

of equal numbers of clergymen and laymen, the rights and prerogatives of a University? In favour of a negative answer to this question there are many reasons.

1. Many of those who would thus be entrusted with University powers are not themselves University men. A comparatively small number of the lay elders of the Church have received a collegiate education. Many of the clergymen have not University Degrees of any kind. Many of them, unfortunately, have not even taken the advantage of the courses in Arts and Theology which have generally been considered necessary for a properly equipped clergyman. It may be said that from this popular assembly a senate will be chosen consisting of fully educated men. But where is the guarantee of this? Every member of the General Assembly, whether lay or clerical, whether educated or not, must be eligible for election to the Senate; and we know what is frequently the result of popular election.

2. Again, the working of this scheme, supposing it established, would naturally introduce into the General Assembly elements which ought, at all hazards, to be kept out of it. Every year there would be an election of members to the University Senate. This would give rise to no end of wire pulling. This or that clergyman is ambitious to have the honour of attaching D.D. to his name. He will naturally use all his influence to get some particular friend of his into the Senate in order that he may attain to the coveted honour. Even members of a General Assembly have been known to resort to schemes for carrying their purposes which would do credit to a political party. And if into the arena of our General Assembly there are introduced the elements of clerical party strife—a strife which is concerned about the granting of honours that ought to emanate from the learned seclusion of Academic Halls—we cannot look with equanimity upon the future prospects before our Church. Better, as Dr. Ure urged at the last Assembly, that Theological Degrees should cease to be conferred than that the Church should be demoralized in the process of granting them.

3. Another strong objection to the proposed legislation is the expense of carrying on such a University. It may be said that a paper University without houses or property will cost very little. Will it? In the first place there must be a registrar, who cannot be expected to do his work for less than \$500 or \$600 per annum. Then there must be meetings of the University Senate, and members having their travelling expenses paid. Then there must be examiners appointed and paid, examination papers printed and distributed, and meetings of the convocation or Senate for the conferring of Degrees. All things together, probably the University would cost the Church not less than \$2,000 per annum. And the Church is asked to get this white elephant at a time when the Home Mission scheme has declared itself bankrupt, and all the schemes of the Church are languishing for want of funds? Verily we have wise men amongst us!

4. The Presbyterian Church should not put itself into the position of asking the State for a privilege which every other denomination has an equal right to expect. If we got a Presbyterian University, why not the Baptists, a Baptist University; the Church of England, an Episcopalian University; the Wesleyans, a Methodist University; the Swedenborgians, a New Jerusalem University? There will then be no reason in the world why every little sect, even although it may not number a dozen congregations, or a dozen individuals, should not have a University of its own.

Some one may say that this will be a matter for the State to determine. To this I reply that no Church should seek for a privilege which it would not like to see granted to the smallest sect in Christendom. It would be humiliating for a great body, such as the Presbyterian Church in Canada, to go to the State with such a request, knowing the necessary consequence.

It has been admitted on all hands for the last quarter of a century that there are already too many degree-granting bodies. And yet here is another applicant for University powers; and if these powers are sought for and obtained, the door is thrown open for an unlimited number of similar applications from the innumerable sects into which the Christian Church is divided. Surely scholastic degrees have been sufficiently degraded already by the one-horse Universities of the American Continent, without adding

another of such a novel and questionable character to the already too large list of degree-conferring institutions.

#### REPORT OF REV. G. W. SPROTT.

(Continued from November 28th.)

*Towards Winnipeg.*—On Saturday the 21st I went from Ottawa to Kingston, a distance of 119 miles, with Principal Grant, and on the following day officiated in St. Andrew's Church. The Principal, whose guest I was during my stay at Kingston, shewed me over the old college, and the handsome new building alongside, of which the foundation stones were laid some time ago by his Excellency the Governor-General and H.R.H. the Princess. Dr. Grant's subscription-list for the new building, and to meet the withdrawal of the Colonial Committee's Grant, already amounts to £30,000. The Principal's energy and success in raising money for Church purposes are very remarkable; at the same time this result shows an extraordinary spirit of liberality among the people. The number of students at Queen's College last year was 110, of whom forty-nine are studying for the ministry. On the 24th I left for Toronto, 163 miles west, and during my stay there enjoyed the hospitality of Mr. McMurrich, an elder whom I had met at the Assembly. Among other objects of interest I visited St. Andrew's Church, of which Mr. Macdonnell is pastor, erected at a cost of £20,000, and perhaps the most imposing Presbyterian Church in Canada; also Knox College, which, since its origin about thirty years ago, has contributed immensely to the Presbyterian occupation of Western Ontario. The students have very commodious rooms in the building, and their whole expenses amount to less than 14s. per week. The number studying divinity in 1877-78 was forty. From Toronto I went to Milton; from Milton to Hamilton, thence to London and Detroit, where I entered upon a journey of 1,110 miles through the United States.

