

be sent that he was earnestly and anxiously waiting to hear of the coming of another Nova Scotia missionary. He is desirous of proceeding to Australia some months hence to publish the Old Testament in Aneiteumese, and looks to us for a missionary to fill his place during his absence. He thinks some more decided means should be adopted to reinforce the mission.

The following extracts from Mrs. Geddie's letter will be interesting :—

"I have at present thirty-one steady scholars, and these, with the exception of six, live on the mission premises. I have sixteen girls, several of these are quite young; the eldest girls are from thirteen to fifteen. Many of them are very promising, they do all the house work, *i. e.*, the elder ones, the little ones keep the garden and grounds in order. I teach every morning from 10 till 12, in the afternoon the girls sew. I do not feel the school very wearying during the cool season, but in the hot season it is very hard work, and yet the summer season is the time when we have fewest interruptions, as there are no meetings or vessels coming in.

"The whaling station here is doing a great deal of harm to our young men and boys,—they see anything but a good example there. When they once get a boy or young lad over there, he sinks very rapidly. Yesterday our chief and elders had a talk with the young men in this district who have been whaling this year. The natives were made to work on the Sabbath several times, and the chiefs and elders have told their people they are under no obligation or necessity to work for people who make them work on the Sabbath, and threaten to forbid their working at all for the white people at the whaling station."

We have no later word from Mr. Morrison than the notice of him contained in Dr. Stee's letter; but his state must unquestionably be regarded as still very critical. We cannot close these remarks without noting the special and urgent calls for prayer.—Missionaries settled in new places, amidst unbroken heathenism, new fields being explored, another great portion of the lively oracles in preparation for the press, a missionary disabled, and devoted men wanted to reinforce our weakened band in the New Hebrides, and to strengthen our brother in Trinidad. Here surely we have subjects for prayer sufficiently definite and urgent, as well as fully warranted.—

With such calls, to the throne of the Heavenly grace, brethren throughout the Church, let us go before the Lord in effectual fervent prayer. The Lord who regards the prayer of the destitute, will also hear and answer believing prayer for the destitute.

TRINIDAD MISSION.

TRINIDAD, Dec. 18th, 1868.

Rev. and Dear Brother,—

On the 12th inst. I closed the school and joined Mrs. Morton in San Fernando. We have since removed a few miles up the coast, and intend to spend a fortnight here in the hope that a change of air, relaxation and sea-bathing may strengthen us for the work of the coming year. Though still weak, Mrs. Morton is improving, and has had no return of fever since I last wrote you. We were gratified with the good feeling shown by the Coolies during her illness. They came in numbers to ask for her, and often begged to be allowed to see madame.

During Mrs. Morton's illness, the school being at hand, I managed to attend to it regularly, but meetings with the adults had to be given up. While in San Fernando I visited several of the neighbouring estates, making friends with the Coolies, and talking to them in groups as I could get them together. On two of the estates visited, the Coolies seem more than usually comfortable. There are no indentured Coolies on these estates, consequently they have all been at least five years on the Island, and some of them have been fourteen and even twenty years. There seems to be an unusually large proportion of children, and it is sad to think that they are growing up untaught. I had never visited these estates before, and some of the people were consequently a little shy. One man was immensely delighted to hear that I, a Buckra man, was also a Coolie parson. He said "all man" laughed at the Coolies who had only Coolies for parson men, but now the laugh must cease—here was a real Buckra Coolie parson, and he hurried down the barrack to tell the news. On the other estate I met a woman of the same spirit; but she went farther and told her neighbours that I ate neither the flesh of cattle nor of swine. This was intended, doubtless, as a reflection on some of their bahajees who have lost caste. In meetings, regularly called for worship, they seldom interrupt; but when called together off-hand they feel more free, and those who know a little more than their fellows try to show their learning by interrupting, and then running on in a discourse of their