

tate, it is expected will put up a house for the missionary on a healthy part of the Estate. We hope the house will be commenced in May, and will be fit for use early in the rainy season. At present we are both enjoying excellent health, and have felt very little ill effect from the hot weather. I have visited most of the Estates, but am able to do very little on account of my ignorance of the language, so I am spending most of my time now in the study of Hindustani. I expect after this to have an English service every Sabbath in one of the school-houses. There are about 24 Presbyterians here, nearly all of them men who have come out from Scotland, and it is at their request I undertake the work.

Yours, &c.,

THOMAS M. CHRISTIE.

Letter from Rev. John Morton.

SAN FERNANDO, Jan'y. 17th, 1874.

Rev. and dear Brother,—For some months I have written you but little. If any apology be necessary, the blame must be laid upon a constant press of work. Mr. Grant wrote you of the baptism of Harry, Gangaleen, Elizabeth Sadaphal, Soobie wife of Juraman, and Annajee's baby, which took place, Sept. 28th. We did not receive the December *Record*, and so cannot say whether that letter was published or not, but take for granted that it was.

Kantoo was married to Jalabecah Dec. 31st. When he wished to be baptized, the question arose should he not first be married. He was regarded as married by his court-rmen, but the ceremony was of no legal force in Trinidad. It was plainly desirable that he should first be married in Christian form, but Jalabecah, while willing to remain with him, refused to be married. We did not think his baptism should be postponed, nor could we advise him to put her away. We therefore baptized him, leaving the unbelieving wife to remain. He has been very diligent in teaching her, and for some months she has been a candidate for baptism. And not only she, but her mother, who was formerly very violently opposed to Christianity, asks baptism for herself, and her little girl. Jalabecah is well instructed in Christian truth, and will probably be baptized in a few weeks. Her mother is more ignorant, but it is pleasant to see how completely she has thrown away her faith in false gods, and how well she has grasped the leading points of the doctrine of the Gospel.

I may mention a few facts respecting three boys who attend the *No Plus Ultra* day school, and are in Mrs. Morton's class in the San Fernando Sabbath School.

1. George Periannā, a lad of 15, was baptized Dec. 23th. A few months ago he

was going to Port of Spain in a small vessel, which was dismasted in a squall and blown away across the gulf of Paria. There were five men on board, and their principal subsistence for ten days was three lbs. of flour. They had no fresh water, and were almost dead when fallen in with and helped. After this Periannā showed more diligence than ever in seeking instruction, never being once absent from his place on Sunday mornings, though for some weeks he was very lame from sores, and the distance is a mile and a half.

2. Sammy, who was anxious to be baptized at the same time as Periannā. His parents at first consented, but have since raised difficulties, and caused delay with the hope we think of gaining some pecuniary advantage. The last time Mrs. Morton spoke to his father on the subject, he hesitated, and referring to Sammy's shabby clothing; said that he had only one son, and he wished him to be dressed like a gentleman when baptized. A friend standing by with more boldness, suggested that the matter be settled by giving Sammy's father \$5. Under these circumstances delay is necessary, as we carefully avoid giving anything where it might have the appearance of a bribe.

3. Samaroo, who wants to be baptized, but he has matted locks which are very sacred in the eyes of Hindoos. His friends all declare that until these matted locks have been with much expense of sacred ceremony cut off, he cannot be baptized. They are to make a great feast, call many brahmans, and spend much money to get the locks solemnly cut, and after that he may be baptized.

Arthur Harriḍās was baptized at Iere Village on the 3rd inst. He came to Trinidad a little more than two years ago, and was indentured to Mr. Darling, proprietor of "The Lothians" Estate. He is a Bengalee, educated in his own language, and able also to read English. Feeling that he was unfit for field labour, he wrote a polite note to his master in English, asking to be given some other work. Mr. Darling took him as servant, and this post he still fills. Mr. Darling, who has taken much interest in our work and done us many kindnesses, asked my interest in him when visiting the Estate, and he has been under Christian instruction ever since. His parents were Hindoos, but he had joined the Brahma Somaj sect, and as the first of the sect, I had ever met, I took a great deal of interest in him. Of course he had thrown away all faith in popular Hinduism, and was a theist. The sacredness of animal life was a strong point with him at first, a point which he defended with a good deal of ingenuity.

A much more important point was his belief that there is some truth in all the