

er, and having my salary paid out of the units of the Colony. I remember he stated that the Government would willingly do so without interfering with my ecclesiastical connection, because, as he wished me to believe, that my labors were of great advantage to the community. But there can be no doubt that his aim, and that of his fellow legislators, was to get me into their power, as I did not hesitate to utter truths and enunciate principles, which they wished to be unbreathed at least there and then. For Trinidad was then the scene of legalized bondage, for those of African lineage. From that time forth, the powers that then were, had no difficulty in comprehending my principles and position. Some thought I should have taken the bait, *alias* bribe. But I thank God that I was an utter stranger to even the faintest shadow of hesitancy as to what was my duty in the case. The scenes of the first of August 1838, are yet fresh in my memory. That day saw the birth of freedom, and the burial of bondage, throughout the colonial possessions of Victoria. I preached at 12 o'clock on that day from Exodus 13; 3, "Remember this day in which ye came out of the house of bondage." That sermon won me the hate of the galled abettors of bondage, residing in the Colony, and their number was legion. But a good conscience enabled me to brook their ire with wonderful composure and confidence. I presume they are all now dead, or have left the Island. But ere I left, with the exception of a few who "nursed their wrath to keep it warm," I had the good will, and the principles I advocated had the approval of those who once detested them.

The site spoken of in the above extract, as offered to the congregation was afterwards purchased for £650 sterling, and is that on which the Church now stands.

There are two other U. P. Churches here, one at Arouca, within Mr. Morton's

field, and another at San Fernando. The only other Presbyterian congregation in Trinidad, except these found among the Coolies, is one connected with the Free Church of Scotland. It originated in a mission to the Portuguese, who came here many years ago, as refugees from Madeira. Popery, breathing its natural element of intolerance and persecution, drove from that land many who were leaving the Church of Rome, for the light and freedom of a more scriptural church. For a long time services were conducted in this congregation in the Portuguese language. But for several years English has been substituted; and though the most of the people who still worship there are still Portuguese or their descendants, yet the present minister is exceedingly anxious to break down its distinctive nationality and secure for it the name of a Scotch Presbyterian Church.

Although this paper may be already too long, there is one aspect of its general subject that may call for a sentence or two before I close: I mean the question of church endowments. A few years ago, chiefly at the instigation of the Roman Catholics, who were justly dissatisfied, that the Episcopalians, who had only one-half the number of adherents, received a much larger endowment than they, a new ordinance was adopted. The principle of the ordinance was concurrent endowment, by which each denomination was to receive an amount proportionate to its numerical strength. If endowments are to exist at all, this seems to be the fairest principle. But in view of the manner in which we have seen Grey Friars Church to have been cradled and the influence which must have gone forth from Mr. Kennedy, it would have been strange if no volunteers were found to object. They were found. The Presbyterians nobly declined the offer made them; as also did the Baptists. The Wesleyans entered into the new arrangement, and received £500 per annum. The Grant to the Roman Catholics was