

the Book Satmatuviupan have set forth false statements as to this matter."

For this reason Dr. Morton sent me from Caroni to that Pundit and I took with me two well known editions of the Ramayan, one in Sanskrit and one in Hindi. At four o'clock p.m., there was a gathering at the Pundit's place; and having asked in prayer the blessing of the Lord, I showed to them the Ramayan of Tulsidas, in which it is written that Ramchandr himself was in the habit of slaying the holy deer, and along with his brothers and friends, eating its flesh. And that he gave to the sailors, for his brother Bharat, birds, deer, and all kinds of flesh.

From seeing these two proofs the Pundit, before all his assembly, confessed "our words are not true. What is written is the truth. The ancients did so eat." Then the Pundit affectionately asked, why did you, knowing Sanskrit, become a Christian?

Then I, much pleased, caused him to hear the story of our Lord at length. How this guru, the Lord Jesus Christ, procured righteousness for every sinner in the world. I also repeated a verse which describes fully the works of Christ. How he, the All Pitiful and Gracious, healed the lame, the maimed, the deaf, the blind, and raised the dead to life. Then I explained and enforced the duty of sorrow for sin, etc., from Matt. v.: 3-10, and with pleased face the whole assembly listened to my words. After that I gave the meaning of certain verses from their own books. In the meantime evening had come. Having saluted all, as we were about to depart, one man, standing up in the assembly, began to say, "Now I will become a Christian." That night I rested comfortably at the house of John Talaram, the Port of Spain catechist, and in the morning returned to Caroni. This, in brief, is my account of this matter.

OUR MISSION IN BRITISH GUIANA.

A NEW STATION OPENED.

Dear Record,—Yesterday (May 24th) I entered upon a new field.

About seventeen miles to the east of our station—Better Hope—on the lands of some abandoned estates, bought in for the purpose, the Government is establishing an East Indian settlement. In lieu of a return passage to India, to which they are entitled, the East Indian immigrants who have completed their period of indenture, 10 years, are offered a grant of one acre of garden land, and about a fifth of an acre as a house spot. Large numbers of the people are accepting the offer, and there will probably be more applicants than there are allotments for at present. It is a pity that some such system as this had not been adopted years ago; when, doubtless, many of the thousands who have returned to

India would have been induced to commute their right to a return passage, and would have settled in the colony.

In these settlements the people will develop the spirit of self-reliance, and grow into the feeling of citizenship, and from them will be drawn the law-abiding, thrifty, aspiring men and women, who, together with those of the same status in the towns and villages and a few from the estates, will provide a middle class which is the backbone of every community.

To be in a position to enter these settlements as they are formed, and to give the settlers the Gospel from the outset of their new life, will, in considerable measure, depend the rapid and successful growth of the mission in the colony. Recognising this, I have made an effort and started work at this settlement.

Helena is within the bounds of the Church of Scotland, parish of St. Mary's. It is just outside of the village of Mahaica, and in the neighbourhood of large sugar estates. The new railway passes through it; and one of the principal stations will be placed in the settlement. This latter is, however, only a mixed advantage. Pecuniarily, people will be benefitted, but the "Rum shop," with its trail of vices, always follows.

Several thousands will make their homes at this place; and a considerable population is already settled in the neighbourhood. Some portions of the land are well adapted for the growing of rice, and on others the native provisions—plantains, cassava, etc.—will thrive. Several hundred acres will be reserved and fenced in as the common pasture for all the stock.

I have received from Mr. McNie, the parish minister, promise of moral support (his own needs are so pressing that he cannot promise pecuniary aid), and whatever service he can render personally. Many of our Christian East Indians from Better Hope station are going to the new settlement, and will form the nucleus of the Christian community. The catechists (I have three) will work in this field in rotation, each one spending a fortnight there. It is necessary at present to do this in order to have the men near me for instruction during the intervening four weeks.

It is the duty of the officers leading the army of occupation to plant outposts and seize strategic points; it is the duty of the commissariat to send forward supplies. A strategic point has been seized, and it now rests with other than the field officer to say whether it shall be retained or abandoned. I have sufficient faith in the *will and ability* of the Church to assure me that their reply will be "retain." This reply, however satisfactory it be, is but a passive one; I should like to receive an order in reply "make each point seized the base for immediate further operations."

J. B. CROPPER.