

to be filled? How is it to be made the birth-place of souls?—Missionaries and churches are lifeless machinery without the spirit of God." That church has since been frequently filled by Coolie worshippers; and we have reason to believe that it has become the birthplace of souls,

Among the "twelve Coolie disciples," above referred to, four names are found that have been somewhat prominently before the church in connection with this mission, ever since, viz, Charles Soodeen, Joseph Annagee, Benjamin Balam and Lal Bahari. The first named did good service, as the first Coolie teacher in Couva. He afterwards was compelled, on account of failing health, to turn aside to other employments. But he has always been a valuable adherent of the mission, both by addressing meetings, and contributing freely towards its support. The other three afterwards became catchists, respectively with Messrs Morton, Christie and Grant.

Balam has returned to his native India, and is I believe, there engaged in christian work. Lal Bahari, after having prosecuted his studies, under Mr. Grant, to whom he has been an invaluable assistant, and by the direction of the Presbytery, has recently been licensed as a preacher of the gospel, and before this reaches you, he will, in all probability be ordained to the office of the ministry. Joseph Annagee, who has also been for several years a good worker in Princetown and neighbourhood, will in all likelihood, be in a short time, admitted to the ministry.

Such are some of the fruits of that first constituted church. Since that many other earnest young men have drawn around this church, or have grown up from the lads who have gathered into the schools of the mission. And to-day Mr. Grant rejoices in a band of noble young men whose hearts we trust the Lord hath touched, in whom he has, year by year, increasing confidence, and who give encouraging promise of usefulness among their countrymen. Any minister might well be proud of such young men as form a goodly number of the communion roll of the San Fernando church. And similar spirits may also be found in the other parts of the field—at Princetown, at Couva, at Tunapuna.

A presbytery which had been composed of the ministers of the U. P. Church of Scotland, had become defunct. On the 2nd. July 1872. all the Presbyterian ministers on the Island, met, for the purpose of considering the advisability of resus-

citating that Presbytery, or of forming themselves into what may be styled a union Presbytery. After deliberation it was resolved:—

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

2. "That each member place himself in subordination to this Presbytery, but with 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."

(Signed,)

George Brodie,	U. P. C. of Scotland.
W. F. Dickson,	Do. Do.
Alex. Burr,	Do. Do.
John Morton,	P. C. L. P. of B. N. A.
K. J. Grant,	Do. Do.

The action of the missionaries in attaching themselves to this Presbytery was sanctioned by both Board and Synod; and frequent communication has since taken place between this Presbytery and the Board. It is therefore difficult to understand the action of the last Canadian Assembly, at least so far as the Trinidad missionaries are concerned, when it has been decided that Missionaries, are, in future, to be attached to the presbyteries by which they were ordained, or to which they belonged before leaving for the foreign field. No minister it may be presumed, can at the same time, be a constituent member of two Presbyteries.

An offer had been made some years before, by certain proprietors of estates in Couva, agreeing to defray the chief part of the expenses of a missionary for that district, if the church in Nova Scotia would provide a man. Certain difficulties prevented the acceptance of this offer until the spring of 1873, when a correspondence was opened with these proprietors, which resulted in their engaging to pay £250 sterling, then the full salary of a missionary, with an additional allowance of £50 a year for house rent.

Another missionary was sought without delay. Mr. Thomas M. Christie, who had just completed his theological course, had previously offered his services to the Board. No time was lost in completing