

NOVA SCOTIA LETTER.

Will the readers of THE CANADA PRESBYTERIAN care to listen for a few moments to a voice from the sea, which has been for some time silent that other and better voices might be heard? In a communication which appeared in these columns shortly after the meeting of the Assembly, the conviction was expressed that for a complaint of sectionalism which had been preferred on the floor of the supreme Court there existed no ground whatever. To that opinion I still adhere. But it will not be amiss to record here a remark, in reference to the matter, that was made to me by one of our most judicious ministers. Referring to the denial of sectionalism, and concurring cordially in that denial, he added, "It does seem to me, however, that many of our Western brethren find it extremely difficult to see anything below Montreal." I am inclined to think that my friend's judgment was not altogether at fault in this case. Nor should the inability of distant brethren to estimate our work correctly excite much surprise. They do not yet know us fully. Each one of nearly all the Church's more important schemes is managed by two separate Boards or committees, acting independent of one another and meeting at points distant from each other many hundreds of miles. Almost as a necessary consequence the knowledge which the east and the west possess of each other's operations is likely to be very imperfect. I gladly avail myself of the opportunity of furnishing in this letter a few particulars, which will not, I hope, be devoid of interest.

The Church in the Maritime Provinces has long had a noble record in reference to Foreign Missions, and it is not at all to be wondered at that her members have of late bestowed much thought on one of her most interesting and prosperous mission fields—that of Trinidad. In connection with that mission our Church employs three ordained missionaries, three catechists, and a body of teachers sufficiently numerous to carry on the work of three high, and thirteen common, schools. It should be mentioned that this band of workers labours chiefly among the Coolie population, who are already doing a good deal for the support of ordinances, and from among whom two young men, who have been undergoing trials for license, will probably soon be ordained to the work of the ministry. The history of this mission furnishes a fresh example of Christian work, modestly, faithfully, and successfully done. We have reason to be thankful that there has rested upon it all along, and that there rests upon it still, very little of shadow and a large share of sunshine. Though the mission is not an old one it will be readily seen that much has been accomplished already, but it is not given to us to repose upon laurels won. For some time the earnest labourers in Trinidad have been asking most earnestly for a fourth ordained missionary to occupy a highly important portion of the island, lying to the east of Port of Spain and known as the Caroni district, where there is a large Coolie population and a most inviting field. The depressed condition of business and the existence of a heavy debt seemed to render it impolitic for the Foreign Mission Board to send an additional labourer to the mission field. But difficulties have been removed out of the way in a manner which should awaken much thankfulness. A special effort which was not designed to interfere, and which, it is hoped, will not interfere with the ordinary annual collections, has resulted in raising a sum upwards of \$900 in excess of the debt, some individuals and congregations contributing with exemplary liberality. It must, however, in honesty be admitted that in not a few places the members of our Churches failed to shew themselves munificent dispensers of the earthly mammon. On the other hand there were those who gave so liberally and in such a spirit that the memory of their gifts is truly blessed. Thus in one congregation, on the Sabbath evening after the announcement of the special effort was made, a widow in very moderate circumstances handed to her minister the first contribution which was large in proportion to her means. The minister felt that the widow's gift, so promptly and so cheerfully given, was, as it indeed proved to be, an augury for good. Soon a young lady brought a gold piece which had been left her by her father who has long been dead. The pastor shrunk from accepting it, but it had been devoted to the Lord, and she would not listen to the idea of taking it back. Next an envelope, heavy with the contents of a missionary box, belonging to a little child who died a few

weeks before, was sent in with a touchingly written note from the bereaved mother. As the money lay on the table the little heap of coin—a good deal of it copper—seemed to have about it a sort of sacredness gained in part from the dead hand of the little giver and in part from the heavenly city where, through the merits of the Divine Friend of children the young spirit will rest forever. The on-lookers were silent and awestruck for a little, and perhaps some eyes were moist. An effort pressed forward in this spirit was almost certain to succeed.

While the Church at home was thus devising liberal things, Trinidad was not idle. The Coolie church at San Fernando agreed to pay £100 sterling towards the new missionary's salary, thus relieving the Foreign Mission Board to that amount. The missionaries also managed, without impairing the efficiency of their work, and indeed while actually extending it, to reduce very considerably their demand on the Board for the current year. Some of the planters likewise agreed to give assistance towards the maintenance of the missionary who should be sent. The way was thus prepared in a very satisfactory manner. The Board met on the 12th ult., to select a missionary. Several applications were received. The claims of the candidates were considered at great length, but the Board, desiring further information in reference to some of the applicants, adjourned to meet again on the 23rd of November, when it is confidently expected that an appointment will be made. Will it not be well that those who are interested in this mission and who believe that prayer is one of the greatest and most real forces in the universe, should ask Almighty wisdom to guide the brethren in their selection and to shew whom He has chosen?

