

complain of its being cold—thermometer from 65° to 90°. Certain it is there is a good deal of fever and colds among the people."

Extract of Letter from Rev. Geo. Lambert, dated San Fernando, 7th Feb., 1868 :

"Mr. Morton's arrival here has excited a good deal of interest among all classes. We had very excellent services in connection with his induction. It may be well that I should explain to you that at our meeting of Presbytery in October last, we arranged for an induction service, should Mr. Morton have no objections to that. None of us regretted our having had them. We had a service in the evening, the proceeds of which (\$56) after defraying expenses were given to aid in making repairs on the premises at Iere village. Our Presbytery is in connection with the United Presbyterian Church of Scotland, and strictly speaking we have no right to induct Mr. Morton, yet as it is very desirable that we should appear to be substantially one, we thought it well to induct him in the usual way, giving him by the induction service, and the soiree, if I may be allowed the expression, an ecclesiastical and a public welcome. You are probably aware that there is a Portuguese congregation in Port of Spain, in connection with the Church of Scotland, whose Minister and elder meet with us in Presbytery. Our congregations here are thus connected with three distinct yet sister Churches, and my own impression is that while we are yet depending on other churches for help, it is to our mutual advantage that we meet as a Presbytery, and act together here as one church. And yet while we do this we should carefully avoid interfering with matters which would more specially belong to our respective Mission Boards. In other words Mr. Morton and his elder from Iere village, sit in Presbytery and occupy the same position here that any of us do, are entitled to any counsel, help, encouragement, that we can give. At the same time he is as much subject to the control and direction of your Mission Board and Synod, as if he were the only Presbyterian Minister here."

Extracts from private letters from Rev. John Morton :

"As to the accessibility of the Coolies, I believe they are quite accessible. We have been living here as patiently as we could while our house was being made habitable, and I have gone among the Coolies, in the town of San Fernando, and on the neighbouring estates more or less every day. They use what English they have and I use the Hindostani as I acquire it. With many I can get along pretty well, and they

speak freely on the subject of religion. some will agree with every thing you say, some will dispute, but if a person were able to use their language freely and read to them in their own tongue and *alphabet*, he would get a patient hearing. The Hindostani is printed in three alphabets,—the Persi-Arabic, which the Mahomedans use, the Negari which the Hindus use, and the Roman accommodated. When the Hindus see the large Nagari characters it excites their interest, and inspires confidence. Copies of the Gospel in this character have been circulated, and I came across a copy of Matthew's Gospel, which was owned by a Cabajee (priest) who read it, and the man in whose house it was, could tell me many things which it contained. Many seem in this way and from contact with christians to have received an acquaintance with the truth and profess to believe it. Only last night a cabajee gave me very correctly the story of Adam and Eve. But few of them can read, and one who can has an influence. I suppose that is the reason why the cabajee used the gospel.

"The children born on the Island are a fine healthy race. Few of them attend the Ward Schools, and there is here a wide field for operations. As to the result we can say nothing, for the work is untried. I expect very many difficulties; but when I think of 25,000 Heathens and 2000 more expected this year, and when I look at the fine intelligent looking race of children growing up I feel that our duty is to go forward, and leaving results to God, to labor as diligently and suffer our trials as patiently as we can, and perhaps in seven or ten years, those who live so long may see the green blade or growing corn, or perhaps in places the ripening harvest.

"Yesterday my spirit was moved within me as I stood by a Coolie place of sacrifice. A pole and flag indicated the spot. There stood an altar of mud, very small. Two stakes were driven into the ground a few inches, two pieces of wood passed through these stakes forming a sort of yoke. In to this is placed the neck of the goat to be sacrificed. A single blow severs the head from the body. The blood is burned on the altar and a feast is made of the body. On the altar lay the ashes of some recent sacrifice. All this spoke of conscious guilt, the necessity of propitiation, and that by blood.

"Iere is the very best position on the island for the work. I cannot give exact figures for the inspector of immigrants is ill, but there are I feel confident, not far from one hundred Coolie families settled on their own pieces of land, within a mile and a half of our premises. Within about the same distance there are, I dare say, about five hundred labourers on estates, besides