

rugged and romantic, and lend a charm to the scene. This is a lively place. Business seems to be brisk. Most of the stores carry a good stock of goods. Port Arthur has grown somewhat during the past few years.

Personally, we met with a most cordial welcome from Rev. James Herald, the esteemed resident Presbyterian minister here.

As soon as the baggage was transferred from the steamer to the cars we started for Winnipeg. For a few miles after we left Port Arthur the land side of the track is somewhat broken, with a few hills towards the coast.

The land in this section of the C. P. R. (where it is not rocky) will not be available for agricultural purposes without drainage. Considerable stretches on both sides of the track are rocky and barren, and give indications of mineral wealth to be developed in the near future. It bears a very remarkable resemblance in its main feature to that of the gold-bearing district in Guysboro' and Halifax County, Nova Scotia.

I am informed on good authority that some good specimens of minerals have been found. More of this anon.

As we approached Winnipeg I was glad to note a marked change in the character of the land, being much more adapted to agriculture than that already passed. We were much impressed with the luxuriance of the vegetation apparent in all directions. Game is abundant.

We noticed some fine fields of wheat and barley in the immediate vicinity of Winnipeg.

There is considerable waste land held by speculators, which, in the possession of practical farmers, would soon assume a very different aspect. A few years of earnest work will make the land around Winnipeg like that of the older Province of Ontario.

Winnipeg, what shall I say about thee? It would be unwise at this stage of our progress to say much. It takes some time to examine into the capabilities and prospects of a new city in a new and strange land. Winnipeg presents a very fine appearance to the stranger.

The buildings are numerous and substantial and some are in course of erection. The new post office is a very fine building and occupies a very commanding and central situation. The hotel accommodation is ample and of average good quality. The "Queens" seems to take the lead. The "Leland's" is in many respects a good house and well patronized; a little more attention to guests when at table would make the "Leland" a first-class hotel. We had a walk through the large and well-appointed establishment of Blair & Co., carpet and dry goods warehouse. We have seldom seen a finer lot of goods than in its several departments and marked at very reasonable prices.

The Hudson Bay Company's establishment is yet to be seen. We will not enlarge on Winnipeg till we see more of it.

JAMES C. QUINN.

Emerson, Man., Sept. 3, 1885.

THE WORK IN MANITOBA.

MR. EDITOR,—Permit me to draw the attention of your readers to a few points respecting our work in Manitoba and the North-West Territories. I ask:

1. If the present method of selecting missionaries to labour in Manitoba and the North-West is likely to prove satisfactory? Practically, the men are selected by the Superintendent of Missions, approved of by the Executive Board of the Assembly's Home Mission Committee, then handed over to the tender mercies of the Convener and Secretary of the Home Mission Committee of the Synod of Manitoba and the North-West Territories. After which, the poor Presbyteries are made aware of the fact that certain men are coming to labour within their bounds. Now, Mr. Editor, is this the Presbyterianism that our fathers handed down to us? I hold it is not. The sovereign rights of Presbyteries must not be given up, or the result will prove disastrous to our cause in the North-West.

2. Again, Mr. Editor, why do so many of our missionaries withdraw from the work in the North-West? Since the beginning of last winter no fewer than six of our staff of missionaries left for the East—men who have endured hardness as good soldiers of Jesus Christ and who have rendered most valuable service to the cause of the Master in this great mission field, and whose experience would have proved still more valuable to us now. Men such as Rev. Messrs. D. McRae,

of Neepawa, T. McGuire, of Emerson, A. Matheson, of Selkirk, W. A. MacKenzie, of Garberry, R. G. Sinclair, of Prince Albert and Carrot River, and J. H. Cameron, of Battleford, we can ill afford to part with at this juncture of our mission work. Let the cause be what it may, the fact is that some of our very best men are leaving us just when we need them most, and I hold, Mr. Editor, that the un-Presbyterian methods of carrying on our mission work in the North-West have had not a little to do with this exodus on the part of so many of our missionaries. Let the General Assembly next year simplify the machinery, restore to Presbyteries their Presbyterian rights and privileges, then may we look for a paternal administration of Church affairs in this land, such as will make missionaries feel that they are brethren amongst brethren—co-partners in carrying on the great work entrusted to them as ambassadors of the Cross.

3. Let each Presbytery be directly responsible to the Assembly's Home Mission Committee for disbursements of all Home Mission moneys within its own bounds. Until such a right has been conceded confidence cannot be restored. The present system of administering the finances will be sure to prove unsatisfactory. The sooner it is abolished the better.

4. Our Indian mission work must be taken up in earnest and prosecuted with vigour. There never was a time more opportune for taking hold of such a work as the present. Let the Assembly's Foreign Mission Committee seek out the very best of our young men, just as they are doing when selecting young men for foreign fields, and at the same time offer to such missionaries first-class salaries, for there is no work more important—yea, more necessitous, than civilizing and Christianizing the heathen of our own land. If our Church fails in this department of Christ's work she is not worthy of the title of an Apostolic Church. Let the Church arise then and prove her commission as an Apostolic Church by entering more vigorously upon the Indian mission work which is awaiting her in this land.

MANITOBA PRESBYTERIAN.

WILL RIEL BE HANGED?

