

ber of schools have been organized and conducted. Instruction is given in English, reading, writing and arithmetic, also to the older children in Hindustani, and to all, daily lessons in the Bible and catechism both in English and Hindustani.

These schools have borne good fruit already. Several children trained in our schools are now occupying places of trust. A number of others have by the kindness of various Sabbath schools in Canada been kept on at school, and form a class of young people from among whom we have already drawn some teachers, and from among whom we hope to obtain many who will in time become catechists and pastors of native congregations.

Even in the case of children who have only attended our schools for a few months we feel that our labour has not been lost; at least this much has been done, a bond of love has been formed between them and us by which in the future we will be able more easily to influence them. Many instances also have occurred in which the parents have through the children been brought to a knowledge of Christianity and have been baptized.

During the past year more than 800 children were in attendance in twenty-one schools, and since the mission has been started between 3,000 and 4,000 have been present at least for a time. We have now in Trinidad twenty-one buildings used as school-houses and which are also used for preaching services.

In the admission of candidates for baptism we try to exercise great care. We demand from them in almost every case such a knowledge of their own language that they may be able to read the Bible, and we only baptize those who after strict examination seem sincerely to wish to be followers of the Lord Jesus. In some we have been disappointed, but the proportion of such is not large. The conduct of the greater part has been very satisfactory. They are attentive to the ordinances of religion and the duties of Christians. They renounce the use of spirituous liquors, opium and Indian-hemp. They are ready to work for the good of their heathen countrymen, and they give freely for the support of Christian ordinances. The greater part of them give a tithe of their earnings for this purpose and some do more than that. Gajadhar, who was trained in one of our schools and who is now a teacher at \$8 per month, gives twenty-five cents every Sabbath day. His father and mother, who earn together by hard work from \$10 to \$12 per month, give the same amount, so that that family are giving \$26 a year for the support of the Gospel; which is more than 50 per cent. above the average contributions per family for all purposes both congregational and for the schemes of the Church in 1877 in this wealthy Presbyterian Church in Canada.

If we are able to go on as we have begun in time our coolie churches will not only become self-supporting but will be able to help send the Gospel to others.

One remark as to the effect of our work on the minds of outsiders. In this, all the large proprietors of estates in Trinidad have endorsed our work by giving large grants of money, amounting in all to nearly £750 stg. yearly, and only one of these men is a Presbyterian. The success of the work is also attracting the attention of other Churches, and some are evincing a desire to engage in the work also, especially as there is one part of the island in which, from want of funds, we have been unable to do anything. Our earnest hope however is that their plans may be relinquished. It is not desirable under any circumstances that the island, which is small, should be subdivided, and we fear evil results from the way in which they propose to enter on the work, that is by sending among the people native catechists who will be under the charge of one of the regular ministers in the island, but one who knows nothing of the Hindustani language. As it has been in the past we fear that such an arrangement will only result in evil, but if we do not occupy the whole field soon we cannot object.

#### WHAT IS THE ULTIMATE AIM OF OUR WORK.

1. We feel that by carrying on the work vigorously in Trinidad we will be able to do something also for India. Earnest young men, with the new ideas learned in the western world, set free from the fetters of caste, and above all imbued with the spirit of the Lord Jesus, would become powerful agents in elevating the inhabitants of India.

It is true that it may be many years before we can send many such back to India. We discourage their going at present as much as possible for we need all

our help in Trinidad, yet during the past year two men of this stamp went back to India from Trinidad. Of one of them in whom I was specially interested I wish to speak. His name is Balaram. He was a Brahmin. When he came to Trinidad he was able to read the Sanscrit, the Mah-rati and the Hindustani languages. He was baptized about nine years ago by Rev. J. Morton, and on my going to Trinidad he came to me and was employed by me first as a teacher and afterwards as a catechist, and I can testify to his earnest Christian spirit. He thought often about his family who live in Indore. When he heard that Mr. Douglas had gone there as a missionary he wished to communicate with his people. This was done through Mr. Douglas and the result has been that Balaram has returned to India, and before he went Mr. Douglas wrote me that he hoped to be able to give him work as a catechist immediately on his arrival.

Kantu, who accompanies him was for five or six years one of Mr. Morton's most trusted teachers, and he is willing to engage in school work in India if the missionaries wish. So that our little mission in Trinidad has given to the Indore mission one catechist and perhaps a teacher, and if they continue as they were with us we believe that they will prove valuable helpers.

#### II. OUR WORK IN THE WEST INDIES.

Not only may we have some effect in India but I feel that there is an important work before our Church in the West Indies. As I said before the prosperity of Trinidad and British Guiana is a result of coolie immigration. The success of the system has been so great that the attention of the authorities in the other islands has been drawn to it, and now coolies are being imported into nearly all the British West Indian Islands, and the prospect is that before many years the coolies will be the main population in point of importance in the West Indies.

In Trinidad the work of Christianizing them has most unexpectedly been entrusted to the Church in Canada, and if our mission is well and firmly established there we can easily stretch out to surrounding islands.

