

lead for this frozen clime, Mr. Editor! Neepawa church was opened a month later by the Rev. Mr. Robertson. It is also frame, 15 x 30, but finished for the time being with paper, instead of plaster. The weather was not so favourable, but over \$200 was cleared at the opening services and social. Rev. D. McCrae, our missionary at this point, is an able and judicious worker, and has spared neither time nor labour to overtake a field of twenty five miles square, and this church is only one of the tokens of his success.

The Carberry church was opened Nov. 19th. Carberry lies in the centre of the Big Plains, as intersected by the C.P.R. It is a good illustration of the fluctuating state of things in Manitoba. You may probably remember De Winton, of famous memory in the "boom" of last winter. Lots sold there from \$125 to \$500, and thousands of dollars were invested. The C. P.R. has found out that their interests are not served by the continuance of De Winton (Mrs. Grundy says that they have not found the owners pliable enough), and in one week every house worth moving was transported up to Carberry, about one and a half miles farther west, and De Winton relapses into its normal condition of prairie—living only in the memory of speculators with sadly depleted pockets. As soon as the new town was surveyed, lots for a church were procured, and building commenced at once, and within four months of the birth of Carberry, and a month before the contract required, the church was consecrated to the service of God by the Rev. J. Robertson. The Rev. D. McCannell, our missionary, had a host of friends to assist him, and the whole services netted over \$200. Here, Mr. Editor, are three churches costing over \$7,000, opened within the last two months, the whole cost being covered by subscriptions by congregations, none of which have been in existence three years. And let it be further remembered, that this is the only prosperous year Manitoba has seen. Wet in '79, frost in '80, and hail in '81, destroying the rich promise of abundant harvest. Our people in Ontario, who contributed so liberally to our aid, will see that while we are striving to utilize all they send us, we are at the same time using every exertion to show ourselves worthy of such aid, and to uphold the banner of the Church to which we are proud to belong. C. T.

Nov. 27th, 1882.

THE BIBLE IN THE SCHOOLS.

MR. EDITOR,—When my critic, Mr. Acheson, closes his letter with the jubilant *veritas vincit*, I am forcibly reminded of 1 Kings xx. 2, to which I refer him. I would like to remind him, however, that the question before us is not what ought to be, but what is, and that elaborate unfoldings of Douay Bible errors, etc., etc., cannot alter the simple fact that the law of the Province is as it is, and that as it is it does not acknowledge schools, *unless Separate*, as either Protestant or Catholic. The simple consideration that under certain conditions both Protestants and Catholics are accorded the right of Separate schools makes manifest the thoroughly undenominational character of the Public school *de jure*. Nor has my friend made plain that the School Act distinguishes between the Bible in the Douay version and the Bible in the King James version. I know the Douay Bible has been used unquestioned in a Public school, and I will gladly accept any reference to the School Act making such use illegal.

ALTER B.

THE MATTAWA.

MR. EDITOR,—You have heard, from time to time, a great deal from the North-West, but some information about this part of the world will be new to many of your readers. Having been appointed missionary to the Mattawa District, I reached Pembroke on the evening of Nov. 9th. It is not long since Pembroke was counted by many to be almost beyond the bounds of civilization. It is now a fine town of 3,000 inhabitants, and is beautifully situated on the banks of the Ottawa. On the train for Mattawa there was a large number of French Canadians, with their bundles and trunks, bound for the lumber shanties of the far north. A short distance above Pembroke the country assumes that barren aspect that appears all the way to Mattawa. Above Bissett's Station we pass the "big hole." This is one of those bottomless muskegs we have heard so much about. Though a fabulous amount of timber and earth has been thrown in, the track is not yet solid. It sinks under the weight of the engine as thin ice bends under the skater. When

we approach it the whistle blows, and the conductor and brakemen hold out their lamps, as it is now dark, to see that we are safely over it. If this hole is anything like the bed of the Ottawa, no wonder it cannot be filled. A few miles away, at Rockcliffe, it takes a line of more than 400 feet to reach the bottom of the river.

A hundred miles above Pembroke we came to Mattawa. The country around is uninviting to the agriculturist. It is a land of stones, rocks, and hills, with occasional patches of good land here and there among the rocks. Mattawa derives its importance from its position. The C. P. Railway, which follows the Ottawa more than 300 miles from Montreal, here leaves it, bending towards the west, while the bed of the Ottawa bends directly north. Here, also, the Ottawa is joined by the Mattawa River, which flows from near Lake Nipissing. Mattawa River, though small compared with the great Ottawa, is a stream of considerable size, and at this season of the year flows with a volume twenty times as great as the Thames or Grand River.

Mattawa thus becomes the distributing centre for the great lumbering districts of the Upper Ottawa and its tributaries. There has been quite a "boom" here. Building operations are active. Lots are selling at rather a high figure. Rent is high, and of vacant houses there are none. The Canada Methodists have built a church this summer, and the Church of England a church and parsonage. In regard to the work of the missionary here, you may hear from me again.

D. L. MACKECHNIE.

December 5th, 1882.

PIONEER WORK IN THE NORTH-WEST.

