

been forgotten. The graining in the audience room is well done and evinces good workmanship and fine taste. The building cost nearly \$1,000, which has been met by the contributions of the people and by a loan of \$500 from the Church and Manse Building Fund. This Fund cannot be too highly commended as an auxiliary to the carrying on of our great Home Mission work in the North-West. In this case you see it has enabled a new congregation in the new mission Presbytery of Regina at once to erect a comfortable home for their missionary and to provide themselves with a place of worship in which their minister may live and themselves meet to worship the God of their fathers (and in comfort) for years to come; and then, when they refund the loan to the Church and Manse Board, that same \$500 with its small accumulation of interest will be handed over to some other new-born congregation to do for them what it is now doing for Whitewood, and thus the money goes on from generation to generation, a perennial source of blessing. May the Church and Manse Fund find a warm place in the benefactions of supporters of our mission work, rich and poor. We held three services. At the forenoon meeting, besides the service appropriate to the dedication of the building, I dispensed the Sacrament of the Lord's Supper. About thirty sat down at the Lord's table. Two were received into the communion of the Church on profession of their faith in Christ. We had a blessed season and God graciously refreshed us. In the afternoon and evening we had largely-attended meetings. Many who had come a distance of ten or twelve miles waited until the close. On Monday evening a very largely-attended soiree was held, the whole country for a radius of ten miles must have been there. The Rev. Hugh McKay, our indefatigable and honoured Indian missionary at the Broadview Reserve, was present, and gave an eloquent and most graphic description of a trip to the Mountains. He held his audience spell-bound and led them in thought away from his Eastern Canadian home by railroad and steamboat over wide rolling prairies and inland seas and across the immense American desert, halted at Salt Lake City, introduced them to Brigham Young and his sixty-five wives, and to Mormonism generally; then he passed on and on and into California, taking in the Hot Springs or Geysers and the Big Trees. As I listened to him I felt proud that our Canadian Church has one of such commanding power, who, for the poor Indian and love to Christ, can leave the inviting charges of the East and go from place to place, literally dwelling in a tent, in order that he might carry the Gospel of Jesus Christ to the heathen natives of our own Canada.

Mr. Editor, may I appeal to the ministers of our Church, and such laymen as God has gifted with ability to preach the Gospel, to seriously consider our need of help at this time. If we had twenty ordained missionaries now, who had proved acceptable in preaching, we could easily place them. In the Winnipeg Presbytery we want men for Fort William, Emerson, Dominion City, Headingly and Fort Frances. In Rock Lake Presbytery, Nelson, Lintathen and Cartwright call for men. In Brandon Presbytery, Carberry, Minnedosa, Virden, Binscarth, Oak Lake, Shell River, send the same call. And in the Regina Presbytery, Elkhorn, Indian Head, Pipestone, Qu'Appelle Station, Whitewood and Yorkton need men. For all these at present, we have only three men available. Eighteen student missionaries are now withdrawing from our work to resume their studies at college. We have had our work pretty well overtaken in the summer, but what is to become of these poor sheep in the wilderness in the winter? Many of those points at which mission work has been encouragingly carried on during the summer must needs be left unsupplied during winter. Have we not in the East some who could try the merits of our boreal winter and come to our help. I may thus appeal to the Church in the older Provinces, and wish it distinctly understood that men who have not been a success in the East will be sure not to be a success here; and that men who have failed in the East will be sure to fail here. Let Presbyteries, therefore, in recommending missionaries to the Assembly's Home Mission Committee for employment in the North-West field keep this fact in view. We will gladly welcome any assistance offered us by good, active laymen, qualified to preach the Gospel. Let such as feel disposed put themselves in communication with Rev. Jas. Robertson, our Superintendent of Missions, and get the Presbytery in whose bounds they are now living

to certify to their fitness for such work and recommend them to us. An open door for useful work in the Master's cause presents itself to any such who may wish to serve the Lord and Saviour Jesus Christ in building up His kingdom here. We have several of this class now employed who are rendering excellent service. Are there not others yet who are ready to augment their ranks and help us in carrying forward the work?
D. B. WHIMSTER.

JUSTICE AND MERCY.

MR. EDITOR,—Permit me briefly to reply to the letter of "Justitia," in your issue of Oct. 7, which refers to my previous letter, urging the merciful treatment of Riel, on the ground that there were extenuating circumstances in the history of the causes of the rebellion, and other considerations of expediency which make it, in the opinion of many patriotic Canadians, most desirable that the jury's recommendation to mercy should be acted on, as well as the other part of their verdict—mercy, of course, always implying that the strict measure of desert is for good reasons not to be insisted on. The *Times*' Canadian correspondent has put the whole question so admirably and has so justly given the opinion of many "thoughtful men" in Canada on this matter, that I need not go much into detail, but simply refer your correspondent and other readers to that letter as given in the *Globe* of Oct. 10.

