

Scotia. In 1867 the Presbyterian Church in Nova Scotia, now part of the Presbyterian Church in Canada, resolved to take up this work, and the writer was sent as the first missionary. For three years there were no baptisms, and but one school, which was taught part of the time by the missionary. Visible fruits were small. The language had, however, been acquired, obstacles had been removed, and an important preparatory work done.

#### DISTRICTS.

This is not a history of the mission. It is rather a short sketch of what it now is. There are four districts, each directed by a missionary from Canada, namely: Tunapuna, eight miles from Port-of-Spain, the capital, directed by Rev. John Morton; San Fernando, the second town, by Rev. K. J. Grant, appointed 1870; Princetown, by Rev. Wm. L. Macrae, appointed 1880; and Couva, at present vacant. All these stations are connected by railway, and the four reach over 50,000 Hindus. At each of these stations there is a missionary's residence, a comfortable church and a school. Here teachers and catechists assemble each Saturday for training and counsel; from these centers the work radiates.

#### SCHOOLS.

Much attention has been given to schools. The government had established schools, but they did not attract the Hindus. Nor is this to be wondered at when we consider the indifference of the people to education and their prejudice against the African race. Separate schools were therefore established by the missionaries. The first substantial help in school work came from proprietors of estates, several of whom provided school houses and teachers' salaries in whole or in part. The sum received by the mission in 1888 from proprietors was \$3,300. After a time new regulations were made by the colonial government under

which mission schools could earn government "result fees." As our schools came up to the required standard we gladly availed ourselves of this provision. In some cases, too, special grants were made for districts where the East Indians were settling on lands acquired from the crown. In 1888 the amount earned from government was \$4,685, and this year it is likely to reach \$6,000. Five schools have been passed over by the mission to the government list. In these either the teacher or a monitor must be an East Indian. There are 40 schools on the mission list, with over 2,000 children in attendance. One principal school in each district has a female teacher from Canada, supported by the Woman's Foreign Mission Society. The other teachers are chiefly East Indians, who have been trained by the missionaries. Promising boys become monitors, and if diligent and trustworthy are trained up as teachers. Secular instruction is given in English, religious instruction chiefly in Hindi, which they are taught to read. Every school is a center of religious influence, every school-house a local chapel. Beyond doubt this school work has exerted a wide influence on the government of the colony, on the general public, and on the Hindus both old and young.

At an early date some changes will probably be made in the school law, and these will, more than in the past, provide for the East Indian children.

#### NATIVE AGENTS.

Intelligent converts become workers, either as unpaid helpers or as catechists on trial. By giving proof of aptitude and faithfulness they gain a place on the permanent list of agents. Of these a chosen few take a special course of study while still at work, and pass for native ministers. This department of our work becomes of greater importance every year, and means are to be taken to prose-