#### WHAT ARE OUR NEEDS.

We need at least one more missionary and several more schools, one large district of the island is as yet totally untouched, and with our present staff we can do nothing in it; 8,000 or 9,000 remain who cannot possibly hear or learn the way of life, "How can they hear?" They are not even like the destitute people in almost every district of this land, able to read God's Word if it were given to them. Nominally living in the rays of the Christian sun they are yet in total darkness and blindness. We have been calling for another missionary for the past three years but the answer is, "The treasury of the Lord is empty." Brethren, I do not think we are asking extravagant things. When I think of the work to be done I feel that to attempt to carry on the whole work with such a force is presumptuous. What are four missionaries among 35,000 people. The utmost we will be able to do will be to organize the work over the whole island, employ what agents we can, and in this way attempt to bring the Gospel to the people generally.

I feel that we are not asking anything unreasonable. As I have travelled through your fair land, I have seen many churches whose cost far more than equals the total amount that has been expended up to the present in mission work in Trinidad. I have seen small towns and villages where three or four servants of Christ are toiling away with churches half filled, until as it has been said in the United States—nearly the same must be true of Canada—that there is one minister for every 700 souls. Can we not have one for every 7,000? Brethren, you applauded when I told you of what our coolies were doing themselves for the spread of the Gospel. We feel that God's Word justifies us in asking from our people, poor as they are, one-tenth for the Lord. If it is right in Trinidad, would it be wrong to tell the people of Canada that God expects as much from them?—if we are doing what is right, would it not be right? Is it not the duty of those who have vowed before God to proclaim the whole Gospel to those committed to their charge to fearlessly tell their people that they are not doing their duty till they give at least one-tenth to the Lord.

Forgive me if I have erred in thus speaking, but, brethren, I may not know the wants and the circumstances of this land as you do, but I feel that I realize as none of you can do the state of the poor heathen in

Trinidad, and from that mere handful I try to realize in some part the pitiful condition of the millions in other lands who wander in darkness, who are suffering under that disease whose remedy is in your hands, but upon all of whom, in less than fifty years, the sun of righteousness might rise with healing in his wings, if the Christian Church throughout the world were willing to dedicate even one-tenth of their substance to the Lord.

#### APOSTOLICAL SUCCESSION.

It is scarcely ever safe to interfere in family quarrels. It is generally best to observe a discreet silence and allow the interested ones to settle their disagreements between themselves, but it is impossible to avoid hearing naughty things which are said, especially when voices are raised in the warmth of debate till they are distinctly audible across the street. And if one is overheard thinking aloud on the matter one can scarcely be taken to task very sharply, especially if his own reputation is tacitly involved in the discussion. A case in point is now before us in the matter between the newly-elected Bishop of Toronto and the Roman Catholic Archbishop. The question involved is whether the relationship existing between their churches is that of mother and daughter, or that of sisters, and sisters of equal age, and it has attracted an unusual degree of interest from the fact that it has sprung from an election, long and severely contested. It was felt by very many that that election was a contest between the two parties in the Episcopal Church, in which each manifested their deep interest by putting forth their whole power as if in a battle for life. The result was in a manner before the public when the matter issued in the election of Dr. Sweatman; but many felt that until the Bishop spoke officially it was not possible for any but those who knew him personally and intimately to estimate accurately the relative gain or loss to ritualism or orthodoxy. Thus the "charge" of the Bishop to the Synod was read with deep interest by very many who had watched the conflict earnestly even outside of the communion of the Episcopal Church. And it may be said safely, the manly, straightforward and broadly catholic views so clearly and honestly expressed, were read with sincere pleasure by all those who hold to simplicity of worship and evangelical views of truth. It would scarcely have occurred to any one, looking at the address from that point of view, to take exception to certain utterances in which the superiority of the Episcopal Church to the other churches was taken for granted or asserted, because the assumption is well known—we expect to hear it on such occasions—and especially because the Bishop, in the simplicity of his heart and the earnestness of his purpose, had no intention or desire to make invidious distinctions at the time, but was evidently laying his hand on whatever would best serve the purpose of helping him clearly to set forth his position in regard to the vexed question of which his election had been the solution.

But other eyes were looking on, and men had scarcely more than expressed their satisfaction or their disapproval, when a statement appeared equally clear, and clothed in language quite as unmistakable, calling on the Bishop to give the grounds on which he based the claim of his Church to an independent apostolical succession and further to explain how the Church could be at once a or rather the Church, of the Reformation and at the same time a Church which could trace an unbroken and distinct autonomy from the apostles. To these enquiries there have been one or two replies, but, however they may satisfy the writers themselves or those who, with them, have a *hair line* of apostolical succession drawn across the eyeglass of their ecclesiastical theodolite, they leave the matter just where it was to those who are not in possession of such an instrument. There is a handful of dust thrown in the air, and a dexterous shifting from one foot to the other. Some kind of ecclesiastical necromancy is indulged, in which we are asked to behold a Church in England before St. Augustine; to close our eyes and then to behold once more the Church of England in all the glory of an *unbroken* apostolical succession. But, to use an expression unworthy of the subject, but quite in keeping with the dignity of such reasoning, this system of "now you see it, and now you don't" will scarcely do, and we still wait to hear the Bishop himself in reply. Our sympathies as a Church go heartily with him and with those by whose exertions he has been elected, in their clear, bold, but