

and they are now, as above stated, more than one third of the entire population.

During their term of service their interests are also carefully guarded. Each Estate must provide a hospital, capable of holding at least one-tenth of all its laborers. These hospitals are under the inspection of medical visitors appointed by the Government, who visit them twice a week and inquire particularly into the general health of the employees.

The estate owners live chiefly in Britain, with resident managers and overseers, who are also largely from the old country.

MESSRS MORTON AND GRANT.

About the time that the first Indian laborers were imported into Trinidad, near 1840, some fifty-five years ago, two boys were born in Pictou Co., N.S., heirs to the best heritage to which any can come, the health, work, fresh air, plain living, and the simple religious life, of a Christian country family. From the home of the one, on its hill top, looking far out on the Gulf of St. Lawrence, could almost be seen that of the other, some half dozen miles away, near to Pictou town. No prophecies went before concerning them, but when Providence was bringing the people of India to Trinidad, He was, in these two boys, raising up agents, who, both on account of the character of their work, their many years of service, and the formative period of the mission in which they have labored, have done more than any other two men, in Church or State, have done or can do, in moulding the character and shaping the destiny of this Colony in which the East Indian will soon be the largest element of the population. Thus did Messrs Morton and Grant begin their course.

How strange God's plans, bringing these myriads to Western shores, and in Nova Scotia, thousands of miles distant, raising up those who nearly a generation later were to carry to them the Gospel!

In another interesting way we may trace God's plan still farther back, and see how the influence of our pioneer missionary Dr. Geddie, then in the early stages of his wonderful work on Anceitum, left its impress upon these boys and helped to fit them for their work. They belonged to different branches of the Presbyterian Church, Mr. Grant's family to the Pres. Ch. of Nova Scotia, and Mr. Morton's family to the Free Church. Mr. Geddie was the missionary of the former Church, and the *Missionary Register* of that Church, the first Colonial Missionary Magazine, with his stirring, thrilling letters from the South Seas, coming regularly to the home of the boy, Kenneth Grant, did its part in fostering the missionary spirit that has marked his work.

But how did it reach the other boy? A neighbor farmer belonging to the Church of Dr. Geddie, took the *Register*. Young Morton used to get it from his companion, the neighbor's son, and

read it with eager interest, his own heart and life growing into closer sympathy with the work among the heathen. His own testimony is that it was a chief instrument in God's hand in making him a missionary.

HOW THE MISSION BEGAN.

At the end of 25 years of immigration, 1840-1865, the Indian population of Trinidad numbered 25,000, a thousand for each year. By this time the two boys had finished their preparatory studies, and their Churches being united in 1860, they were both in the ministry of the Presbyterian Church of the Lower Provinces, and were settled, Mr. Morton in Bridgewater, N.S., and Mr. Grant in Merigomish, N.S.

Shortly after beginning work, Mr. Morton's health failed; he had to give up work for a time, and, in Jan., 1865, he took a trip in a sailing vessel to the West Indies, for the benefit of change to a warmer climate. On the voyage he stopped for a short time at Trinidad, where he found 25,000 E. Indians, as purely heathen as when they were at home in India, and he was deeply impressed with their need.

On his return he laid the matter before the Foreign Mission Committee of his Church, which in turn brought it before the Synod that met in Halifax, June 1865. The Committee was asked to gather information and report. This was not done till two years later, in 1867, when the Synod unanimously agreed to authorize the Board to establish a mission in Trinidad. Mr. Morton had already offered his services. He was accepted, loosed from his charge, and after four months spent in visiting the Churches, he sailed 1 Dec., 1867, from La Have, N.S., in a small sailing vessel bound for the West Indies, somewhat after the manner in which Mr. and Mrs. Geddie had gone in a little "coaster" from Halifax to Boston when starting on their long and perilous way to the South Seas twenty-two years before.

This voyage was not without its perils. The story of its awful storm is a thrilling one. The masts had to be cut away to save the ship, and there was for a time little hope of escape, but the Providence that safely led Alexander Duff through shipwreck, to India, preserved those who were going on a like errand to these same Indians in Trinidad. On 3 Jan., 1868, Mr. and Mrs. Morton and one child landed at Port of Spain, the Capital of Trinidad, and received a hearty welcome from the Christian people there.

Where should he begin? He chose Iere village, six miles inland from San Fernando. The U. P. Church of the United States had begun a mission shortly after the Emancipation, in 1838, to educate and christianize the freed negroes. It was discontinued, and when Mr. Morton arrived, was in connection with the Scotch Church at San Fernando. There was a small church and dwelling house, which were transferred to the Nova Scotia