[Mr. R. G. Sinclair, who has been doing good missionary work in the North-West, sends us the following:]

MR. EDITOR,—According to promise, I send you a few notes concerning Carrot River country. Carrot River rises in Water Hen Lake, at the foot of the Birch Hills, takes an easterly direction, and finally flows into the Saskatchewan. On the eastern side of the lake, and extending down the river about six miles, is the settlement to which I was appointed, and which has lately adopted the name Kanistanow. The settlement is still in its infancy, as until lately this country has been comparatively unknown, lying as it does east of the usually travelled trail. Besides a number of young men who reside on their claims only a part of the year, there are in Kanistanow eleven families, six of whom are Presbyterians. The others belong either to the Church of England or Methodist Church. Most of the land still unsettled has been granted to the Press Colonization Company. It will be in the market early next spring. Mr. Montgomery, the energetic and gentlemanly agent of the company here, informs me that they give homesteads and pre-emptions to settlers on the same terms as the Government, so that next season we confidently expect a large immigration.

In my next letter I will inform your readers what is being attempted in the way of supplying the spiritual wants of the settlers, and the provision for the future.

Prince Albert, Nov. 16.

R. G. SINCLAIR.

ENDOWMENT OF KNOX COLLEGE.

MR. EDITOR,—There is so happy a coincidence between the year of the initiation of the scheme for the endowment of Knox College and another important ecclesiastical event, that it is amazing that the attention of the Church has not been drawn thereto.

This is the jubilee year of the establishment of the United Presbyterian Church in Ontario and Quebec. Although for twenty-one years that Church has had, through the auspicious union of 1861, no separate existence, yet its influence on the religious progress and political privileges of Ontario has been invaluable.

Is this jubilee year to pass away without honour or acknowledgment of any kind? Is there no ecclesiastical *esprit de corps* among the sons of those early and hardy pioneers of Christian freedom and holy truth?

A third fact bearing upon the remarkable coincidence is, that a young man, trained by one of the ablest of these early pioneers, is now Principal of Knox College, and is regarded as the ablest teacher of exegesis on this continent.

Surely, then, there must exist somewhere among the members of that noble denomination, one possessed of a generous, golden heart, and of sufficient wealth, who is prepared to put down his *thousand dollars* for

each of the fifty years of the jubilee, and do for the Chair of Exegesis what has been already done for that of Systematic Theology. Who is he who will thus erect a monument which will keep his own name honoured for ever, and will also perpetuate the greatness of a band of eminent servants of the Cross? Or it may be that such honour is too great for one person. Let the glory, then, of building such a monument be shared with other ten, or twenty, that they also may be held in everlasting remembrance.

This chair might very appropriately be called the Jubilee, or the Proudfoot Taylor Chair of Exegetical Theology.

Our fervent hope is that this proposal has only to be suggested to be taken up with burning enthusiasm by many a warm hearted son of the old U. P. Church, and that, before 1882 expires, the voluntary principle will have given a convincing proof of its power and vigour by culminating, as the glorious close of its half-century of life, in a donation of fifty thousand dollars to theological education.

AN OLD GRADUATE OF KNOX COLLEGE,
BUT NOT OF THE U. P. BRANCH.

6th December, 1882.

THE LATE REV. J. W. CHESNUT.

The Rev. James Watt Chesnut, minister of West Tilbury and Comber, in the Presbytery of Chatham, after a somewhat protracted and painful illness, was called to his rest on October 27th.

He was born at Kingston, Ont., on February the 7th, 1822, and born again at the age of twenty-two years, he devoted himself henceforward to the service of Christ. While at Knox College, though in delicate health, he proved himself a diligent and successful student.

Ordained at Madoc, in the Presbytery of Kingston, and inducted into the pastoral charge of the congregation there in 1853, he remained for some years in the arduous pioneer labours of that extended field, after which, in 1858, he was called to and accepted the pastorate of Mandamin, in the Presbytery of London. The kindly bonds that united minister and congregation in this charge continued unbroken for nearly seventeen years, and the affectionate disposition of the people, unchanged by the lapse of years, manifested itself in their most kindly attention towards Mr. Chesnut during his illness, and not less in their practical consideration for Mrs. Chesnut and the children since his death. The remaining years of his ministry were spent at Dunbar, in the Presbytery of Brockville, and the charge from which the Master called him.

Mr. Chesnut was twice married. On October 25th, 1859, he was married by the Rev. John Smith, now of Toronto, to Jean Stirling Climie, daughter of the Rev. John Climie, of the Congregational Church at Bowmanville. She was a help meet indeed, but died at an early age. August 3rd, 1870, he was again married to Jessie King Leishman, E. q., of Richibucto, New Brunswick, and sister of the Rev. John Leishman, of Newburgh, Ont. Two little daughters remain to mourn, with their afflicted mother, a loving father taken from them in their tender years.

A prominent minister who had known the deceased most intimately, both as a student and minister, says of him: "He was a kind friend, a faithful pastor, and a loving husband."

Perhaps nothing could better illustrate the characteristics which marked his ministerial life, than the words with which it closed. On the morning of June 25th, he preached for the last time to his congregation in West Tilbury. The text was 2 Tim. ii. 19: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And let every one that nameth the name of Christ depart from iniquity."

His ministry of thirty years had not been without its trials. He was not always understood. His large acquaintance with both the letter and the spirit of God's Word, his solemn sense of responsibility, and constant determination to please God rather than man, were not always fully appreciated, but in the midst of all he knew that "The foundation of God standeth sure," and that, though there might be human misunderstanding, "The Lord knoweth them that are His."

Faithful unto death, when the Master came he was ready. The message had been expected. There but remained the last tender words of the departing husband and father, and his work was done. He said, "I will sleep now. I will sleep in Jesus." J. G.