attention in teaching and fostering after baptism; else one is left, as in the case of the unpruned grape vine, with but barren sticks."

REV. W. L. MACRAE.

## III. THE MISSIONARY'S WORK.

"The work of the missionary is too varied to describe in a few paragraphs of an Annual Report. He is kept busy, managing eighteen schools, all of which have to be frequently visited, paying a staff of sixty teachers and catechists every month, conducting correspondence with Government regarding the assisted schools, making building contracts, superintending and paying carpenters and carters, looking after building material, bookkeeping for all this wide and varied work, reports, returns, and estimates, giving medicine to the sick, writing certificates, wills, agreements, and settling quarrels and disputes, etc.

It is a matter of regret that we must do so much secular work, yet all seems to be necessary in carrying on our work of teaching and evangelizing.

## IV. THE WORK OF THE CATECHISTS.

It is the duty of our native catechists to visit, teach, and look after all the Christians in their district, and in many places to assist the teacher in gathering the children into school, to give religious instruction in the schools, to teach night schools, to visit hospitals, to preach and sing the Gospel from door to door on the Estates, and to

preach on Sabbaths in the various stations assigned to them. On Saturdays they come to San Fernando to receive Bible teaching, which is generally given by Rev. Lal Beharri; to get instruction for the next week's work; to report the number of meetings they held during the past week; the number of people present, those interested, secret inquirers, open inquirers, and applicants for baptism, etc, all of which information is carefully recorded, and is useful to the missionary for reference when he visits that district. Our catechists generally have been faithful, and some of them have done good work."

REV. S. A. FRASER.

## V. THE SHORTER CATECHISM.

"Last year it was considered best to call up only one class of students and bring them into residence every alternate week. This enabled us to group together the students who most urgently needed training, to bring them forward more quickly, and to shorten our terms.

As a text book I took the Shorter Catechism in Hindu, translated by our missionary, Rev. A. W. Wilson, of Neemuch. The students were required to commit the answers to memory; and a select number of direct proof texts were given out and written by them on the wide margin of their books. To some, this course was a condensation and review of previous work, of which the ever-increasing wonder was, that so few words, easily committed to memory, implied so much. It seemed altogether appropriate to the 250th anniversary of the Catechism to introduce it in Hindi in our College course, and it was a pleasure to receive so excellent a translation from the hands of a Canadian brother."

REV. DR. MORTON.

## OUR WORK IN THE WEST INDIES.

BY REV. JOHN MORTON, D.D.

Though in the West Indies, it is East Indian work. In 1845 the first ship arrived in Trinidad with East Indian immigrants. Brought doubtless by an unseen Providence, visibly the government of Trinidad sent for them. They willingly accepted what appeared to them favorable terms, and being found to suit the need of the colony the immigration was continued, and extended, until they now number about 85,000. They are Hindus and Mohammedans, speaking Hindi and Urdu, or a mild combination of these dialects.