

to be a place of a couple of thousand, it was seen that the college should be here, and by direction of the General Assembly the transference was made. Dr. Black was on its Board of Management, and was one of its representatives in the Council of the University of Manitoba. He received in recognition of his high services to the church, the degree of Doctor of Divinity from Queen's College, Kingston.

#### INDIAN MISSIONS.

It could not be supposed that a man of the ardent and generous disposition of the pastor of Kildonan would restrict his sympathies and efforts to his own parish. He had a sympathy for the heathen, and especially for those at his own door, the Red Indians. The increase of the white element was so slow during the first 20 years of his ministry that there was little call for home mission extensions. The mission to the Indians was the child of his own creation, and it was natural he should cherish it with peculiar affection. He was chief adviser of the committee in Toronto from 1866 to 1870, as to the Saskatchewan Mission; and after the formation of the Presbytery of Manitoba he was Convener of its Foreign Mission Committee till his death. He saw Prince Albert grow up around our mission and become the most considerable settlement of the North-West Territories in the 16 years between 1886 and his death. The Riding Mountain Mission, the Fort Ellice Sioux Reserve Mission, and the Mission at Fort Pelly, were all begun and fostered by his advice. He was popular with all the Indians, and no doubt paid the penalty of popularity with the red men, of bestowing freely of his goods to those who came so constantly to his door.

With his slender income, never exceeding \$1,000 from his congregation, he struggled on, the friend and benefactor of the poor Indian, and of the destitute new settler. His hospitable door was always on the swing. To the young men of this congregation it may not be unsuitable that I should refer to Dr. Black's relations to

#### KNOX CHURCH, WINNIPEG.

The various offshoots of the Kildonan Congregation may be mentioned as Headingly, to some extent Prince Albert, perhaps High Bluff, and large contributions of the young people of the parish, to Springfield, Sunnyside, Milbrook and Grassmere. The most thriving child of Kildonan is Knox Church, Winnipeg, and I suppose, grandchild, St. Andrew's, Winnipeg, too. For a good many years before the transfer to Canada, Dr. Black had maintained a fortnightly occasional service in the old Court House, just outside the walls of Fort Garry, for the members of Kildonan residing within reach of the Fort. The Ross, Baumtayne and Linklater families are the best known of the little handful that attended these services. It was thought best to have a church erected in the village of Winnipeg, as at that time Fort Garry and Winnipeg were quite distinct. Accordingly Dr. Black and Mr. Baumtayne obtained from the Hudson's Bay Company

a lot of undefined limits, on which they proposed to "erect a small Presbyterian Church"—in fact, a sort of "chapel of ease" for Kildonan. This is the site of old Knox Church. A lot was about the same time given to the Church of England, but though now a thing of the past, there was a considerable pond between the two small edifices, which Governor McTavish, who gave the lots, jocularly remarked would serve as a gulf fixed between the two. Dr. Black obtained about \$400 from friends in Canada to assist in building this church, 50x30, and which may still be seen as the first section of the rather unsightly stables in rear of Knox Church. This was begun in 1868, but was not completed and occupied till 1870. An effort was now made to give one service a Sunday to the village of a hundred or two of people. The Kildonan session had charge of the matter, and Dr. Black, Mr. McNabb and Mr. Whimster teacher of Kildonan, came in turns, keeping up the services. I remember distinctly the appearance of the isolated little church in 1871, when it became my duty to superintend it, and from which date regular services twice a day and a Sunday School have been maintained. The Presbyterians of the military of the expedition of 1870 fitted up the inside. Two small rooms were taken off the interior, leaving a space for seats, which accommodated about seventy persons. The pulpit was a very considerable structure, with a high Gothic wooden erection at the back of it, of the highest style of art then in vogue in the country.

During that first Winter of 1871, the congregation numbered about 10 persons, of whom three were women. The remainder were chiefly young men, now a number of them the leading business men of Winnipeg. On the outside of the building upon the crest of the roof, were four posts fastened together, on which, it is surmised, the designers intended to have erected a tower, "four square to all the winds of heaven." But the tower had never got further than the erection of the upright posts. In its uncompleted state it was an eye-sore, and it was the general opinion that it would not add much to the beauty of the structure if completed. One day the posts were gone. It is rumored that the sexton, acting on a hint from some quarter, had ascended the roof with his saw, and having accomplished his work, like the Arabs after folding their tents "had silently stolen away." I remember Dr. Black was considerably disturbed by the action of the vigorous young congregation, which was organized in 1872, when it began its career by adopting instrumental music. Kildonan being a Highland congregation, had strong views on the "organ question." Dr. Black was not by any means strongly opposed to the organ, but was rather a neutral on the subject, but quite a ripple was caused on the Presbyterian stream, when Knox Church, at a congregational meeting, unanimously voted for the "organ." Knox Church was supplied during the two and a half years chiefly from the college, till 1874, at which