

sion fields in Ontario, Quebec, and Manitoba after graduation, and that hence a departure from the college-bred ministers was necessary if new fields are not to lie untilled. The Presbytery of Brandon is also taking active steps to prevent the prohibitory law in force in the N. W. Territory from being changed. The people are in favour of a prohibitory liquor law, but our rulers seem to aim at extending the realm, if not of whisky, of beer. About the supply of missionaries in the Brandon Presbytery this winter, our work was never so well manned. Fort Macleod, Medicine Hat, Indian Head, Fort Qu'Appelle, Whitewood, Yorkton, Battleford, Elkhorn, Virden, Oak Lake, Chater, Auburn and Carberry, which were vacant last winter, have missionaries this season, while no place supplied last winter is vacant this year. There are, however, many fields lying untilled this winter that should be occupied. In Manitoba and the North-West there are about 1,500 Presbyterian families just now without ordinances, and many of them in organized fields. The large new territory that should be occupied next spring makes us more anxious than ever that more men may offer for the work. In the three Presbyteries there is room for fourteen ordained ministers. Places like Rapid City, Fort Qu'Appelle, Oak Lake, Nelson, Deloraine, Fort Francis &c., should be settled with as little delay as possible. To our graduating classes we must look for men to supply our demand.—J. R.

### Lumbermen's Mission.

THE first thing a missionary must provide himself with, if he purposes making a tour among the shanties, is a good strong horse and a substantial cutter. Besides these he will require a pair of warm robes, a shanty blanket, a horse blanket, a fur coat, and a change of underclothing for himself. Then for distribution among the men he must have a few thousands of tracts, papers, magazines, and books, which are always provided for him by the committee of the Lumbermen's Mission. Nothing takes better than *The British Workman* and *Band of Hope Review*. My warmest thanks are due the editors of *The Presbyterian Record*, *The Canada Presbyterian*, and *The Witness*, for

the large bundles they sent of their various publications.

PLACES VISITED.—(1st.) *Dépôts*.—These dépôts are established by all lumbering firms at regular distances from each other along the route to their works. They are built for the accommodation of those travelling to or from the works, and for storing away provisions and the implements necessary in shanty work. They vary very much in size. Some present the appearance of large white-washed villages, whilst others consist of a solitary log shanty. At the larger depots the missionary finds a man with his family, a clerk, one or two female servants and a number of labourers. At the smaller depots there are seldom more than one or two men. (2nd.) *Shanties*.—A more romantic scene than a lumbering shanty it is hard to conceive. Imagine a group of large, low, flat, log buildings, almost covered with snow, nestling on the shore of a lake or river, and with a thickly wooded mountain towering up right behind, and you have the general appearance a shanty presents to one approaching it in winter. If it is after night a great cloud of smoke and sparks will be issuing out of a large wooden chimney on the roof of the centre building. (3rd.) *Private families* scattered here and there, mostly along the main road to the shanties. Many of these are Protestants who have been attracted there partly by the cheapness of land and partly by the hope of making money by jobbing for the large firms lumbering about them. These families do not see a minister from one year's end to the other, except when the missionary visits them. Some of them have many children—one in the immediate neighbourhood of where I am now writing has ten—who are growing up in great ignorance. They are always very glad to see the missionary, but his story among them is necessarily so short that much real good cannot be expected from his visit.

PREACHING THE GOSPEL.—In a lumbering shanty are to be found men speaking various tongues. The majority speak French, many speak English, some Indian, and I have come across a few who spoke Gaelic. Necessity compels your correspondent to address his shanty audiences in English only, but it is very seldom there are more than