

paliars came the Methodist Church, sending such missionaries as Evans, Rundle and McDougall as far north as Norway House, and as far west as the Rocky Mountains. Among the earliest settlers were a goodly number of Presbyterians from Scotland, but through ignorance or neglect in the old country they were left without a minister of their own persuasion for about forty years, the same length of time that the children of Israel were in the wilderness. During these years they worshipped kindly with the Church of England, but were so far from losing their identity that when in 1852 the Rev. John Black was sent by the Canada Presbyterian Church, the new minister found no less than three hundred ready-made Presbyterians ready to give him welcome.

It appears then, that while in Winnipeg itself there was in 1870 but one church, the Methodist, there were around the city of the future a number of well established causes. Just across the river in St. Boniface the Catholic Church was represented by a cluster of fine buildings, among which the present stone church, built in 1860, stood conspicuous. Down the river was the Episcopal Church at St. Johns, and further down, the Presbyterian Church at Kildonan with its substantial edifice of solid masonry. A religious atmosphere had been created, and four at least of the great Christian organizations had a reason for watching with keen interest the spiritual development of the new community. Four watch-towers had been built and the watchmen thereon were not slow to observe the new era that was dawning upon the country and to send the tidings to friends in the distance.

It was in 1870 that the Province of Manitoba was constituted and the village around Fort Garry sprang to the dignity of a provincial capital.

The population that had been 215 in 1870 became 2,000 in 1874, 7,000 in 1878 and 10,000 in 1880. In 1879 the new city was connected with the civilization of the continent and of the world by means of the St. Paul, Minneapolis and Manitoba R. R., and in 1880 had the promise of occupying an important position on the great transcontinental line, which in the fall of that year the Canadian Pacific syndicate had bargained to build. In 1881 and 1882 the legitimate hopes of the people were perverted into temporary insanity, and Winnipeg became the scene of a phenomenal inflation of land values, and a spectacle to angels and men. The abatement of the disease was followed by a prolonged convalescence, which is now giving way to a condition of sound health and vigorous vitality. Such in rough outline has been the history of the city, and it is a gratifying fact that the work of the churches has kept pace with the growth of the community. The following characteristics of the the church life of Winnipeg are worthy of notice.

Its Universality. The popular idea in the East of a new city in the West is of a place where the saloon and faro table have more devotees than the altars of the Almighty, and where the report of a revolver is far more frequent than the report of a sermon; and no doubt there are western cities the license of whose manners has afforded ground for such a conception. There is no ground, however, for it in Winnipeg. It is safe to say that there is scarcely a city in the world, east, west, north or south, old or young, in which the church is more universally a factor in the life of the people. There are some, but they are few, who never enter the doors of a church, but the great mass of the people are regular attendants at some church. On the Sunday the one thing that is at-