

thoroughly acquainted with my half with a view to a wise expenditure of labor on it.

IERE.

My first effort was to get the English speaking people at Iere Village connected with the Presbyterian Congregation of San Fernando as an out station. This would have relieved me altogether from preaching in English, a thing I much desire. The Presbytery of Trinidad seconded my views, but the proposal was objected to by the minister of San Fernando on the plea of want of strength. I have therefore for the present to give one service each Sabbath in English at Iere. But in submission to your Board, I hold this arrangement undesirable and to be departed from as soon as the San Fernando minister can undertake the work.

NEW CHURCH AT IERE.

Iere church, too, seemed almost ready to fall, and it was evidently useless to attempt to repair it. The bequest of Mr. James McDonald to us as missionaries came to hand, and it was agreed that one third of it be spent in each field. This was something; but \$133 is not much towards a new church. Still, I determined to go forward and the people promised over \$70. I studied the subject of flat roofs covered with asphalt and gravel when at home, and when coming out I tried several experiments which were very encouraging. Asphalt is here for we have a lake of it. So I decided to cover the roof with it, and also use it for the floor as we did in the San Fernando church. This enabled me to sell iron of the old roof, and that and some of the old material realized \$100. The building is 37 ft. x 22 ft. 8 in. It is painted on the outside and colour washed. It is all completed but the floor, and has been occupied for the last two Sabbaths. It looks well and the people are pleased with it; and I shall be glad to make the maintenance of the man who can get a fair building constructed at less cost. I cannot render the account of it till all is paid, but I believe the \$130 from James McDonald's bequest, \$70 from the people, \$100 from sale of old material will cover the entire cost of the new building. The old church was not taken down a day too soon. The termites had been at work in it since the time of the Free Church disruption, and they had reduced a part of the underwork literally to nothing.

MY WORK.

The work among the adult coolies has been encouraging. At Jordan Hill a number of the parents seem interested and attend the service very regularly. At Malabar Estate, which is near Iere, the

attendance and interest has been quite encouraging, and there have been more interest in the truth shown by women on this estate than I have seen anywhere else; for it must be confessed that the women generally are mentally debased and hard to awaken. To be brief, I may state the following encouraging facts:

1. Theism is gaining ground. Again and again, at the close of meetings, a score or more in the presence of their countrymen have openly declared that they have no faith in images or in deotas (gods) but only believe in the Most High.

2. The people all over my field are friendly and there is a growing desire for schools for their children.

3. Except in a strip up the centre of my field which has been little worked, and is, perhaps, stormy, there is no opposition to your missionary. It seems to be understood that my going among the people and teaching them is a part of the recognized order of things, and not to be interfered with even by those who do not believe in what we teach.

4. The peculiar doctrines of Christianity are becoming better understood, and one is surprised to see how accurately people, still Hindus or Mohammedans, will sometimes state these doctrines to their fellows. On one occasion a Mohammedan did this so well that I had little to correct or add. But I thought it well to state clearly the difference between Mohammedanism and Christianity. When I had concluded he said, without anger, and as if uttering a truth of which he was convinced, "Well, then, the essence of the difference between Christianity and Mohammedanism is that you have a Saviour from sin, and we have none." If intellectual conviction implied a love of the truth, and knowing the right necessarily led to a moral and devout life, then might we rejoice over many. But for heart-renewing and life-transforming results we wait and pray for the manifestation of God's Spirit.

Joseph Annagie returned to this field and entered on his duties as Catechist under me 1st inst.

Yours very sincerely,

JOHN MORTON.

Rev. P. G. MCGREGOR, }  
Sec'y F. M. Board. }

NEW HERBRIDES MISSION.

Fighting and other Disasters at Tanna.

PORT RESOLUTION, TANNA.

4th March 1875.

Rev. Dr. STEEL, Sydney,

Rev. and Dear Sir,—I wrote you last by the *Dayspring*, when she took her depar-