

cannot be observed, women cannot be confined to zenanas, but they and men of all castes work together in the cane fields, and they thus become accustomed to greater liberty than they enjoyed in their native land.

Thus, so far as outward circumstances go, the Government and the planters have fulfilled their contract and have treated the coolies with justice, but it did not occur to them that their duty did not stop there, but that they were in a measure at least responsible for the moral and spiritual welfare of these people; and besides that, by inducing such numbers of idolaters to settle in their midst, they were engrafting the heathenism of the Old World upon the New and thereby doing an incalculable injury to the country and its future inhabitants.

But God had a purpose of mercy to many of these people in bringing them to our Western shores, and at the fitting time He raised up one to take a deep interest in their spiritual welfare, and devote himself to labor in their behalf. This was the Rev. John (now Dr.) Morton, who in the year 1855, visited Trinidad in hopes of recruiting his failing health. While there his heart was stirred by the superstition and idolatry of these strangers from the East, and he was moved by a strong desire to impart to them a knowledge of the way of salvation. He recalled a saying of Dr. Duff's when his heart sank within him as he thought of the vast number of Hindoos wedded to their idols and their caste superstitions. Comparing them to a pyramid, he said, "O that one block were so separated that I might have only it to deal with, and try the solvent of Christianity upon it." Here in Trinidad, thought Mr. Morton, is the block Dr. Duff wished for, and I would fain try what Christianity can do for it. So he returned to Nova Scotia and laid the matter before the Foreign Mission Board of his own Church.

You will remember that the Presbyterian Church of Nova Scotia was the first branch of our now united Church to enter