

tion and, indeed, underlies the structure of the Scriptures in such a way that I for one would expect the kind, gracious Law-giver, who knows our frame and the mental principles that regulate our apprehensions, to state that this principle was not to be applied in this case, if He did not mean that we should make use of it. And as to the adding of new degrees, nobody, I think, wishes for that. But we claim that by parity of reasoning and by the principle under consideration a woman should be debarred from marriage in exactly the same degrees in which a man is debarred. Take the specific case in hand, marriage with a deceased wife's sister. By express prohibition two brothers must not be married in succession to the same woman. (Lev. xviii. 16) By parity of reasoning, or by the principle under consideration, two sisters must not be married in succession to the same man. Similar degrees; not as the Committee would have us believe, a new degree tacked to the list of old ones.

N. MCK.

Mosa.

MISSION TO LUMBERMEN.

MR. EDITOR,—The aim of the Lumber Mission is to send the Gospel to the men who are engaged in lumbering operations in the woods. It seeks to benefit in the first place Protestants, chiefly young men, of different denominations, from all parts of the Ottawa valley down to Montreal and Quebec. These are in the woods for from two to nine months each year, and during that time are without any public means of grace except such as the passing visit of the missionary affords. The Mission seeks also to benefit Catholics, though these are annually visited by the priests.

The number of people I came in contact with this winter in shanties, lumbering depots, hotels and farm-houses was about 1550. Of these about 860 were French and 690 English. Of the English perhaps 300 were Protestants. The number of women I met would not exceed twenty-five. The work on which the majority of the men are engaged is "making logs," drawing them to river and lake and portaging in provisions for men and horses.

The life of the lumberman is in some respects a strange and undesirable life. The men are away the greater part of their time from society, from religious privileges and from their homes and families. There is a tendency to roughness in appearance and manners. The absence of the refining and softening influence of woman is greatly felt. The sight of a woman in some of the shanties furthest off would be as strange a spectacle as the appearance of a white man in some village of Central Africa.

There is with many a feeling of loneliness, a longing for home. This is more especially the case when the Day of Rest comes. "Well, how are you going to put in this day?" I overheard a man say one Sabbath morning. The answer was: "I don't know, it will be a long one." Those who are actively engaged all the time find the days pass quickly enough, but with some who occasionally have whole days of leisure, time hangs heavily. Many expedients are resorted to in order to kill time. As the winter draws on to a close many a time may one hear the expression: "I wish it was spring."

Among the lumbering class we meet with all kinds of people. While some are ignorant and illiterate, others are found intelligent and well educated. In one shanty I met a young man who is a son of a Church of England clergyman, and two others whose fathers were lawyers. Men are met with in the shanties who are well read in some of the leading authors of the day, and display grasp of intellect, power of memory, force in conversation; men who in different circumstances and with better advantages might have been among the political leaders of the land. I have met with foremen who have spent their lives in the woods who are intelligent, shrewd, active, courageous, understanding human nature, with power of controlling and managing men, who if they had chosen a military life might have led armies to victory, but are content with the more peaceable employment of felling giants of the forests that they may become subservient to the wants of man.

There are in the woods scores, we might say hundreds of men, some of them men of education and of good family who thus banish themselves with the hope of escaping from the demon, Intemperance. We find them active, kind and sensible, but in society they

cannot control themselves and spend their time and their hard-earned money in drinking saloons.

As might be expected there is much ungodliness among the lumbering class. The most obvious sin is profanity. The man who does not swear is an exception to the general rule. Sometimes men vie with each other in using the most awful oaths. The horses come in for a large share of the cursing. Another sin is that of Sabbath desecration. All kinds of amusement are indulged in, such as trapping, shooting, fishing, fiddling and dancing and card-playing. Many use the Sabbath as a day for repairing clothes, socks, moccasins, making axe-handles, etc. Some of those who have taken contracts for drawing supplies are found almost every Sabbath on the road. Some lumbermen, who, when at home, might be seen on the Sabbath devoutly worshipping in the church, when in the woods pay so little respect to the Sabbath as to offend even some of the settlers who enjoy few privileges. All honour to the few men of principle who, wherever they are, do not forget to honour the Sabbath day.

The duty of the missionary is to preach the Law of God and the Gospel of Salvation through Jesus Christ. Sometimes through prejudice or ignorance little good will be accomplished. Frequently the Word is listened to earnestly and a deep impression is made. Seed is sown that may bear fruit unto life eternal. A liberal supply of wholesome literature in English and French is distributed, such as copies of the *British Workman*, monthly parts of the *Sunday at Home*, *Leisure Hour*, etc.

Of course the missionary who visits the men scattered far away in the woods must expect to undergo considerable hardship. During the past winter the thermometer was frequently in the neighbourhood of forty degrees below zero. The wind at times swept with great fierceness over the large lakes. A great depth of snow fell, and as a consequence in places there was deep slush. To be compelled to face a cold wind on a lake for eight or ten miles when one can travel only at the rate of two or three miles an hour is very trying and wearing on the patience. The hardships of those drawing heavy loads through the slush were very great. To get the feet wet on a cold day almost certainly results in having them frozen. I have met at six in the morning men who had been during the whole night on the lake. After such exposure one enjoys the light and heat from the great fire on the caboose, as much wood being piled on at once as would supply a poor family for a week; and covered with a load of blankets, and the head protected with a touque from the cold air that finds its way through the crevices and towards morning rushes down the capacious chimney, though the bed be hard, the sleep is generally sound.