"Justitia" says that the Half-breeds had no grievances which would "justify even them in open rebellion." I am not aware that any agreement has yet been attained in political science as to precisely what amount of grievance would "justify open rebellion." But that the Metis had very serious and exasperating grievances we are assured on all sides, and doubtless they seemed as great to them as did those of the American colonists before the War of Independence. He also says that they would never have had recourse to arms but for the manipulations of Riel, and that they had the promise of a commission before the actual outbreak of hostilities. But it has been clearly shown that Riel was brought from his home in Montana by the voluntary action of the Half-breeds themselves for the express purpose of righting their wrongs, as he had certainly been instrumental in righting those of the Manitoba Half-breeds fifteen years before. And it has also been clearly shown that, although the Metis had taken all regular measures to seek redress for years before they tried revolt, they had never had any satisfaction but "promise," till the rebellion actually broke out. Then and then only—the commission was appointed—but too late! Moreover, it has been repeatedly stated by competent witnesses—among others, if I mistake not—by the very Father Andre, mentioned by "Justitia," that the final resort to arms was made only when the poor people, exasperated by endless delays and ignored complaints, were told, by one who should have been wiser, that the answer to their petition was coming in the shape of bullets and armed men! Small wonder if this Rehoboth-like announcement made Jeroboams at once of both Riel and the hot-blooded Metis, who, we are told, were no longer to be held back. We have also been informed, on what seems good authority, that Riel was not personally responsible for the opening of hostilities either at Duck Lake or Fish Creek; but that Gabriel Dumont's fiery spirit precipitated matters on his own responsibility.

Where so many irritated spirits were concerned it is impossible exactly to gauge the responsibility of each individual. But taking facts and human nature as we all know them, there is no doubt in the minds of many that the primary causes of the Rebellion were the selfishness and carelessness of far more enlightened men than Riel, and men from whom, as far more was given to them, far more was to be expected. And if they are to go free, where is the justice of putting to death him who tried, in his own way, to right the wrongs they created? Moreover, the enlightened sentiment of the age has grown more and more decided against inflicting the death punishment on political offenders, as seen for instance in the infinitely more flagrant case of Arabi Pasha. And there are good reasons for this.

"Justitia" calls Riel a "murderer," because, when in power, he inflicted death or privations on those who opposed him. If this constitutes a man a "murderer," we must apply the same ugly word to some whose memory we are taught to revere—as for instance, Calvin, the New England Puritans, and that monarch

whom the preface to our English Bible calls "that sanctified person, King James." The fact is, it is one evidence of growing civilization and enlightenment when men cease to regard their own opinions as the measure of universal rights.

The invocation of Indian warfare to his side was bad enough. But it was a *sine qua non* of success if he were to succeed at all, and where did he get a precedent? As the Canadian correspondent of the *Times* well puts it, are we to expect semi-civilized Riel to be more humane than George IV. and his ministers who did the same thing with less excuse?

Riel is no high-minded patriot, but a half-civilized fanatic and enthusiast, weak, vain at times, self-seeking, yet, on the whole, an enthusiast, with, as it seems to me, a very evident craze, which, while it makes him not less dangerous, makes it much less justifiable to mete out to him the harsh measure due only to a hardened criminal. I feel strongly for poor Poundmaker, too, and earnestly hope that he and others more sinned against than sinning will not long be left to languish in prison. But Riel's is the only life at stake, except that of an actual Indian murderer. I would, therefore, repeat my former plea for mercy, and endorse the points made by Principal Grant in his lecture at Halifax, that "to hang Riel would be, first, a judicial murder, according to the enlightened sentiment of the nineteenth century, secondly, a national blunder, thirdly, a cruel disregard of the jury's recommendation to mercy."

A word or two as to the "national blunder." It is from no fear of the French, but out of a desire to show them a brotherly consideration, that I would urge a gentle and forgiving policy in this case. It is always the higher nature which should consider the lower. If we hold that we have more light and truth we are more bound to be magnanimous, to show tenderness and consideration for those less privileged. We shall never win our French-Canadian fellow-subjects unless we win them by love. We shall never be a united nation unless we set the example of brotherly feeling. We have at present a noble opportunity of healing alienation instead of intensifying it, of removing soreness by "showing mercy"—no less a duty than "doing justly." And mercy often proves to be the highest justice. Let Ontario show Quebec that her Protestant Christianity is not bitter and harsh, but enables her to be generous and forgiving!

Therefore,
Though justice be thy plea, consider this,
That, in the course of justice, none of us
Should see salvation; we do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy.

Oct. 14, 1885.

FIDELIS.

THE American Presbyterian work in Caboon and Agowe, West Coast of Africa, is totally destroyed by the order of the Government of France that French only shall be taught in the schools of her colonies, and be placed under the State. These missions are older than the French colony, yet their schools are closed because *English is taught*. The Jesuits subordinated in France seek to control colonial French politics and to destroy Protestant missions by this language dodge wherever France claims power, as in Madagascar, Tunis and other lands.

THE number of communicants in connection with the various Evangelical Missions in China is now reported at 26,287, of whom 10,541 are credited to American societies, 10,044 to British and 1,702 to Continental. The Presbyterian board stands at the head of the list, with 3,777; the English Presbyterian board comes next, with 3,105; and the London Society is third, with 2,294. The Presbyterian board has the greatest number of native helpers—213. The China Inland has the largest force of missionaries—113. There are in all 544 missionaries, including males and females, and 1,450 native helpers.

THE American Board opened a mission in Okayama, a city of 32,000 people in Central Japan, in 1879. The result of six years' work is four churches with 369 members, two pastors, five evangelists, and four student evangelists. No fewer than 159 persons were received on profession the past year. The missionaries say: This city begins at last to show the impress of Christian work upon it. New comers are not the rarity of the past few years, and they come to stay. The merchant class is being reached. The city begins to think well and speak well of Christianity, and shrinks only from personal submission.