

seemed to have its vicissitudes for after being discarded by the Presbyterians it became a hospital. The next year they commenced a Kirk of their own, and in the following year it was opened under the historic name of Grey Friars.

"At the death of Rev. George Brodie," who was pastor here for many years, "Rev. Alexr. Falconer was appointed, who after laboring with much acceptance for eight years, resigned."

Mr. Falconer is now settled in Prince St. Church, Pictou, N. S. It will be of interest to all who have been connected with work in Trinidad to know that the veteran pioneer Presbyterian minister to that Island still lives to pray for the work, though the strength for labor is well nigh gone.

THE TRINIDAD MISSION.

SAN FERNANDO, TRINIDAD.
July 2nd, 1887.

*To the W. F. M. Society and Mission Band
of St. Andrew's Church, St. John's,
Newfoundland.*

Last week Mr. Grant heard from Mr. Morrison, the Secretary of the F. M. Board, that your annual donation had been paid over to him, and, as you have already heard from me, he wishes me to write and thank you.

We will also forward by this mail, a photo of the school children beside the new manse, so that you may have a glance at the features of the little ones you are so kindly helping to educate. The children of the higher class are near the door, and the younger ones are scattered around. They have very bright little faces, and fine features, and there is as much variety in expression as in Europeans; while as to color, they are all shades of brown. The people from Southern India, or Madras, are mostly darker than those from the North, in Bengal. You will also see some white faces in the group. These are the children of European gentlemen in San Fernando, who have sent their boys to us, and pay fees, which help to support the Indian boys who come in from the country.

As the children of your Mission Band have not asked any questions which require an answer, but only wish an account of our work and the people with whom we have to deal, perhaps a few ideas of their

GEOGRAPHY, AS TAUGHT BY THE HINDOOS, may be interesting. In the first place, they believe that the earth was not created, but has been in existence from eternity. It is destroyed after the lapse of four ages. This is the fourth age of the world. In it there are 432,000 years. In the third were twice as many, 864,000; in the second, three times as many, 1,296,000, and in the first were four times as many, 1,728,000; in all, 4,320,000 years. They believe that the earth is balanced on the head of a serpent, and that an earthquake is caused by this formidable reptile giving his head a shake. Again, the earth is flat and circular, like the leaf of a water-lily. They believe in the existence of seven seas. I think these are the names: The salt-water sea is the smallest; then beyond and around it is the fresh-water sea, which is double the size of the first mentioned; and so on in like ratio, come the other seas, namely:—The sweet milk, the sour milk, the butter, the rum, and, seventh and last, the honey sea.

We can easily see that travel gives new ideas of geography, for, in coming from India to Trinidad, they pass only one of these, and that one the smallest of the seas. But as to the size of the earth, while we have been taught that the diameter, in round numbers, is 8,000, they tell us it is four billions of miles; and that the circumference, instead of 25,000, is twelve billions of miles. So they seem to have plenty room for these great seas that have never yet been discovered.

They also believe that the sun is just half as far distant from us as the moon; one being eight hundred and the other sixteen hundred thousand miles distant. This is the cause of the sun giving more heat than the moon and of its appearing larger to us.

After getting their ideas of time and distance, you can readily understand the pride of their ill-taught pundits, who claim for their religion a history of millions of years, while ours is only of yesterday. If, then, in matters visible and material, their sacred books give them such false ideas, the missionary may, and does, ask: "How can you tell that they are reliable in those matters which are invisible and spiritual? If their science regarding the present world is false, is there any evidence that their teachings may be relied on regarding the future world?"

The Rev. Lal Bibari often speaks of.