D. L. MACKECHNIE.

Mattawa, May, 1885.

THE COLLEGE OF MODERATORS.

MR. EDITOR,—So those respectable old gentlemen that constitute our "College of ex-Moderators" have at length found a friend. Poor old gentlemen, they have had a hard time lately. Presbytery after Presbytery ignoring their existence with dreadful coolness, or worse—making fun of them—it has been too bad! But now "G." has spoken on their behalf. Perhaps the "College" may wish he hadn't, but he has done so, and his statements are before the Church.

The writer agrees with "G." in some things. The Moderator of the Assembly is not appointed by the Presbyteries, and the nominations by such are a harmless farce. He is and can be chosen by the Assembly alone. All the Presbyteries of the Church might agree on nominating a certain individual as Moderator, and yet that person not get a single vote from the delegates that constitute the Assembly.

On this point, the Church is a unit. The Moderator of the Assembly has hitherto been elected by the Assembly and by it alone.

In reference to the ultimate purpose of this College, "G." however, lets the cat out of the bag. The custom is to be changed, and in future the Moderator will be chosen by the College. The "College" is desirable, he says, as enabling its nominee to prepare himself for the duties of the chair! That is to say, the Assembly is in future not to elect its Moderator, but to accept the nominee of the College with his Moderator's address in his pocket! The Church must thank "G." for his candour and profit by his admission. Every one knows that Dr. McKnight, of Halifax, will be the

choice of the Assembly—not because he is the nominee of this "College," but because the Church is aware of his services on its behalf and of his competing for the position. His election will, therefore, be no endorsement of the College by the Assembly nor any acceptance of him as its nominee. Care must, however, be taken lest Dr. McKnight's election be used as the thin end of a wedge, and the Assembly be ultimately deprived of its inalienable and time-honoured right of electing freely and independently its own presiding officer.

ANOTHER "G."

TERM-SERVICE OF ELDERS.

MR. EDITOR,—As a constant reader of your paper I am interested in every movement in the Presbyterian Church in Canada. I see the question of Term-Eldership, as you call it, is under discussion amongst your people. Term-Eldership is misleading. Term-Service in the eldership is the thing we have adopted. "Once an elder always an elder," is still the prevailing idea. The change from the old arrangement to a limited period of service puts the ruling on exactly the same footing as the teaching elder. Heretofore, the ruling elder has had an unfair advantage of his brother in the ministry. No matter how incompetent he might be, he was a fixture for life, or as long as he chose to remain in the congregation. Not so with the minister—the teaching elder. If he should be incompetent, or show incompatibility of disposition, the people would soon "send him in his resignation," as the coloured brother phrased it. Term-service, practically, is the rule in the ministry, that is to say, service in any particular field is terminable at the will of the people, with consent of Presbytery. But with you, service in the eldership is interminable, except by death or removal. We divide the elders into two classes—acting and non-acting. The non-acting can at any time be re-elected. It often occurs. They retire for a few years, and are then elected again. And quite often when some important matter is before the Session, their assistance is called for, and they are invited to sit and deliberate with their brethren, but not to vote in the decision of the question. In fact, they are in a precisely similar relation to the Session to that which is held to the Presbytery by retired ministers and corresponding members.

Do we install again when an elder is re-elected? No, never when it occurs in the same congregation. If he go to another church and be elected there, he is installed. Term-Service is generally adopted in the West. In the East the people are more Conservative, and it is not so general. In my church it works admirably. The old elders are generally re-elected. Term-Service, and not Term-Eldership is the idea.

W. H. S.

Frankfort, Ind., May 19, 1885.

IN Rogersville, N.B., there is at present deep and distressing poverty, mainly caused by the collapse of the industry on which the people there were chiefly dependent. The Rev. George Bruce writes a letter to the *St. John Telegraph*, in which important economic truths are clearly taught in a compact and convincing form. He urges the development of agriculture and less dependence on precarious industries. He says: It is not uncommon now to hear desponding news about the state of business, and fears that owing to the failure of the industries which have been the staple of our business, the passing away of the general depression and the revival of business in the commercial world will fail to relieve this city and province, or to bring back the hope and enterprise of the past. It is at least allowable to hope that their fears are not well founded, to look for something new if we cannot expect the return of the old. Something, which in time, by patient energy, may prove even better than that which is passed away. I speak with diffidence on a matter in a sense out of the sphere of my experience, but I am deeply impressed with the idea that the future of this city and this province is largely dependent on the development of the resources of the country in this direction. Of course it takes time and patient labour. The returns are not so immediate as they are from the sale and manufacture of the more easily secured of the native productions, but being once developed they are more enduring, far less liable to the fluctuations, the ebb and flow of the commercial tide, and, with good management, they are practically exhaustless, which is, as we feel to-day, more than can be said of some of the others.