

TRINIDAD MISSION.

Letter from Rev. John Morton.

IERE VILLAGE, TRINIDAD,
OCTOBER 3d, 1868.*Rev. and Dear Brother,*

Sabbath the 16th of August I spent in San Fernando. In the afternoon I accompanied Mr. Lambert to his

CIPERO STREET SCHOOL.

There were forty creole and some sixteen coolie children in attendance. On Saturday we had invited the grown up coolies to come but a grand dinner on a neighbouring estate reduced the attendance to about a score. Some of these were Mohammedan who objected very decidedly to some things I said. The following week we visited an estate about a mile from San Fernando, Mr. L. gave the children a lesson while I talked and read to a number of men and women. A woman whom I saw on this estate has since committed suicide.—She was quarreling with another woman in the field and her husband who is a driver on the Estate, rebuked her and told her that being the driver's wife she ought to respect herself too much to speak as she was doing and that she had better go away home. She did so and dressed herself in her very best, anointed and painted herself, put on all her ornaments of which she had a great profusion, nose rings, ear rings, bracelets, necklaces &c., and then took a rope and hung herself. Suicide is much less common among the coolies now than it was some years ago. This is attributed by many to the improvement in their circumstances. Cipero Street is the only thoroughfare between the town of San Fernando and a large number of Estates, and on Sabbath afternoon groups of coolies are constantly coming and going; it therefore affords excellent opportunities for way-side preaching.

RELIGIOUS MEETINGS.

With respect to this village I thought it better not to attempt gathering the coolies into church, where they would feel less at ease and where the discourse being more formal I might fail to gain their interest through want of acquaintance with the language. I therefore meet them in companies in their own houses or sometimes by the road side. Last Sabbath I had two gatherings, neither of them large, but one of them was very interesting. They listened with great attention while I gave them a sketch of Bible History with a view of bringing them to the point that all sacrifices were rendered useless and abolished by the sacrifice of Jesus Christ. They raised no objection while I told them that the blood of goats shed and burned on their altars

could not take away sin and that the blood of Jesus Christ and that alone cleanseth from all sin. I tried to press home the truth that it is only by putting their trust in his blood and seeking mercy and grace through it, that their sins could be forgiven, their hearts made good and their souls go to heaven when they die. And some of them seemed to feel sensible of this. An intelligent Hindu over sixty and a promising young Mussulman assented with equal seriousness to everything I had said as good. A noisy Hindu then entered declaring that this was a very bad country. It was no use getting christened here, as god-fathers would promise land, and clothing, and money, and when the coolie was once christened they would never give it. Which he held was too bad. I did not need to answer him, my audience did it for me.—The Hindu of sixty asked him what God gave him two hands for if not to work; and and that if he did not work for his living he had no right to expect other people to give him what they had worked for. The new comer pled that he was a poor man and the person offering to stand god-father might be rich and that he ought to give him something and especially when promises were held out before hand. The young Mussulman replied that he was very foolish to have anything to do with god-fathers. If he believed the christian faith and wanted to be a christian he should go himself to the "parson man" and be christened not for land, or for *kappa* but for God. Then he replied "the parson man ought to give me something." No, replied the aged Hindu that only shows your ignorance, for apart from the impossibility of the parson man giving what you would like to every one who came to be christened, it is no part of his business. His work is to teach us, to put something good into our heads, to tell us what is good, and if we do bad to tell us not to do it. And if we mind him we shall go and get christened for God, and not for *kappa* or anything else. Of course I confirmed this; and I took occasion to explain to them more particularly the difference between Hinduism, Mohammedanism and Christianity. Christian truth seems to have reached their heads, the work of the Spirit is needed to open the heart that it may find a home there.

VISIT TO AN ESTATE.

According to arrangement made with the resident Attorney I drove to an Estate about five miles from this on Monday afternoon. Mr. Lambert met me by tramway. There is a very fine hospital on the Estate, but the locality is healthy and there is not a single patient in it. The men's ward is as large as a small church and here we held our meeting. There were about 60 coolies