MR. EDITOR,—The letters of "Patriotism" and "Fidelis," in a recent issue of THE CANADA PRESBYTERIAN, represent very fairly the two different standpoints from which the Riel question may be viewed.

While "Fidelis" regrets that THE CANADA PRESBYTERIAN is joining in the present outcry against extending to Riel the mercy recommended by the jury, a great many other people wonder that a correspondent to THE PRESBYTERIAN should join in the outcry that the criminal should *not* have justice meted out to him. We do not know who "Fidelis" is. In all likelihood he is a Roman Catholic who is taking this privilege of using the Protestant press to court sympathy for the rebel and animosity against the Government.

It is *Romanism*, hiding behind the name "French-Canadian," which is coming forward and daring Canada to execute Riel. She has, perhaps, never before made such a significant demand upon the authorities of our Dominion.

It is a demand by which she can make an estimate of the amount of influence she is capable of wielding over our rulers, and if she should prove successful in this, we Protestants have well-founded cause for alarm. The next step would, in all likelihood, be to forbid Canada to hang *any* Roman Catholic criminal. Had Riel been a Protestant he would not have had such a host of national and religious sympathizers.

It is not upon the ground of any personal liking which "Fidelis" and the other sympathizers entertain for the criminal that they found the plea of mercy, nor is it upon the ground that the Government officials have acted unjustly (because the majority of the French-Canadians consider the Government infallible), but because he is a Catholic and in a sense the hero of two rebellions against British authority. We have only to read history to know what Romanism is and what she has done, and we can easily infer what she would do again if she had the power. According to the sentiments of "Fidelis," it would please the French-Canadians very much if Riel were to get a cell rather than a rope; but would it not please them a great deal better if he were allowed to go scot-free?

We hope the time has not come when our rulers will sacrifice justice to gratify sectarian prejudices.

"Fidelis" says that poor Riel sacrificed himself for others, but seems to forget that Riel would not have

made the sacrifice if he could have gone back to Montana last winter with his pocket full of Canadian money. "Fidelis" is also very much afraid that if Riel be hanged Quebec will make a martyr of him. We care not although they should make a saint of him and think that, if they would, "Saint Riel" would compare very favourably with many of the saints to whom they now pray.

CAUTION

LETTER FROM REV. G. L. MACKAY, D.D.

MR. EDITOR,—I am here with ten students. Until the destroyed chapels are erected we cannot open Oxford College and the Girls' School, for I must attend to these matters in the country. It is like old times to have our college at the seaside, mountain-top, etc. These are the places to see a Personal, Almighty God at the back of the material universe. The French put up walls of coral around the mission house in such a way that portions of the land were left out and other property enclosed. With the students and a few labourers I bounded the mission plot, levelled the ground and improved the place to the value of fully \$50.

We are just back from a strange scene. The Chinese soldiers were removing rubbish from the shattered "big fort," and smashed Krupp guns. The French grave-yard lies just alongside. Officers and men who helped to thunder during the bombardment are lying still in their graves; whilst many Chinese soldiers were taking stones from the destroyed fort and putting a wall around the French cemetery. How strange! Surely there is a moral in all these proceedings.

All the European houses were left abominably filthy. Filth is no word for the state in which I found this house. The Chinese, who are regarded as excessively dirty, laugh to scorn the beastly French who were at Kelung.

I submit that, during the quarrel (not worthy of being called war), the Chinese generals, etc., displayed a higher degree of civilization than the French. There are still nearly a dozen Frenchmen in Bangkok who are treated very kindly by the Chinese. O, France, come not here again with iron clad devils, but with a message of peace! Unfurl the banner of the Divine Jehovah over the tricolour and repent of thy sins.

G. L. MACKAY.

Formosa, Palm Island, Aug. 10, 1885.

ON the present aspect of the temperance problem in the United States the *New York Evangelist* says: Questions pertaining to temperance are rightly at the front in politics; and notwithstanding the apparent confusion in the ranks of those who are to be counted in its favour, there is good in the agitation; and ultimately, when the several popular expedients have been a little further tested, there will be a degree of unity, of seeing eye to eye, not now anticipated. At present we view high license with favour. There are many large cities where nothing better can be devised or hoped for as yet. Some large communities, even whole States, have gone a long step further, and are maintaining prohibition with good success. Happy the community where this is practicable.

A GERMAN had a store at Port Moresby, New Guinea, and a Scotchman was associated with him in the business. One Sunday the Scotchman was hammering away and working while the native teacher was conducting service close by. The teacher got his Bible, and opened it at the 20th chapter of Exodus, and going to the Sabbath breaker, he put the Bible before him, and pointed to the fourth commandment, and said, "See that!" The white face from the land of Bibles looked up at the face of his dark visitor and saw he was not to be trifled with; for this native teacher was not only a Christian, but a very muscular Christian. Then the white man looked, and saw the long-forgotten words, "Remember the Sabbath day, to keep it holy." And the native said, "What for you make me liar? You send me the Bible, and the Bible tells me not to work on Sunday. But you come here and work all day. What for you make me liar?" So the white man has learned to fear, respect, and honour the native teacher as much as the natives of the place do.

A COLLECTION was taken up in a Kansas church recently, and when the hat reached the seat occupied by a lady, her daughter and little son, the two ladies found themselves without a cent of money, but young America reached over and deposited a cent in the hat and then whispered to his sister: "There, I just saved this family from being white-washed."