

Twenty years later the writer spent two months in Trinidad for his health. He knew nothing about Indian immigration, and it was no part of his plan to go to Trinidad. His ship sailed for Barbados and the best market. So a sore throat and the price of oak staves brought him here at the end of 1864, and Mission work brought him back three years later.

I had been interested in missions from school-boy days, yet accepted a home charge, and declined the invitation of Dr. Geddie to go to the New Hebrides. My call had not then come; but both Mrs. Morton and myself felt called to Trinidad. We, as secondary agents I suppose, began the work, at least we labored here alone for three years.

At that time the East Indians (about 25,000) lived either on, or near, the Sugar Estates; a large proportion of them were recent arrivals from India with very strong prejudices. Very naturally we were suspected and misunderstood and until we had acquired the language, could only put in the defence of well doing. People came for medicine and some of the children came to school, for they could appreciate these things in a selfish way. Their aspirations were, however, low, and we had great need of patience.

Those three years of preparatory work with so much sickness and so little to show, still seem in the distance the hardest period.

I can remember my first attempt at preaching in the old Iere Church long since crumbled to dust. The curious crowd who gathered in to see and to hear the stammering preacher, the smiles of many, and frowns of some, and blank listlessness of others, the strain beforehand, the after depression, thirty years have not effaced it.

Native workers could not be found, and there were no means to pay them, so I taught school for nearly a year, acquired the language and began to agitate for a second missionary.

Toward the end of 1870 Rev. K. J. Grant, now Dr. Grant, arrived and began work in San Fernando.

Funds began to come in, at first chiefly from sugar planters, and schools were opened in various directions. For a time we removed to San Fernando and both missionaries worked in conjunction.

Rev. Thos. Christie arrived in 1873, and took up the Couva district, where three schools had already been opened by myself. In 1876 I removed to Princetown, and in 1881 to Tunapuna.

Rev. J. W. Macleod succeeded me at Princetown, labored for five years, and died in Trinidad.

He was succeeded in 1886 by Rev. Wm. L. Macrae.

Rev. A. W. Thompson, appointed in 1890, occupies Couva, and Rev. S. A. Fraser appointed in 1894, is Dr. Grant's co-adjutor in the San Fernando district.

Revs. J. K. Wright and F. J. Coffin each labored in this work for over four years and retired on account of health.

Our mission has been greatly indebted to the labors of the missionaries' wives, and of the Canadian lady teachers, among whom space permits me to mention only Miss Blackadder who has been in the field 22 years.

The history of the mission cannot now be written, but it may be noted that two considerations have contributed to give unity to it, namely, that Dr. Grant and myself, the first two missionaries, have been so long spared to the work, and that as soon as a third missionary arrived, a Mission Council was formed, which has all along guided the policy of the Mission.

We have had no great sudden sweeping movements of the people towards Christianity. There has been ebb and flow but no flood tide and no arrest of the work but what might be described as local and temporary.

The agents have worked on with old and young, male and female, gaining here one, and there a family, in the face of an influx of over two thousand fresh immigrants yearly.

As the people have moved out to work in Cocoa or purchase Crown Lands, we have endeavored to follow them, and have found this toilsome part of our work one of the most fruitful and satisfactory. In my own field there is a great deal yet to be done in reaching outlying Cocoa Settlements.

Last year in Las Lomas, one of these settlements, the people got out wood, raised contributions, gave work, and some of the Christian women sold their silver ornaments, to erect a place of worship. It is small but neat and comfortable, and cost in all \$200, only \$56 of which was contributed from outside. A similar movement is at present ripening in another settlement.

The foundation of our work in moulding the coming generation is Christian education. Our school-houses, used also as chapels, are dotted everywhere. This must always be the case in dealing with the Hindus as a people of letters.

But Trinidad is not a corner of India, and our work differs in some respects from work in that country. The people come as laborers and poor. This fact is no disgrace, perhaps not even a draw-