At Chicago I was joined by Professor Bryce, who had shortened his stay in Canada to accompany me, and we went on together to St. Paul's, then through hundreds of miles of prairie to St. Vincent in the extreme north of Minnesota, and close to the Canadian frontier. There we struck the Red River of the North, the course of which we had traced for a length of time far to the left by the fringe of wood on its banks; and, exchanging the cars for the steamboat, a sail of 120 miles brought us to Winnipeg, the half-way house of the continent. Professor Bryce, who resides in the College, invited me to stay with him; and from him and Mrs. Bryce I received every kindness and attention. It was vacation time, and the only student in residence was a fine Indian youth, who among his own people is known as "The White Elk." Winnipeg, of which Fort Garry, the old station of the Hudson's Bay Company, now forms part, had a population eight years ago of 500. It is now a flourishing town with from 8,000 to 10,000 inhabitants. The College is a plain wooden building in the outskirts. On the afternoon of my arrival I drove with Professor Bryce to Kildonan, four miles down the River. The road was almost impassable; and the harness at length gave way. This set the horse at liberty, but left us sticking in a sea of mud. The Professor's resources, however, were equal to the occasion, and we found our way to the manse, where we were welcomed by the Rev. Dr. Black, the minister of the parish. Kildonan was settled by Highlanders who, in 1812 and 1816, were brought from the parish of the same name in Sutherlandshire to grow wheat for the use of the Hudson's Bay Company, and planted down in this remote solitude, then 1,000 miles from the nearest white settlement on the Mississippi. They had been promised that a clergyman would follow them from home, but they were doomed to repeated and vexing disappointments. A generation grew up who received the ordinances of religion from Episcopal ministers. To suit their taste the Scottish Psalms were sung in the English Church, and one service in the day was modelled after that of Scotland. But their attachment to the faith of their fathers remained unshaken; and when, after forty years, Dr. Black was sent up from Canada, nearly the whole community returned to the Church. Two days afterwards we drove out into the country in another direction to see something of farming in newer settlements. Our team was stronger than before, and, though we were once or twice nearly afloat, we reached home without any accident. We were told that the month of June, which is always very wet, was this season the worst since the deluge, by which was not meant the flood of Noah, but a local inundation, which some years ago obliged the Kildonan people to leave their homes and farms and take refuge on a more elevated plateau at some distance back. It appears that this has several times happened since the formation of that settlement. During my brief stay in Winnipeg, I met with Mr. Campbell and Mr. Donaldson, two of the country missionaries, with several influential laymen interested with the work; and I had a special conference on Church matters with Dr. Black, Mr. Robertson (the minister of Knox Church, Winnipeg), Mr. Donaldson and Professor Bryce. I had already obtained much information as to the Church in the Province from the Professor; and one main object of the conference was to ascertain the views of other leading members of the Presbytery.

I now proceed to give a summary of the information obtained, and of the representations which I was requested to lay before the Colonial Committee. The Presbytery of Manitoba, which has synodical power, is about 1,000 miles long by 150 broad. The area in which work is at present being carried on is 750 miles long by 100 broad. The population in Manitoba, Keewatin, and the North-West Territory, is as follows:—

Whites and Half-breeds, about.....	56,000
Indians.....	30,000

The immigration this summer, up to the time of my visit, was from 12,000 to 14,000. The greater part of the white population is from the older provinces of Canada, but there are many Scotsmen among the officers of the Hudson's Bay

Company, and a number among the settlers. About half of the white people are Presbyterians.

The College, which is affiliated to the University of Manitoba, has only two professors; but Dr. Black and Mr. Robertson are also on the staff as lecturers on theology. It serves important purposes as a high school for the sons of settlers and officials of the Hudson's Bay Company, and as a centre of evangelistic effort, in which every available agent takes part, besides providing a course of education for the ministry. The number of students last year was forty-four. Those studying for the ministry have as yet been only seven or eight, of whom several have been licensed. The revenue is about £800 per annum, of which £500 is given by the Church in Canada, £150 by the Free Church, £50 by the Irish Presbyterian Church, and the remaining £100 is from fees.

