

Mission on condition that Mr. Morton should conduct an English service. He faithfully carried out the agreement, but realizing that this was not the work for which he came to Trinidad, he at once began to establish schools, and to study the language. As an adept in the latter he has now probably no equal in the Island.

PROGRESS OF THE MISSION.

The twenty-seven years of the history of our mission in Trinidad, divides into two equal parts. At the end of thirteen years, Jan. 1881, the fourth missionary arrived, enabling the staff to occupy the four centres now worked, San Fernando, Princetown, Couva, and Tunapuna. The second period from 1881 to the present time, has witnessed the steady development of the work from these centres, from which, with the aid of native agents, the whole Island may be reached.

THE FIRST PERIOD, 1868 to 1881.

When Mr. Morton reached the field, three years after his first visit, the East Indians had grown to 30,000, and were increasing by an average of nearly two thousand a year, and realizing the utter inability of one man to overtake the work, we find him early appealing for another missionary.

In response to that Macedonian cry, the Synod of 1869 authorized the F. M. Committee, instead of asking for volunteers, to call a man for the work. By unanimous decision, a call signed by the Chairman and Secretary of the Committee was presented to Rev. K. J. Grant, who for several years had been a successful pastor in Merigomish. It was accepted, he was designated in March, 1870, spent the summer visiting the congregations of the Church, and sailed from Halifax, reaching Trinidad on the 22nd of November. After consultation it was agreed that he should settle in San Fernando, the chief town on the Southern division of the Island, having a large Indian population, and near to a number of large estates. The Scotch manse being vacant, the Grants were given the use of it until a minister should arrive, and he at once set to work, established a school, and began the study of the language.

These three years had been a time of sowing and patient waiting. At the end of two years, Mr. Morton writes that "while none have come forward to give up their system of error, there has been marked progress in good behaviour, less heathenish conduct and language. We have acquired too, during the year, a more thorough insight into the system which we seek to overthrow, a system inconceivably vile, and working but the deep depravity of its adherents. Looking upon such a religion, the worship of gods false and impure, and the result as seen in the lives of the worshippers, we find new reason to give thanks at the remembrance of God's holiness."

At the close of his third year, the time of Mr. Grant's arrival, he says, "What shall I say of

results, To the eye of some they are almost nothing; a few scratches on the surface of a field; a few boys taught to read; a number of people taught to question and doubt, a few ready to accept a new Avatar, somewhat different from, and somewhat better than the old; a certain interest awakened; a certain commotion among the people; as one of the young men said, 'Some of the people are getting afraid that if they listen further they will find their old faith subverted.'"

Though not much was visible, foundation work had been done, deep, solid, strong, and on it a grand superstructure was to arise.

When the missionaries arrived some of the Indian population was on estates and some in the towns and villages. Among the latter, the schools were first started. Estate schools were not established till 1871. Five of them were opened that year, largely at the expense of proprietors who have been almost without exception, favorable to the work.

The brightness caused by the coming of a second mission family was shadowed six months later by the illness of Mrs. Morton, caused by a poor house and unhealthy surroundings, and on her recovery the physicians forbade her living at Iere village. The Morton's then removed to San Fernando with the Grants, and for the next four years the field was wrought by the two missionaries from this centre.

But with shadow came more sunshine. On the 1st Sabbath of July, 1871, after the Sab. School work of the day was over, Mr. Grant asked the E. Indians gathered there if they should not have a church of their own. They at once fell in with the idea. A subscription list was opened and from Indians and friends of the mission came a liberal response. The Home Board was asked, and approved, but had "no funds to vote in aid." The missionaries went forward and on the first Sabbath of July, 1872, just one year from the day it was first spoken of, the new church was opened. It cost \$3,200, of which the Indians themselves paid \$800, though but few of them had declared themselves christians.

Of the church opening Mr. Grant wrote: "The quiet reminded me of a solemn communion at home, but here the similarity ends. At home in the centre row of pews we have usually seated the professed followers of the Lord Jesus Christ, but here in the body of the church were seated the worshippers of Vishnu and Siva, of Kali, of the Sun, &c."

A month later was held the first communion, at which, with the missionaries, there sat twelve E. Indian young men. Like the first communion in the upper room, this first one had its "twelve disciples" the first fruits of the mission. Among the twelve were:—C. C. Sooden, whose health compelled him to leave off teaching, and go into other work; and who has for several years been a member of the Government Board of Educa-