

Hill Estate, about five miles from San Fernando. I appointed Kantoo to take charge of the school, and though the room is too small for comfort, the attendance has averaged 24 daily—all coolies. The proprietor of the estate, George H. Jones, Esq., has very kindly undertaken to pay the teacher's salary.

The removal of Kantoo and his wife and sister-in-law from Iere School, after the previous removal of Bauka to Port-of-Spain Normal School and Allah du'a to the neighborhood of Union School and Bekleub to Calcutta, seriously affected it. Gris, too, one of the boys in the first-class had left the village and was attending the San Fernando school, and Juraman was to leave to take charge of a school in Couva on the first of July. It became a question, therefore, whether the school should be continued. My feelings clung to it, but other things had to be considered. Not being connected with estates, beyond the assistance kindly granted from year to year by St. John's Sunday School Children, Halifax, it was largely dependent on general contributions here. But Messrs. Turnbull, Spiers, Cumming and Jones, our liberal contributors here, are now supporting schools of their own. And with a balance to be made up for San Fernando and Palmyra schools, and other items to be met as the year's accounts will in due time show it seemed doubtful whether we should not make some change. Then Azez Ahmud removed from San Fernando as explained by Mr. Grant, and it was considered best to draw off Thomas W. Cockey to San Fernando, and draw off with him some of the larger children and close the Iere School for a time. And this has accordingly been done.

July 1st a new school was opened in Couva on "Exchange" Estate. A comfortable school room and room for the teacher have been built, and a salary guaranteed by the proprietor, John Cumming Esq.,—the same who supports the "Picton" and "Wellington" Schools. Thus the way of a Couva Missionary is being opened up.

When Kantoo and Juraman first came to Iere School they scarcely knew the alphabet. They are now both teachers, they have got on by working a task in the cane-field in the morning and coming to school in the afternoon. True they are not yet well equipped teachers. It is not such an easy task to master a new language and write it. But they read well, and are well advanced in arithmetic, and they will continue to prosecute their studies. Both also read their own language. And though the Iere School is closed for the present it is some compensation to see two

other schools presided over by former pupils of Iere.

I am yours sincerely,

JOHN MORTON.

Rev. P. G. McGregor,  
Sec'y. B. F. M. P. C. L. P.

#### Letter from Rev. K. J. Grant.

SAN FERNANDO, Oct. 8th, 1873.

*Rev. and Dear Sir,*—Let me tell you of some things which cheer us in our mission work. On Sabbath, the 28th Sept., our hearts were very glad. At 8 o'clock in the morning 100 children were present at Sabbath School—our largest attendance. In this work we have the assistance of several young Scotchmen.

In the afternoon we had four adult Baptisms and one child. Of the adults two were young men, the others were wives of men previously admitted. All have been under instruction for a year, some for nearly two years, and I feel safe in saying that all had passed through a severe struggle before taking the stand which they have taken. It is very difficult to relinquish the old trodden ways of their fathers, and especially does it become a trial, in the face of their countrymen.

Gungadeen, one of the new converts, is a partner with Lal Bihari, our Catechist, in a small provision store. When Lal Bihari was baptized Gungadeen did not speak to him for several days. His soul was truly grieved. He had reposed unbounded confidence in him. He had often been instructed by him out of their sacred books, and he could not comprehend the change through which Lal Bihari had passed. And yet when he would not speak to his old friend he came to your Missionaries to tell his difficulties, and to receive instructions. Gradually prejudices have melted away under the influence of the truth, bonds of friendship have been strengthened and the new convert's feelings to his old companion finds just expression in the language of Ruth to Naomi, "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." The other young man had prepared for Baptism some time ago but yielded to the entreaties and threats of his countrymen. We feared that he might not return again to our meetings. But he did return and voluntarily renewed his application for Baptism which we have now granted.

One of the women is above 50 years of age. She had been initiated into the Hindoo faith in her country, and they are taught to believe that to submit to a second initiation will involve them in ruin irre-