

cute it with greater vigor. There are at present in the field two native ministers, Rev. Lalbihari, who is Mr. Grant's assistant, and Rev. Charles Ragbir, who is endeavoring to work up an station into a self-sustaining aggregation. Seventeen catechists are also at work, several of whom look forward to the work of the ministry.

STATISTICS.

The growth of the work has been continuous, though retarded at times both by want of men and of means. In 1898 the baptisms were 272; marriages, 44; number of communicants, 382, and contributions of converts, \$1,904. The church in Canada provided \$9,388 for the work, and Trinidad contributed \$11,139. This local interest and aid has been a marked, and very encouraging feature of the work.

LOCAL CIRCUMSTANCES.

Though the people be Indian, the circumstances under which the work is carried on are in many respects unlike India. By Hindu law all have lost caste; by a West Indian fiction they retain their relative rank just the same. But the tyranny of caste is broken. There are no zenanas. Brahmans and Sudras, men and women, work side by side in the fields and mix together in the markets. Converts may be persecuted privately, but all industrial avenues are open to them. While there are Brahmans and Kshatriyas among them, the bulk of the people are of low caste, who come here poor as well as ignorant. In 1887 they deposited in the Government savings bank £49,254 stg. and remitted to their friends in India £2,000. Those who returned to India that year took with them the sum of £12,065 in bills and specie, besides gold and silver ornaments, which they were wearing, to the value of £1,000. All this implies a social revolution. The greatness of the change is seen in the fact that on their return they

chafe at Indian restraints, and that a considerable proportion of them go abroad again.

AN INDIAN OUTPOST.

Our work has been called a "Ward of India." It is truly an Indian outpost. Two of our catechists were converted in India; a number of Trinidad converts have returned to their native land, and are engaged in Christian work there. Bibles, books and tracts are obtained from India by the ships which bring immigrants. About \$240 worth are imported and sold annually. The stream of Christian literature which flows from the mission presses of India thus fertilizes Trinidad. For our dictionaries, grammars, books and tracts, for our sweet hymns, for an admirable translation of the Bible and of books like the Pilgrim's Progress we are indebted to Bate and Kellogg, and Wilson and Thompson, and John Christian, and John Parsons, and others too numerous to name, who have labored in India.

INFLUENCE ON NEIGHBORING FIELDS.

Mission work in the neighboring colonies has also been influenced by Trinidad. The Island of Granada, over 100 miles distant, has about 1,000 East Indians, among whom two teachers from Trinidad are at work; St. Lucia, over 200 miles distant, has 2,000 East Indians. An interpreter sent there from Trinidad awakened an interest in school and mission work in the heart of James B. Cropper, Esq., a young man in a government office, which led to a school being opened by government assistance. The people there are more isolated than in Trinidad, and have received the truth with much readiness. For the past three years they have had a resident catechist and three schools, with occasional visits from Trinidad missionaries. One hundred and seventy persons have been baptised and a Christian church instituted. It was the writer's privilege to dispense the Lord's Sup-