

wites, the woman with the alabaster box, and Dorcas and her garments; you do as much and have as great reward.—*The Bible Student.*

### TENDER HEARTEDNESS.

This is not only one of the highest, but one of the sweetest and most peaceful of Christian experiences. A tender, pure, gentle heart is the loveliest object in the sight of God, the most acceptable in the eyes of good people, and certainly the richest treasure that can be borne in the breast.

It is not only an exhortation but a very precious command of the Holy Spirit, "Be kind and tender hearted one to another." This is just the opposite of human nature; but the divine Spirit has overcome human nature, with His nature which is love. The sufficiency of the Word and Spirit of God to soften and refine these rough hearts of ours is immeasurable, if we will only consent to go down deep enough in humility and self-abnegation.

1. A truly spiritual and tender heart suffers more pain from its own infirmities and mistakes than it does by all the injuries that can be done it by others. Such a heart is so keenly alive to its own unworthiness and nothingness, that it can bear sweetly and cheerfully the representations or injuries of others; but it will weep and prostrate itself in secret over any unintentional wound it may have caused some one else. Of course, if such a one is made the instrument of awakening a guilty conscience, that is not wounding a person properly speaking. That is the work of God. But a tender heart in the Bible sense, grieves over all unnecessary pain.

2. A tender heart will feel specially drawn out in prayer for its enemies, or those who in any wise may have evil "entreated" it. In such a case, this praying for foes will not be a mere pious fit, or spasmodic exertion of the will, but real prayer—in which the Holy Ghost will draw the heart out in such a warm stream of intercession, that it will find real delight in loving and praying for those who least esteem it.

To love our enemies so tenderly that if we are not oblivious to their ill-will, we shall deeply sympathize with them in their trials and afflictions, is one of the sweetest and most Christ-like experiences of a human soul. Oh what a miracle of love that God can take a vile, hard heart and so transform it by divine processes as to bring it into so magnanimous and heavenly a disposition.—*Western Christian Advocate.*

### WHAT A GLASS OF WINE DID.

The Duke of Orleans was the eldest son of King Louis Philippe, and inheritor of whatever rights his father could transmit. He was a very noble young man—physically noble. His generous qualities had made him universally popular. One morning he invited a few of his companions to breakfast, as he was about to depart from Paris to join his regiment. In the conviviality of the hour he drank a little too much wine. He did not become intoxicated; he was not in any respect a dissipated man; his character was lofty and noble; but in that joyous hour he drank just one glass too much. In taking the parting glass he slightly lost the balance of his body and mind. Bidding adieu to his companions, he entered his carriage; but for that one glass of wine he would have kept his seat. He leaped from his carriage; but for that one glass of wine he would have alighted on his feet. His head struck the pavement. Senseless and bleeding, he was taken into a beer-shop near by, and died. That extra glass of wine overthrew the Orleans dynasty, confiscated their property of one hundred millions of dollars, and sent the whole family into exile.

CHRISTIANITY is strongest when it uses least of the world's policy. It is surest of a hearing when it speaks in natural voice, states exact facts in the simplest forms of speech, and is absolutely free from anything like a malicious spirit toward bitterest antagonists. When Christians secretly gloat over the misfortunes or sufferings of infidels, then is Satan throned and not Christ.

DEATH is only the prelude of a new life. Decay is only the preparation for reconstruction. Nothing in nature perishes. There may be dissolution; but there follows, inevitably, resolution into new forms. Matter itself, strictly speaking, is indestructible. And if the material perish not, surely the immaterial is secure from extinction. If the clay shall endure, how much more the spirit?

## OUR CONTRIBUTORS.

### TRINIDAD.

ADDRESS DELIVERED BEFORE THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA AT OTTAWA, JUNE 17TH, 1876.  
BY REV. J. CHRISTIE, MISSIONARY, FROM TRINIDAD.

Trinidad is the most southerly of the West Indian Islands. It is situated about latitude 10° north, and at a short distance from the coast of South America. Its length is 54 miles and its breadth from 40 to 44 miles. Its area is 1,750 square miles. It was first discovered and settled by the Spaniards, who retained possession of it more than 200 years, till its cession to Great Britain in 1797. At present only about one-eighth of the land is under cultivation, but almost the whole of it is believed to be quite capable of being cultivated. The chief products of the island are sugar and cocoa. The population number between 120,000 and 130,000, and the exports for some years past have averaged \$7,000,000 annually. I have given the figures to show that Trinidad is in a highly prosperous condition, and that it has before it a bright future as regards material things. It is the most prosperous of the British W. Indian Islands. British Guiana or Demerara, on the mainland, not far from Trinidad, is also in a similar condition of prosperity, and the well-being of these lands is considered to depend chiefly on the presence in them of that people about whom I wish to address you this night.

