

LETTER FROM MR. MORTON.

TUNAPUNA, Aug. 4th, 1890.

For the Maritime.

"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." We quote these words of Solomon to justify us in facing a rain storm yesterday in going to open the new school-house at Chaguanas. They of our own household assured us that reason was given us that we might observe the wind and not expose ourselves to risk. We followed Solomon. "By 10 o'clock the rain ceased. Our first meeting was in a large Government hospital, where three adults were baptized. These men had been under instruction for some time, and so far as men can judge are looking for mercy and life to the atoning work of Jesus Christ alone. Besides these there were twelve others, all patients, at the service.

Our second service was in an Estate hospital with an audience of twenty. One of these maintained that we reap what we sow—enjoy or suffer what we earn—and that this rule is absolute. This is the doctrine of *works* or *karm* as the Hindus call it. This *way* of works is opposed to the gospel of grace, and one can understand the Epistles of Paul much better when he meets with people whose *way* is that of works, and who broadly and boldly maintain that if saved at all it must be by our own deeds. I took the illustration of a sick man, too ill to work, and without tools, coming to the manager of the Estate. If he asks work and undertakes a task he must finish it or he gets no pay. If he asks a favour to be sent to the hospital and fed and nursed he may find favour and through it health, after which he can and must work. As sinners we are sick, and if we look to what we can do there is no hope for us. But if we look to the mercy of God which is shown us in Christ Jesus there is good ground for hope. This is the *way of faith*. But some of the Hindus also profess a *way of faith* and hold with some that if only a man believes a thing sincerely, his faith or his sincerity is imputed for righteousness. It is therefore necessary to antagonize *work* and *wages* with the *gift of grace*, and insist that our hope must rest not on anything in or of ourselves, but in something in God and proceeding from him. This man seemed to be perfectly sincere in his views and not a mere wordy opponent. He admitted that much that I said was altogether new to him, and wonderfully good, if true. Many who say it is true have heard it so often that they seem to forget how good it is. This poor Hindu felt that this new *way* if true was wonderfully good.

Our next meeting was in the new school-

house. It is 18 feet by 36 feet, and over 130 East Indians were gathered into it. They were remarkably well behaved and attentive. There was no part of the service long. The sermon was represented by an address of fifteen minutes on the invitation "Come unto Me," and after a hymn another address of twelve minutes on "The Guru we need." Two children were baptized. The rainy forenoon kept away two adults at a distance who were to have been baptized, from coming, and one near at hand was ill with fever.

At the close a vote of thanks was passed to Samuel Henderson, Esq., for the gift of a site for the school house; to James Lutz, Esq., for conveying the materials from the railway station to the spot, and to Edward Cumberbatch, Esq., for getting the ground drained and levelled and otherwise assisting.

JOHN MORTON.

LATER LETTER FROM MR. MORTON.

September 5th, 1890.

Our new Education Board met for the first time on the 2nd. On that Board, along with Sir William Robinson, K. C. M.; G. Governor, Sir John Gorrie, Chief Justice, and several Honorables, sat "Charles Clarence Soodeen, Esquire." The proposal to appoint an East Indian to represent his countrymen came spontaneously from His Excellency the Governor, and the choice fell on Soodeen. He came here as an orphan boy not able to read. More than twenty years ago he became my first Indian teacher. He had charge of my district in my absence last year. He never had any special advantages; but he made a good use of the ordinary opportunities that were within his reach, and he was found faithful.

We borrowed from Mr. Macrae a small magic lantern to have a few entertainments. At Tunapuna and St. Joseph we had crowded houses and a good opportunity of speaking to some who never come to church.

The hear of the lantern in crowded rooms and driving home in the night air did not agree with me, so Geoffrey Subarn was instructed and put in charge of the work. He held seven meetings and as soon as the holidays are over will hold several more. Large numbers came, behaved well, listened attentively and went away delighted. The report of those present led others to ask that he should return again, and as soon as we get a fresh supply of slides he will give the people a second benefit. The simplest comic slides were very highly appreciated, and a donkey that reared and kicked in a vain effort to throw a boy from his back was considered a special wonder. "What was the use of all