

of God to cultivate a missionary spirit, the constituent principles of which are produced in the New Creation of his own soul; and for whose range a "world lying in wickedness" opens an extensive and deeply necessary sphere.

It is true that the degree of ability, and the opportunities for the exercise of that spirit, are alike various; but, still we dare to affirm that in this age there is an impeachment of individual piety, and a falling short of the beneficent purposes of a benevolent God, in proportion as the means actually possessed are not duly improved. However we have great reason to be thankful for an era of zeal and devotion is rapidly setting in.

The arm of the Lord is now being revealed, stretching itself over the nations of the world in the attitude of fostering care; and the voice has gone forth in accents of beseeching tenderness "Look unto me and be ye saved all the ends of the earth." The God of Mission therefore has inclined the hearts of Christians to contemplate the perishing condition of the heathen, and his people have begun to feel that by a combination of effort they have had power given them to accomplish much. Let them then "thank God and take courage," proceed to new efforts, and do their utmost as "fellow workers together" under Him to realize the time when "the knowledge of the Lord shall cover the earth, as the waters cover the sea."

Your's faithfully,

JAMES B. SMYTHE,
Chaplain to H. M. S. *Brisk*.

TRINIDAD MISSION.

IERE VILLAGE, TRINIDAD, }
MARCH 20th, 1868. }

Rev. and Dear Brother,—Your very welcome favours of February 1st and 10th were received on the 11th and 12th inst. You cannot imagine how rejoiced we were to receive these letters and the *Records*, for we were longing for news from home. Friends at home cannot do us a greater kindness than write us now and then. I hope my last letter of Feb. 1st, from San Fernando came to hand. I will follow it up in this letter by a few items that may or may not prove interesting.

Feb., 7th.—I spent an hour or two in the Stipendiary Magistrate's Court. Several indentured Coolies were before the Court for absconding themselves from their estates and work, and some Chinese for stealing cane. The Interpreters, Hindustan, Tamal, and Chinese are Christians. The Hindūs swear by the Ganges over a tumbler of water, and the Mohammedans by the Koran. Estates having industrial Coolies are re-

quired by law, to provide Hospitals and engage a doctor to visit the estate twice a week; and the Coolies receive at the expense of the estate whatever food or medicine the doctor orders.

Feb. 10th.—I accompanied a medical gentleman round several estates. In one hospital we found a woman of the Brahman caste, and a young man of the Carpenter caste. The woman had only been three weeks in the country. While in the hospital her child had died and her husband had deserted her, and she looked heart-broken. I told her about Jesus Christ, and urged her to pray to him. She answered firmly and decidedly. No, no, I will not.

Doctor.—You must have strengthening food. Can you take milk?

Coolie.—It does not agree with me.

Dr.—Will you take a little soup then?

C.—Certainly not.

Dr.—How then can you get well?

C.—Bhagawan will make me strong.

Dr.—But Brahman and every body eat soup here?

C.—No, no. Impossible.

Here the young man lost patience with her and told her it was so, there was no caste there, all were alike in Trinidad. She half raised herself on her bed, and indignantly ordered him to go away. Caste must be a terrible thing in India. Here it is kept up, but only to a very limited extent.

The young man listened to all I had to say. He was nearly well and begged eloquently to be discharged. I told him that if he could read he would not find the time so long. He answered, of course. I then explained that my object was to teach the Coolies. His answer was, if you teach us, of course we will learn. As we were about to leave, he clasped his hands to the Dr. in the attitude of prayer, then clasped the Drs. clothes, and at last his very feet in true Eastern style of supplication and in tones most touching begged to be let go. As this failed, with oriental exaggeration he threatened to cut off his head, if left there.

Our cook is a Coolie lad 16 years of age. His mother died on the passage to Trinidad and his father was sent immediately back to India as a disabled man. Thus he was left here fourteen months in care of a sister a few years older. They were sent to Palmiste Estate. The manager's family cared for the boy, and had him baptized Henry Martin. One of the daughters married a Church of England clergyman, and Henry lived with them for some years. When they left the island he was sent to the Coolie Orphan House where he remained for some years. A few months ago he left the Home and was indentured to his old master for three years, and he kindly allowed him to come with us. So far he has given us satisfaction. and his knowledge of Hin-