The population of the island is between 120,000 and 130,000, made up of 10,000 whites, 80,000 negroes and coloured creoles, and from 30,000 to 35,000 coolies. These latter are the persons in whom we are specially interested. These coolies are pure Hindus, natives of British India. They have come to the West Indies to labour on the sugar plantations. After the abolition of slavery in the British Dominions, in 1838, the West Indian Islands began to sink rapidly in importance. Many estates were abandoned, and many who were formerly rich were brought almost to poverty. The reason simply was that the negroes, on being set free from slavery, considered that they were also set free from the necessity of working. In Trinidad the attention of the leading men was soon drawn to India as a source from which labourers might be procured. The first shipload of immigrants was brought in 1845, and from that time this mode of immigration has been carried on until there are now in the island between 30 and 35,000 Hindus, styled usually coolies. Stringent regulations have been made by the governments of Great Britain and India in regard to the welfare and protection of the immigrants, and these regulations have been I believe well observed.

After ten years' residence in the island they have the option of a return passage free to India or a grant of ten acres of land if they wish to remain, and that they are well satisfied with their lot is shown by the fact that only about one-fourth return to India, and many of these again come back to Trinidad.

About 10 per cent. of the coolies are Mohammedans, the remainder Hindus. This heathen population remained in the island for twenty-two years until the arrival of Rev. J. Morton without any effort being made to bring them to a knowledge of Christianity, except that one Christian proprietor at his own expense tried the experiment of bringing a catechist from one of the Episcopal colleges of India to labour among the coolies on his estates. For a time the work seemed to be going on with great success, and many were baptized; but in the end the catechist turned out to be utterly untrustworthy, the work was abandoned, and now that estate is considered by Mr. Morton the most hopeless part of his field. This attempt teaches us two lessons:

1. That to employ native agents without having some one qualified to oversee and examine their work is perilous.
2. That to baptize adults without having good evidence of their sincerity, and means for their future training, is worse than useless.

### CHARACTER OF THE COOLIES.

We find much ground for encouragement in our work in the character of the people. A small percentage of the coolies belong to the Brahman caste, but the bulk are of the labouring castes of India. They are purely Hindus, but a change comes over them on coming to Trinidad. In India they are bound down under an iron system of caste, cramped and fettered in almost every way. Not only is there that vast system

which divides the whole people into the castes of priests, soldiers, merchants and labourers, but these castes are subdivided into others, as every man is bound to follow the trade or occupation of his father.

Cramped in this way their minds become dulled, and under the terrible tyranny of the Brahmins, they are crushed and humiliated to the condition of slaves. After even a short residence in Trinidad, with a change of occupation and an acknowledgement of their rights, they become far more manly and enterprising. A great difference is noticeable between new coolies and those who have been for some months on the Island. A spirit of enterprise and thrift is soon developed among them, there is a general desire to better their condition, and the coolie population of Trinidad is now taking a stand above the general negro population of the island.

In my special district at least three-fourths of the houses erected in the villages for the lower classes during the last five years are owned by coolies and rented to the negroes. Almost without exception the shops in the country districts belong to persons who were originally brought to the island as simple field labourers. Some of them are even engaged as planters in the cultivation of the sugar cane, having small estates of their own.

We feel therefore that to gain them over to Christianity will not only be a good thing for them personally, but that it will ultimately have a salutary and powerful effect upon any country in which they may dwell. If left to themselves, however, so that they may graft the Creole vices upon the peculiar Hindu vices, then the West Indian Islands, the fairest spots that beautify the surface of the earth, will become morally the blackest and most hopeless blots in God's universe. The orientals, with their false religion and their vices, are invading the West Indies as they are the continent of America, and if we do not Christianize them they will heathenize us.

As to their attitude towards Christianity and the probability of its taking a speedy hold on their minds this I may say. They are not prone to the good. The world, the flesh and the devil have a hold on them, and although we believe that their minds are not at rest, for most of them have some religious duties to which they strictly attend, yet even if we had them by themselves it is not to be expected that they would immediately turn with eagerness to the Christian religion, but when to this I must add that they have little but evil examples before them in the so-called Christians whom they daily meet, immediate and extensive success is not to be expected. Yet I can testify that they hear us readily, respectfully and seemingly with great interest. They acknowledge that our words are "good words," though many of them are inclined to put off the consideration of them to a more convenient season.

### OUR WORK.

Our work began with the arrival of Mr. Morton in 1867. He settled in a place called Jen village, seven miles from San Fernando. He immediately gave himself earnestly to the study of the language, to gaining an acquaintance with the people, and the instruction of the young. A school was opened in a short time. The work went on quietly in the face of many difficulties. On the arrival of the Rev. K. J. Grant in 1870, Mr. Morton moved to the town of San Fernando, and he and Mr. Grant laboured together in the whole of that field till the spring of 1874, when Mr. Morton returned home on furlough. On his return to Trinidad, in the fall, Mr. Morton settled in a new district called Savanna Grande embracing a part of his first field with a large extent of new ground. In Dec. 1873 I was sent out as the third agent of the Church and settled in a district called Couva. The work in each of our fields is much the same in character. It consists (1) in preaching the Gospel to adults; (2) training the children in the schools.

1. *Preaching.* This is done entirely in the Hindustani language whenever and wherever we can get people to listen to us. There are now on the whole field five churches, in which worship is conducted in much the same mode as in churches at home, to audiences of Christians and any who may come with them; but the great bulk of our work is on the Sabbath and on week days, on the estates, in the houses of the people, or in the hospitals, wherever they can be gathered together.

2. *Schools.* This important branch of work has from the beginning largely engaged attention, and through the kindness of the proprietors of estates a large sum-