

John's Church the second week, under the presidency of the pastor, the Rev. H. H. McPherson, and the third week in Chalmers Church. All the meetings were largely attended, and cannot fail to be productive of much spiritual benefit.

The Rev. William Donald, of Pictou, was in the city a part of two weeks, and contributed very much to the success of these meetings which he addressed in both ends of the city with much earnestness and power.

ONE RESULT

of the movement is the establishment of a woman's prayer-meeting, which meets every afternoon at four o'clock in the lecture room of Fort Massey Church, and is well attended by the ladies of the various congregations.

The young people of Fort Massey Church gave a concert in the lecture room. A large and fashionable audience attended, the building being filled to the doors. A handsome sum must have been realized. The programme carried out by amateurs was creditably executed.

NEW CHURCH.

Poplar Grove Church, situated in a rather unsightly locality is to be sold, and a new one erected in another part of the city, the surroundings of the present building being anything but attractive. We wish this important congregation every success in their new undertaking, and hope the new building will not only be a credit to themselves, but to the Church at large.

DALHOUSIE COLLEGE,

which has received many favours lately, has been the recipient of a further donation from Mr. Munro, who has endowed a Law Professorship, and appointed as its first incumbent Dr. Weldon, of *the College*, New Brunswick, whose scholastic attainments are said to be of a very high order. Special lectures on the same branch will be given by two of the judges and two barristers of the city. Such liberal provision will make this department of instruction one of the most complete to be found in the Dominion.

For the benefit of upper Province readers, I may say that Dalhousie is not a denominational college, as the professional staff includes nearly all evangelical denominations. But there is a Presbyterian college here, where students are trained for the ministry of our Church. The professors are Principal McKnight, Rev. Dr. Pollok, and Rev. Mr. Currie, each of whom is eminent in his respective department. The College, situated on the North-West Arm, occupies one of the most beautiful and healthy situations in the city, and, judging from the appearance of the students, it is evident that some attention is given to the important subject of health.

The field of operations of our Church is steadily widening, and the supply of ministers will shortly come to be a serious question. Still, with so many colleges, and educational appliances, any paucity of ministers that may be felt cannot be attributed to deficiency of educational opportunities. What is more likely to curtail the supply is the niggardly salaries doled out in small sums to hard-worked ministers. At this stage in the nineteenth century, it is a question whether ministers are justified in imperilling the comforts of large families by joining a profession which, in the majority of cases, at best only furnishes a scanty living.

K.

Halifax, April, 1883.

MISSION WORK IN DAKOTA.

MR. EDITOR,—Believing that it will be interesting to the readers of THE PRESBYTERIAN to hear how the cause of Christ is progressing in northern Dakota is my apology for writing these hurried lines.

The Presbytery of Pembina of which I am a member, was erected in October last. This court has the spiritual oversight of that territory lying sixty miles south of the Canadian boundary, west to the Rocky Mountains, and I do not know how far east. Two years ago there was not a Presbyterian minister in all this field now there are ten and sixty congregations.

The Presbytery of Pembina met at Grafton on the 3rd instant; all the ministers (except one) and four elders were present. The retiring moderator, Mr. Dykeman, of Warren (a graduate of Queen's University), preached from John iii. 8—"The wind bloweth where it listeth," etc. The Rev. D. G. McKay, of Kensington, a graduate of Knox College, was appointed moderator. The evening sederunt was devoted to a

conference on the State of Religion, which consisted in narratives given by the brethren of their labours, encouragements and discouragements, followed by prayer to God thanking Him for blessings vouchsafed and asking his assistance to overcome difficulties. A missionary meeting was held on Wednesday evening, when able and stirring addresses were delivered by members of the court.

The most important business before the court was the grouping of stations and making arrangements for their supply. We expect several additional labourers in the field this spring, but not sufficient to overtake the work. Would it not be well for some of our Canadian brethren who are crowded two and sometimes three in one small town, to look this way and behold the boundless prairie, thickly dotted with the abodes of men (chiefly their countrymen), without anyone to tell them "the old, old story?" My field of labour is Minto, Ardoch, and Forrest River. Minto was incorporated as a town a few weeks ago with a population of two inhabitants. Ardoch is a village with 200 inhabitants, both on the St. Paul and Manitoba road. Forest River is a country station six miles west of Minto. A congregation was organized at Minto on the 18th March last with twenty-eight members and two elders, and at Ardoch on the same day with sixteen members and three elders. I have conducted service at Minto and at either of the other two points every Sabbath since my arrival without missing one appointment so much in favour of Dakota weather and roads!

We intend building a church edifice in Minto at a cost of \$2,500. \$1,800 have already been secured by subscription.

By the subscription list handed in to the Presbytery it is believed this field is self-supporting.

The attendance on the Sabbath and at the weekly meetings is very cheering for this territory.

Judging from what little experience I have had, my candid opinion is that there is not another country under the sun better adapted for the development of a Christian man physically and morally than northern Dakota.

A. G. FORBES.

Minto, Dakota, April 10th, 1883.

SHANTY WORK.

