

back, but it has to be counted with. They cannot make us grants of land and large gifts to colleges as native princes sometimes do in India. They and we must work up patiently; and while some have risen, and will rise, to better circumstances, to judge of their contributions and of the progress of our mission, it has to be remembered that we came to a class who, generally speaking, were uneducated and poor, and that the love of books as a source of mental development and pleasure, apart from any worldly advantage, is of very slow growth.

Indian children born here are only partially East Indian and even their fathers change after a few years residence. So far as the change indicates emancipation of mind from the bondage of caste and custom, it is well; when it leads to the adoption of creole notions and customs it is a source of weakness. The East Indian has nothing to gain by imitating Africa, as some of them seem foolishly inclined to do.

The natives have attempted no schools except an occasional small Mohammedan one, for the teaching of Arabic. Our schools have only the difficulty that arises from the poverty and vis inertia of parents.

It is otherwise with our Church work. The Hindus extemporize places of worship wherever a feast is held, in a private house, or booth of palm leaves. In this village two more permanent temples have been erected. One of them is wholly of brick, the brick burned, and the temple erected and decorated by themselves. No hand but that of East Indians touched it. It is only a room for the idols and only the worshipping priest and those who wash and tend the idols enter it. The body of worshippers remain without.

The first temple was set up in opposition to our work, the second in rivalry to the first, competitors in business became competitors in temples.

Our school-work is largely engrafted on the Government Educational System and so far as thus engrafted, three-fourths of the cost of it is borne by Government. One of our elders and workers, Mr. C. C. Soodeen, represents our schools on the Board of Education.

Our Educational system is, however, not a substitute for the preaching of the Gospel but an aid to it. Each missionary's district is large, containing from twenty to thirty places for regular Sabbath services, besides Estates, Hospitals, and Hamlets. The missionary alone would be but "a voice crying in the wilderness." Hence our large staff of trained natives who carry to crowds, to groups, families and individuals, the Word of Life.

This implies the training of native agents. We

found none here to begin with, and we sent abroad for none. We trained our own. Step by step the best we could get were trained, used, and further trained, at first by each missionary till the way was opened for a Training College, and even yet each missionary prepares for and supplements the college work.

In 1890 Dr. Grant, when home on furlough, secured from Rev. George M. and Mrs. Clark, of Ottawa, \$1,000, and an equal sum from Mrs. Bronson, senr., of the same city, towards a college building. In addition \$2,382.78 were obtained in Canada, and \$569.46 and property worth \$600 more were contributed in Trinidad. The site and building having been secured the College was opened in February, 1892.

Our College has two departments—a training school for teachers and a training school for missionary agents. The money cost of the former is met in full by a grant from Government. The latter costs \$600 per annum. No student can attend the training college who is not a working catechist. We want applied Theology.

The students come into residence from Monday till Friday every alternate week. The rest of their time is spent at their work. We pay their travel, and supply them with lodging and conveniences. They pay for their food. I know no college run on the same lines. But as the missionaries have to do the teaching, and the students have wives and families to support, we had to adapt ourselves to circumstances, and the plan works successfully.

There are East Indians in Grenada, St. Vincent, Jamaica, and Demerara. We have sent native workers to other churches in Grenada and Jamaica. In Demerara, by Rev. J. B. Cropper and in St. Lucia by native agents, we carry on the work. We have also returned men to India who proved useful there. Space will not permit me to enter upon this subject nor will I anticipate the statistics for 1898 which are to appear in the RECORD for March.

A word only with respect to *encouragements*. When we fix our attention on some points and persons, when we think of what might have been, and of what we desired, we have had no doubt some bitter disappointments. But when we look back to the point from which we started, when we consider the materials with which we had to work, the evils with which we had to contend, our own insufficiency for these things and the present evident results, we cannot but acknowledge with thankfulness that "The Lord hath done great things for us whereof we are glad."