I am glad to say that the action of our missionaries in reference to this matter has led to the manifestation of a thoroughly becoming spirit on the part of members of other Churches. Thus, for example, when the opinion of the Rev. Archdeacon Richards, an Episcopal clergyman, labouring among the whites in the Caroni district, was asked respecting the establishment of the mission to the Coolies in that portion of the island, his reply was to the effect that he would prefer that his own Church should take up the work, but seeing that they were not able to do so, he would be glad to see the Presbyterians engage in it and would use his influence with one of the planters to secure his support. Other instances of a like brotherly spirit have been given by members of other communions. These incidents are in beautiful contrast with the spectacle which can be seen to-day in Madagascar and elsewhere, of different bodies hanging on each other's skirts, and exhibiting their feuds and divisions before those whom they are seeking to win to the faith of Christ.

These manifestations of kindly feeling abroad remind me of some unexpected expressions of good-will nearer home. The question of infant salvation and the inevitable and irrepressible "babe a span long" have flashed into a brief prominence lately. Some of those who differ from us have yet had some kind words to spare. For example, a Methodist who takes part in the discussion, characterizes our Church as "the large-hearted Christian Brotherhood," and declares that it is one of the cheering signs of the times that "the grand old Presbyterian Church approximates nearer to the simple views of the atonement held and taught by the venerable John Wesley." Whatever may be said respecting the alleged "approximation," the tone of such remarks is certainly a great improvement on the old custom of "dealing damnation round the land" on those who differ from us. If our opinions are wrong, we are not likely to be helped very much in correcting them by passionate censure and vituperation. There is much good sense as well as point in the old Puritan's remark, "It is too much to expect that the patient will receive medicine, not only bitter, but boiling hot."

It has sometimes been remarked that our Nova Scotia mines have enjoyed a remarkable immunity from accidents of the terrible character that often makes the thought of mining life in some other countries a horror. But a few days ago the Province, and particularly the eastern part of it, was shocked to learn that in consequence of the sudden flooding of one of our pits, six men had perished. Lamentable as the catastrophe is, there is surprise as well as thankfulness that the loss of life has not on this occasion been on a greater scale than it proved to be.

I observe that the western colleges have all begun

another season's work, apparently under very encouraging auspices. I have read, with much interest, the accounts which have been published of the opening services and ceremonies. The circumstances that Montreal, Queen's, and Knox Colleges all open in October, has led to a little comment among thoughtful people in these parts. The session here does not begin till November. The later term seems to be regarded with universal approval in these Provinces. It is urged that October, with its bracing air and brilliant skies, is an admirable month for our student missionaries winding up their summer's work, and that May is vastly more suitable than April for our young evangelists beginning a new campaign in the mission field. Is there not some force in these considerations? Will not Knox, Queen's, and Montreal think well of a change in the direction indicated? Perhaps as I make this suggestion, some plain-spoken Ontario people may remind me that "blue noses" should not be poked into western matters, and may quote for my edification John Ploughman's pithy remark, "Boil your own potatoes and let me roast mine, if I like; I won't do it with your firing." I cannot deny that the objection is well taken, and so the voice from the sea dies away in inarticulate murmurs. W. D.

MONTREAL COLLEGE.

MR. EDITOR,—Allow me to state that I am perfectly satisfied with the explanation given by Mr. Wright at my request. I am satisfied, however, not because I think "either member of my two-fold assertion has been negatived," for I believe the reverse to be the case. I still maintain (if language means anything at all) that in the past all scholarships offered in the literary department of the Presbyterian College, have been opened to English students, and hence it would have been unfair to exclude French students from the newly founded prize. On page nineteen of the Calendar, quoted by Mr. Wright, it is clearly stated that the four French scholarships are "for French students, and for students taking the French course." Now, French students are, *de facto*, students taking the French course. I, therefore, fail to see what class of men can possibly be included in the second clause, "and students taking the French course," unless it be all such students who may feel inclined to take such a course and are not included in the first clause. It is quite manifest that this clause was inserted intentionally, and probably to stimulate English students to study French. This is quite right. But why not give full scope to French students in reference to the new scholarship? was my question. I am satisfied because the cause of my grievance will be removed, and this will be done, not by making the Calendar more explicit, but by changing the objectionable regulation altogether. I would prefer seeing all scholarships open, however. I may say I am "an expectant one" and will look for the desired and promised change. I have no personal interest in the matter, as I shall never have an opportunity of competing for prizes. I wrote simply because I have at heart the interests of the College, and am anxious to see causes for just murmuring removed. A friend of the Presbyterian College, ELPIZO.

THE CHURCH OF ENGLAND AND NON-CONFORMISTS.

At the Church Congress recently held in Leicester, England, an address, signed by thirty-two Nonconformist ministers of that city, was read and received with "ringing cheers." The reply by Dr. Magee, Bishop of Peterborough, was most felicitous and appropriate. After all the bitter feelings of the past year in connection with the passing of the "Burials Act," this interchange of friendly regards is noteworthy and encouraging. It is true, as was to be expected, that on both sides there was "nothing but talk." Still, even that talk is something. It appears that not a few of the Nonconformists, with no stinted liberality, had opened their homes to the Churchmen. The intercourse and amenities of family life seem to have removed much misconception from the minds of good men of both parties, and to have awakened Christian feeling where there had formerly been too much estrangement and suspicion. As a happy result the Nonconformist address was presented, and graciously received by the Church Congress. The address and the bishop's reply are very complimentary and properly avoid more than a reference to the "points of difference, both ecclesiastical and doctrinal, which separate us and