

tion; Benjamin Balaram, who after a term of service as catechist, returned to India, where he has since been a valued helper; and, Lal Behari, now for many years a minister and Dr. Grant's right hand man in San Fernando.

Two days before the opening of the new Church, another forward step was taken, the organization of a Presbytery. A previous one consisting of the ministers of the U. P. Church had become defunct. On the 2nd of July, 1872, all the Presbyterian ministers met and decided to form themselves into a Presbytery, which is unique among the Presbyteries of the world. After deliberation, it was resolved:—

1. To form ourselves into a Presbytery, assuming on behalf of the Church we represent, the name of the Presbyterian Church of Trinidad.

2. "That each member places himself in subordination to this Presbytery, but with the right of appeal, in matters of appeal, to the Supreme Court of the Church with which he is connected.

3. "That this Presbytery, while carrying out the Presbyterian system which we hold in common, in dealing with individual congregations or ministers, will be guided by the rules of the Supreme Court of the Church with which such minister or congregation is connected.

4. "That all ministers, on becoming members of this Presbytery, be required to sign the above resolutions."

This agreement was signed by the three U. P. ministers then in Trinidad, and by our two missionaries, and was approved by the F. M. Committee, the Synod, and, since the union, by the General Assembly.

There had been standing for some time an offer from proprietors of estates in Couva, a large sugar growing district, lying on the west coast between Port of Spain and San Fernando, to pay the salary (then £250 stg.) of a missionary to labor there. In 1873, Mr. Thomas Christie who had just completed his theological course, offered his services, was accepted, sent out, and with Mrs. Christie, arrived in Trinidad Jan., 1874, three years after Mr. Grant, and 2 Feb., entered upon his work in Couva.

Three schools had been opened in this district by Mr. Morton, and were now gladly handed over to Mr. Christie's charge.

After Mr. Christie's arrival the three formed themselves into a Mission Council, which takes oversight of financial and other matters connected with the mission, and before which all estimates must come for approval, before being sent home to the Committee.

As already noted, the Mortons removed from Iere village to San Fernando, in 1871, a few months after the arrival of the Grants, and from that common centre they carried the mission together, Mr. Morton continuing his work at Iere village, and also with Mr. Grant working at San Fernando, until 1874, when the field was

definitely divided, the Grants remaining in San Fernando, and the Mortons taking up as their headquarters a place not far from Iere village, henceforth known as "the Mission," now Princetown, in honor of a visit paid to it by the two sons of the Prince of Wales in 1878.

In 1873 the Synod decided that the missionaries should have a short furlough once every five years. This is not only necessary for the missionary in the hot trying climate, but helpful to the Church, bringing it into closer touch with the work.

One result of Mr. Morton's first visit home in 1874 was that Mr. John A. McDonald, of Pietou, a young man of good education, offered to go out as a teacher. Owing to his delicate health the Board would not assume the responsibility of his support, unless friends, knowing the circumstances, would contribute the necessary funds. This was done, and 2 Jan., 1875, Mr. McDonald joined the mission staff. For two and a half years he did excellent work as a teacher and superintendent of schools. He then returned and some time later died of consumption.

Mr. Grant's first furlough, in 1876, also resulted in a teacher added to the mission staff; Miss Blackaddar, who arrived in October 1876, and who if spared, will soon complete twenty years of splendid service as a teacher and missionary; while many a society and congregation has pleasant memories of her bright addresses on her visits to Canada.

In 1877, the missionaries began to agitate for a fourth laborer, but owing to the low state of the funds, no response could be made, until 1880, when Rev. J. W. McLeod was appointed, arriving with his wife in Trinidad 15 Jan., 1881, just thirteen years after the beginning of the mission. There was a fourth field, in need of a missionary, the district North of Couva, and nearer Port of Spain, with Tunapuna as its centre. The Mortons gave up their comfortable home and older field to the new comers, and settling in Tunapuna, once more addressed themselves to the work of breaking ground and starting a new work. The four chief centres of population were now occupied, and from these, with the help of native agency, the missionaries expect to work the whole Island.

At this stage of the history of the mission, there were in the three stations, twenty-three schools, with 874 pupils enrolled and a daily average attendance for that year, of 572, while the communion roll numbered 135.

THE SECOND PERIOD, 1881 to 1895.

At the end of the first period we saw a mission family in each of the four centres of population; the Mortons at Tunapuna, the Grants at San Fernando, the Christies at Couva, and the McLeods at Princetown. The work of the second period has been the organization and development of the mission from these centres.