

Field Notes.

FROM REV. J. W. McLEOD.

Princetown, Trinidad.

WHEN it became known that the Rev. John Morton was to remove from Savanna Grande, where he had laboured long and successfully, to the new field in Tacarigua, it naturally caused much sorrow among his people. At the close of a meeting of teachers and other converts, for mutual improvement, shortly before his departure, they presented to him a valuable clock, accompanied by a suitable address, expressive of their gratitude and affection. The Europeans of that and adjoining districts presented to Mr. Morton a silver baptismal font, and to Mrs. Morton a beautiful necklace and locket of the same material. Miss Blackadder was also made the recipient of a silver necklace, with locket, as a token of their appreciation of her services to the mission. An elegant marble font was given to the Coolie Church in the same place. An address, numerously signed, beautifully transcribed on parchment, and encased in a large clock and gilt frame, accompanied the gifts. It expresses their regret for his removal from Savanna Grande to Tacarigua, and their desire to bear testimony to the esteem of all classes in the community towards him. As the pioneer in Coolie mission work in Trinidad, his experience fitted him for opening a new field, and warranted future as it exhibited past success. It testified to the ability and energy with which the work had been prosecuted in Savanna Grande by himself, and to the valuable aid rendered to the mission by Mrs. Morton and Miss Blackadder. On the eve of Mr. Grant's departure the converts of his church presented him the sum of \$20 to aid in defraying the expenses of his journey. This is very gratifying, and testifies not only to the affection and esteem in which Mr. Grant is held by them, but to the success of his labours in their thoughtfulness and ability to give the same.

We are comfortably situated in Mr. Morton's former field and residence. It is considered the healthiest part of the island. Our health has been wonderfully good since our arrival.

We are making what progress in the language the presence of other duties in a large district already organized permits. I read the Testament in the meetings, but have some questions on the subject spoken through interpreters. I am well supplied with interpreters, as there are two government interpreters, besides teachers, and other lads, who know both tongues. Mrs. Macleod is also learning Hindoo, and teaches in the even-

ings and on Sundays. We are just trying to keep things moving on as well as we can. Mr. Morton kindly and fully gives his advice on everything asked. We can see more fully human helplessness and the need of the Spirit to bless the truth presented. The prayers of the Church are necessary as well as provision of means.

LETTER FROM REV. JOHN WILKIE.

INDORE, March 1st, 1881.

Yesterday there was a large mela about six miles from here, to which I and my helpers went. Thousands of people from the whole country round about flocked to it, and so gave us an opportunity for telling the "good news." All the road out the Fakirs lined the sides of the thoroughfare begging. Here is one with a large stone about nine inches square lying upon his breast, whilst over there is another lying on his back with his legs twisted under the back of his neck and his hands pointing in the opposite direction. What were all these thousands going for? Out there is a large taute, or well, in honour of Mahades, the God of Sensuality. In this taute they bathe, but in the temple near where they profess to worship their god they give way to excesses that I dare not even name.

As soon as we arrived there, at once we took up our stand on a prominent place by the roadway leading to the temple, and also directly under the same. Soon were gathered large crowds who listened, many of them for the first time, to the story of Jesus. We had at first some trouble with some impudent Mahomedans, who tried to raise a row; but by playing them against the Hindoos (for they hate each other), and then pointing out some of the absurdities of their system, we soon silenced them, and had a most interesting time preaching and singing the Gospel.

After we became tired we went for a rest by the taute itself, where were a crowd of Fakirs, to whom almost at once we were led to tell of the fountain opened for sin, which, unlike this water, which only cleansed the body, could cleanse the soul.

The only attempt at disturbance in addition to the above was when, late in the afternoon, some of the policemen came up and ordered us to move off. This order, however, we did not heed, and so the man moved off and got four of the Maharajalis cavalry to come up, as if for the purpose of riding through us and thus dispersing us. I was determined that they could only do so by riding me down, and so went on as if they were not there. The result was that in a