In the Presbytery there are only two self-sustaining charges—Kildonan and Winnipeg. The Winnipeg congregation was organized in March, 1872, with nine members. It has now 270; and their first church having been found insufficient, they are replacing it by a new one to hold 900, and at a cost of £4,500. In the territory over which the Presbytery extends there are eighteen groups of stations, distant from Winnipeg from ten to 700 miles, and separated by vast expanses of prairie, often without a house, a hillock, or a tree. In connection with these stations several churches are being erected, and each combined group gives from £50 to £80 towards the salary of its ordained missionary. The balance is contributed by the Church in Canada, which supplements the salaries of its Manitoba agents up to £180. Connected with two of these groups—the one above 150 miles, the other 600, from Winnipeg—there are Indian Missions and schools. One white, two half-breeds, and a pure Sioux, all ordained men, are employed as Indian missionaries, and their salaries are paid by the Foreign Mission Board of the Church. The Sioux is from the neighbouring State of Dakota, where there is a Presbytery of Indian pastors.

Besides the agents I have referred to, there are clergymen ministering to the employed on the section of the Canada Pacific Railway which is in process of construction between Winnipeg and Thunder Bay—a distance of 480 miles. Two hundred are already completed, and this part of that great iron way, which is destined to bind together all the provinces from the Atlantic to the Pacific, will be opened in 1881-82. Many of the railway labourers are Presbyterians from the older provinces, and the salaries of the clergymen are paid by the contractors and their men. The clergymen hold twice services at the different camps along the line. They officiate at four or five of these each Sunday, and in this way get over their beats in about a month.

In all, there are twenty-five agents at work in the Presbytery, and there are now 100 preaching stations, whereas, in 1871, there were only ten. Six or seven of the ministers formerly belonged to the Church of Scotland in the older provinces, and the majority of these have annually £40 from the Temporalities Fund, in addition to which they receive the same remuneration as the other clergy. The Manitoba Mission is a very heavy burden on the resources of the Church; but it is most anxious to follow the tide of immigration, as the Free Church did with marvellous success in Western Ontario, and it is exerting itself almost beyond its strength to do so, in the belief that many of the stations which can now do little for themselves, will in a few years, be flourishing congregations, able to help their more necessitous brethren. Presbyterianism starts in Manitoba without any divisions, and full of heart and hope. The clergymen I met were of opinion that the white population within the bounds of the Presbytery will, in ten years, amount to 200,000, and to maintain and extend their operations, they look eagerly for help from home. They desired me to represent to the Colonial Committee that it would be of immense advantage if the Committee would pay the salary of a Presbytery missionary to visit new stations, and to act as a supernumerary. This, including travelling expenses, would amount to £250 per annum. They were of opinion that this was the best thing the Church of Scotland could do for them. At the same time they would welcome a grant to the College, or money devoted to the support of student evangelists. They considered £40 sufficient to cover a student's expenses at college in winter, and in the mission field in summer. They thought it would be advantageous in some respects, and that it would be agreeable to the Canadian Church, for the Colonial Committee to correspond directly with their Presbytery. From what I heard in the older provinces, much as the necessities of the new fields to the north of Ontario are felt, if we have to choose between them and Manitoba, I should say the general voice would be in favour of Manitoba.

We are obliged to leave out the rest of the report and have room only for the following concluding remarks:—

Without entering upon matters about which there may be differences of opinion in the Committee, I wish to add a few observations with regard to the Union Church.

Though before its completion I thought it very unfortunate that union was pushed on at the risk of division among our own people, I was greatly impressed with the hold the United Church has taken of the whole country, and with the extraordinary energy and liberality displayed by its adherents. Ministers and members of our Church in the Union everywhere assured me that they were as much Church of Scotland as ever, and those, who had a different connection previously, expressed their gratification at having been brought into closer relations with us, and being now, "as much Church of Scotland as anything else;" at the same time, looking to the future of Canada, all seemed to be animated with the desire to hold up a great National Church there, able to provide as soon as possible for its own people, and to maintain and extend its Foreign Mission schemes. There are few rich people in the country, and I heard everywhere of commercial depression and bad times, yet their liberality is truly extraordinary. Last year has been a very trying one in Canada as elsewhere, and most of the conveners had to report to the Assembly that their schemes were in debt; but it was resolved to economize wherever possible, to draw up estimates of the probable expenditure for the cur-

(Continued on page 93.)