MR. EDITOR,—The greatest lumbering region of Canada is the valley of the Ottawa, and it extends with perhaps an average breadth of fifty miles from near Montreal to the watershed of the Hudson Bay—a distance of over 400 miles.

Throughout this region, during the winter months thousands of men are busy in the forest "making logs" and "timber," drawing them to some convenient stream or lake, and in the summer bringing them down on the "drive" to the mills near Ottawa city or to the market at Quebec.

These men have their home in the "shanties." The shanty is a square, low building constructed of logs. The average size would be about forty feet square. Generally there is no window. What light there is finds its way down the spacious chimney, or is supplied from the blazing fire in the middle of the shanty. There is no partition. In this one room fifty men live, eat, and sleep. The sleeping berths are arranged in two tiers around the walls.

The missionary at Mattawa is expected to devote a couple of months each winter to visiting the shanties, giving addresses, and distributing tracts and papers. My first experience of shanty visiting was during the months of January and February of the present year.

The work is in many respects very arduous. The missionary is away for weeks at a time from home, from civilization, from letters, newspapers and the world generally. He has long drives, sometimes through the woods when the roads are occasionally exceedingly rough. He has to climb mountains and go down pitches so steep that there seems imminent danger that himself and cutter will fall over the head of the horse. But the greater part of the driving is over lakes. I am sure I shall be quite within the mark when I say that during these two months I must have driven upon a hundred lakes of different sizes, from the lakelet of half a mile in length to the Kippewa, with its many arms and broad expanse, and the Temiscamingue, seventy-five miles in length and 1,500 feet in depth. Sometimes the driving on the lakes is pleasant; generally it is unpleasant. When it seems calm in the thick woods the wind may be

blowing fiercely over the broad lakes. The track is almost constantly drifted full, and at times the water rising over the ice into the snow makes a deep slush, through which your horse flounders up to the knees. And then at times the cold is very severe, the mercury frequently having fallen under 40 below zero. I have reason to be thankful that though this winter has been extremely cold I did not lose a day, but was out every day, in storm, or snow, or rain.

The missionary here has not only hardships to endure; he has even dangers to brave. There is the danger of his losing his way on some lake where the storm has obliterated every trace of the road. There is danger of darkness overtaking him when amidst a maze of timber roads he is trying to find his way to the shanty, and the prospect of passing a night alone, unprepared, in the woods, when the thermometer is far below zero perhaps, is not pleasant. I confess I think I must have turned pale when, coming to this place, I learned of one of our missionaries having to pass a night wandering over a lake; and of another missionary who drowned his horse in Temiscamingue and narrowly escaped himself; and of another missionary whose horse partly broke through the ice, but recovered himself in time. But we get used to these things here. Getting horses through the ice is of daily occurrence, especially in the fall and spring. Drowning them is not unfrequent. The ravens and the Indians feast upon their carcasses. But though the work has its hardships and dangers, it is not without enjoyment. After a cold, stormy drive one feels thankful for the hearty welcome of the shanty with its cheerful fire, its substantial fare of beef, bread, beans, and tea, so grateful to an appetite sharpened by the cold drive; and one's sleep upon the hard bed is generally sound and refreshing, and there is something exhilarating in driving upon a bright sunny day over a beautiful lake when the dark green spruce mingled with the lighter green of the pine and cedar forms a border to the pure sparkling snow. The wild forest has its own charms—the solemn music of the wind among its tall pines, or its stillness broken only by the hammering of the great black woodpecker, the creak of the raven, the scream of the blue jay, or the softer notes of the purple finch and the chick-a-dee.

Then one frequently meets in the shanties with pleasant companions. You must not imagine that all shantymen are ignorant and half-civilized. The most of them are farmers or sons of farmers; and among them you may find retired soldiers, full of tales of their adventures in various parts of the world, Englishmen fresh from the great metropolis, London, intelligent foremen, clerks, and cullers from Ottawa, Montreal or Quebec.

And then there is the satisfaction of feeling that you are engaged in the Master's work, that you are bringing the Gospel to those whose opportunities of hearing it are scant; and though the fruit of one's labours is not seen immediately we need not doubt but that there shall be fruit though it be after many days. God's own word will not return to Him void.

My work among the shanties for this winter being ended, the pleasure with which I turned my face homeward was not unmingled with regret at leaving the driving on the beautiful lakes of the north, and at leaving the kindly hospitality of the shanties.

D. L. MACKECHNIE.

Mattawa, 24th March 1883.

QUERIES.

MR. EDITOR,—I should like through you to ask the learned and clear-headed amongst us, Can you have a Sadducee without a previous Pharisee?

In modern language can you have a revolt in the Church without previous pride, formality and ritualism?

Again, Give the rule of competition full force, in business and learning, can anything prevent death to some and meanness to others?

When you tell a young man to become a facile expert, do you not put him on the high-way to idiocy?

How comes it that all the first-class infidels have been trained by the Church?

Save John Stuart Mill, how comes it that the children of infidels become a degenerate stock?

A.B.C.

FREE ST. JOHN'S CHURCH, Walkerton—the Rev. Dr. Moffat's—has paid off recently \$600 of its debt, and met all engagements quarterly with punctuality for the past year.