

district extends up and down from it for five miles, and also to a station on the Conva railway, about the same distance away.

Dr. and Mrs. Morton began work among the 7,000 coolies in this district in 1881, without a building, and with only one teacher and two young converts, Geoffrey and Fanny Subaran, who have now become so useful in the Mission.

There are now (1894) two churches, one manse, ten school houses used as chapels, and eight houses for teachers. There are thirteen day schools in which about 500 children are daily receiving instruction, nine Sabbath Schools with an average attendance of 300, 421 persons have been baptized, and there are 69 communicants. Such progress is surely sufficient evidence of the energy and zeal of those engaged in the work, and of the Divine blessing which has attended their labors. This would be better understood if we knew what difficulties have had to be contended with. Most of the people coming from India are very ignorant; *e. g.*, Dr. Morton, in a letter written just after settling in Tunapuna, mentions that in a company of sixty people whom he had been addressing, only one was able to read, and to get such people to think or act in any other way than they have been accustomed to do is a very difficult task, the more so that the power of custom is with them very strong, and they think it is a mark of disrespect to their fathers to adopt anything new.

The debasing nature of idolatry is another great hindrance in all mission work. The gods the heathen worship are unholy and unclear, and their worshippers have very little sense of the evil of sin, or the need of salvation, and so, even when some instruction convinces them of the folly of idolatry and the superiority of the Christian religion, their hearts often remain untouched, and they continue the old worship even though it has become to them a mere empty form.

Of the first 25 converts, 22 were adults before they ever heard of the Gospel; about half of them were women, and at their communion season Dr. Morton reminded them that though Hinduism and Mohammedanism considered women of no account, Christianity said that women were of account as well as men. At this statement nearly woman at the communion table nodded satisfaction; and when he further stated that in love to Christ and readiness to help His cause he felt sure the women would never be behind the men, the upturned faces seemed to express approval and resolution.

It would be interesting to know something of the personal history of these converts, but I have only room to tell a little