

read, decided to profess Christianity largely through the words of Abram Lincoln who afterwards went to Demerara with the late Mr. Gibson, and was baptized by Mr. Wright. Thus one sower and another reaper. He taught his wife to read well in Hindustani. With a little special training she would be most useful as a Bible woman.

We returned weary and hungry at 2.15 p. m. Papers from Canada awaited us announcing the death of Mrs. Christie. The workers die but "their works do follow them." The foot marks of Messrs. Christie and Wright can be traced in the ground over which we have been passing; their presence haunts the buildings here; but these will in time pass from human observation while the good seed of the Kingdom sown by them in human hearts shall bear fruit unto life eternal.

JOHN MORTON.

LETTER FROM MR. GRANT.

SAN FERNANDO, 31st, Oct., 1890.

For the Maritime :

On the 14th inst. at Yarmouth, just before going on board the S. S. "Yarmouth" for Boston in addressing a meeting in the Hall of the Presbyterian Church, Squire Hilton asked me to indicate how our converts gave proof of their interest in Christ. In addition to words then spoken in reply, I beg now to give an illustration reported to me by my assistant Babu Lal Behari who took, on the occasion in question, the appropriate text, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me."

During my absence Andrew Manohar died. For two years he had given unmistakable proof of change of heart. He was humble in caste, in circumstances and in spirit. After his days work was over his custom was to visit either a Christian or a heathen home to read and speak and pray. This he did from year to year because he loved the Saviour and wished to make him known.

In August, after a few days illness he died leaving a widow and four young children who were wholly dependent on him for their daily bread. His Christian neighbors bore the funeral expense. Devout men carried him to his burial place. A subscription list was opened, and the maintenance of widow and children guaranteed till the end of this year when it is believed other satisfactory arrangements will be made.

This movement was spontaneous, and chiefly amongst the Hindustani speaking people and indicates that irrespective of clime, nationality, or tongue, the fruit of the Spirit is one and the same.

The conduct of the Christians in this matter has been the subject of remark amongst those who have not yet embraced Christianity and it is likely to be helpful in commending the Gospel.

K. J. GRANT.

LETTER FROM MRS. MORTON.

TUNAPUNA, TRINIDAD, Oct. 28. 1890

For the Maritime.

8. 15. a. m. Sabbath Sep. 28th, found the Tunapuna Missionaries at Chaguanas ready to begin a day's work among the thousands of heathen people there. This is the district referred to by Dr. Morton in his addresses before last year's Synod as a gap between the Tunapuna and Couva districts, which may yet be taken up. We feel it matter for congratulation that circumstances have favored the opening up of work there this year. By the help of the W. F. M. S. (E. S.) a suitable school house has been erected free of debt at Chaguanas village, while at Charleville, Couva, and Warren village, distant from each other about two miles of very muddy road, schools have been opened. Two only out of the four have as yet obtained government assistance. The accommodations of the other two not satisfying the requirements of the law, efforts will be made to get these two on the same footing by the close of the year. Under the law the government expenditures for schools will be more than doubled: it is hoped that there will be greatly increased efficiency. One provision is that Indian schools must be taught by Indians; our lady teachers excepted; all teachers must be certificated; they will be much better paid than hitherto. There will be strong inducements (much needed by E. Indians) to improve themselves. Our Missionaries believe that the cost to the mission will be less than under the new ordinance, where we own the buildings.

But we have wandered away from Perseverance estate, where at the hour above mentioned, the manager, Mr. Lang, kindly accompanied me to the barracks (laborer's house) that the people might know that I had arrived to meet with them at the Estate Hospital, as previously announced by the catechist. My husband had mounted a mule to ride off through the mud to Charleville.

We were to meet at the school house above mentioned about noon. Having walked the length of the barracks, Mr. Lang left me at the Hospital, where the people were beginning to gather. It is a large building, with an open gallery running the whole length. There was no furniture, but we needed none. The clean boards of the floor seated my