

cal advisers, from returning to Iere. This led to a temporary residence of the Mortons in San Fernando. For some time that town was made the centre of operations for both missionaries—Mr. Morton still continuing to carry on his work at and around Iere, whilst at the same time co-operating with Mr. Grant, in and about San Fernando.

On the first Sabbath of July of this year, Mr. Grant, after the Sabbath-school work of the day was over, consulted with the Coolies as to the propriety of church building in San Fernando. It was decided that a church was a necessity, and a subscription list was at once opened. The response was such as to lead the missionaries, forthwith, to set to work to collect for this object. On application being made to the Board, they received the cordial approval of their action, but the reply was "no funds to vote in aid." Still the missionaries having faith in God, in their cause and in the people, said, "The God of heaven, He will prosper us, therefore we his servants will arise and build." We find Mr. Grant writing, "The Coolie church in San Fernando is a necessity, and we will have it, I am sure, bye and bye." And so the builders were set to work in the exercise of a strong faith; the interest of the people rose with the walls; and the money flowed in apace beyond their expectations. In due time the church was completed, and it stands to-day a monument of the faith and labours of those who undertook and accomplished the work. This is not the last time in the history of the mission, where projects that were deemed necessary, were undertaken, when the ways and means could not be devised, and the issue has justified the faith.

On the first Sabbath of July 1872, just one year from the day on which it was first talked over with a few coolies, the church was formally opened for Divine Worship, both missionaries taking part. Mr. Grant thus writes of this interesting event, which may be regarded as marking an epoch in the mission:—"The quiet reminded me of a solemn communion at home, when scores from the surrounding country press in to swell the ordinary congregation; but here the similarity ends. At home in the centre range, we have usually seated the professed followers of the Lord Jesus Christ who humbly and thankfully receive the symbols of the body broken and the blood shed for us, but here, in the body of the church were seated the worshippers of Vishnoo, of Shiva, of Kali, of the Sun—the followers of the

false Prophet Mahomet, and of the Chinese Sage Confucius. Pardon me but my feelings are irrepressible as I write you, and would that it were possible to place these men, women and children, in one of our large churches at home, with a privileged people looking on from the right and left, if it would not arouse every sympathy of the heart in behalf of the perishing, and impel to more earnest effort, the very stones would cry out."

This church, being the first dedicated to christian worship among the coolies of Trinidad, and the most important church edifice yet erected, might claim a passing notice. The situation is all that can be desired, in a central part of the town, and commanding from the front an extensive view of the rich rolling land covered with cane, and studded here and there with white sugar works with their tall smoking chimneys. It is a good sized commodious building, cool and attractive. The main building is 50 feet long, 25 feet wide, with post 16 feet. A gallery 10 feet wide, with 10 feet post, runs the full length of the building on each side, making the full breadth 45 feet. The end next the street, is ornamented by two small towers, somewhat dome-like, giving the whole building, as is fitting, something of an oriental aspect. A thick growth of beautiful shrubbery decorates the sides and front. Such is the first and principal Coolie church in Trinidad.

The total cost of this building was \$3260, and it is worthy of note that nearly \$800 of this amount was contributed by the Coolies themselves. Thus from the very beginning these people have been impressed with the duty of contributing to the cause of God; and their liberality, as already developed, is quite a marked feature, in this community, standing out in bold contrast, with the ordinary Coolie, who is slow, very slow, in his movements towards ecclesiastical self support.

About a month after the opening of the church, we read of the dispensation of the Lord's Supper, for the first time. "Two teachers from Couva were present, and twelve Coolies gathered around the table of the Lord. A small company undoubtedly, compared with the gatherings we had often seen; but ours was the joy of the first fruits. It will not soon be forgotten; our first communion in the first Coolie church and our first Coolie disciples." And who can tell whereunto this will grow? Mr. Morton writes as the church building is going on,—"I see before me a greater work than the building of the church.—"How is the church