

MANITOBA COLLEGE.

The following letter written by Principal King to the Moderator of the Synod of Manitoba and the North West Territories was read by Prof. Baird at the recent meeting of that Synod held in Brandon. —

To the Moderator of the Synod of Manitoba and the North-West Territories:—

MY DEAR MODERATOR, I regret that I shall be unable to attend the meeting of Synod about to assemble in Brandon. In any case, meeting as it does during the college session, I could not have been present except on Friday evening and Saturday forenoon. I find I must forego even this. I have not yet regained my usual vigour, impaired by the attack of fever from which I suffered a fortnight ago. In the interest of my work in the college, it is my duty to husband my strength, which is only slowly returning. The Synod, I feel sure, will not misunderstand my absence in these circumstances. The other members of the staff who may be present will no doubt fully represent the interest of the college and furnish to the members of Synod such information as may be desired. It is sufficient for me to state that the session has opened in a very promising way. The large attendance of the former year is up to this date fully sustained. The attendance in the theological classes is larger than I anticipated, coming quite up to that of last year notwithstanding the withdrawal of the large graduating class of the previous session. Through the kindness of my colleagues and through the assistance of my esteemed friend, Mr. Farquharson, who has conducted my classes for the last ten days, the work of the college has gone on without interruption, notwithstanding my illness. As the subject of a summer session will no doubt engage the attention of the Synod, perhaps it is proper that I should put the members in possession of the light in which the proposal presents itself to my mind without, of course, any intention to hinder that free and full discussion which so important a matter deserves and will no doubt receive.

I say nothing of the evil long felt and increasing with years the wholly inadequate supply for the mission field both in the east and west during the months when the colleges are in session for which the Church is anxiously seeking a remedy. That is admitted on all hands. I fail to see in the proposal of extra usual training for a portion of the theological course or in that of a summer school for the training of catechists either or both an even approximately satisfactory solution of the difficulty. No doubt if all the candidates for the ministry had such a training in arts as would qualify them to take the degree of B.A., the efficiency of the labourers might not be greatly impaired by the substitution of private study for class instructions during the last year of the theological course. But we seem still a long way from the point of demanding a degree as preliminary to entrance on the study of theology, and, indeed, I do not believe, in the present state of our Church, it would be wise or right to do so. Then the amount of work required of our missionary students, the wide extent of the field which in most cases they are called to supply; the kind of accommodation which in very many instances can be furnished are very unfavourable to a successful course of private study during their occupation of these fields. Add to these considerations, it is contrary to the whole genius of the Presbyterian Church to give a subordinate place to the strictly theological part of the training for the ministry, and the present state of theological enquiry is such as to make any relaxation in this direction inopportune. Moreover, there is no prospect of an adequate supply for our winter work in the adoption of this proposal. I do not stop to discuss the second proposal, viz., the establishment of a summer school for the training of catechists. The existing colleges are surely numerous enough to give any training which may be required, whether for catechist or for licentiate, furnishing instruction as some of them do in elementary English branches as well as in classics and philosophy.

The proposal to meet the difficulty of instituting a summer session in theology in addition to the regular winter one at some one of the colleges and to be taught by professors drawn from various colleges is regarded with such disfavour by the heads of several of the institutions and is really open to so many objections that it may at once be set aside. At least, any further consideration which I have been able to give to it does not commend it more to my judgment.

There remains only the plan of substituting a summer for a winter session in theology at some one of the colleges of the Church, and it cannot be a matter of surprise, in view of the fact that the need to be met is most strongly though, by no means exclusively, felt in our western field, that the feeling is widely entertained that Manitoba College is the one by which the experiment should be made, if made at all. So much was made evident by the discussion both in the Assembly and in the large committee at Kingston. It will scarcely be a surprise to anyone that at first I should have regarded this with disfavour. Our staff is still weak. Our arts course to which, both in the interests of our Church work and on more general grounds, I attach the highest importance, has only been brought to its present state of efficiency by half the time of Professor Baird and myself being devoted to it. The duties of the Principal moreover, are such, charged as he is with the whole financial management of the institution, collecting fees and board bills and making the numberless payments involved in the conduct of such an institution, that it seemed out of reason that in addition to maintaining an arts course for eight or nine months in the year we should in addition be

asked to carry on a summer course in theology. However influenced by the consideration that there does not appear to be any other feasible solution of the admitted difficulty of securing adequate and suitable supply for our mission fields in winter I have endeavoured to examine anew and more fully the whole situation, and as a result I have come to the conclusion that in the interests, not certainly of the institution, but of the mission work of the Church, the experiment is one to which, if the Church shall be inclined to so decide, I would not only offer no opposition but do everything in my power to make it a success. I would propose that the summer session should extend from April to August 31, five months. There would be no break in the whole period such as there is in the present session of from two to three weeks at Christmas, and the students would be under no necessity of going out to supply unoccupied fields, and thus losing at least one day each time, a serious interference with their studies as every professor knows. Relieved from other teaching during at least four months of the year, Professor Baird and myself would be free to give our whole time to the theological classes, and if assistance was needed it could be much more easily obtained in summer than in winter. The heated season indeed is less favourable for lecture and study, but this evil could be minimized by having the classes meet from eight o'clock onward, and having the most if not all of the lectures in the forenoon. I am fully of opinion that the opportunities of a successful course of study in theology under the circumstances would be quite equal to that at present furnished, at least in this institution during the winter months.

Its bearing on the arts course needs to be taken into account. I do not think this would suffer in efficiency. Neither Professor Baird nor myself could think of confining our work to the five months of the summer season. If my usual health is restored and continued, I should expect to be present and at work during at least the half of the arts course, and be free to give not a portion of my time, but the whole of it, to instruction in some branches of this course. Professor Baird, I feel sure, would not do less. The one or the other of us would be on hand and at work throughout the arts session. A lecturer in mental and moral science would have to be appointed, but under any circumstances this must be done without delay. On the whole, I do not think the arts would suffer, I can even conceive of it as being made more efficient by the entire attention of the staff being concentrated on it during the winter half year. My sense of its importance is such, that, with my present views and under the existing circumstances, I could not entertain any proposal which would look either to its abolition or its arrested development.

It being impossible, or at least too much to expect that the Principal should be on hand during the eleven months that the college would be in session, some arrangement would have to be made for the discharge by substitute of his special duties in his absence. There would not be any great difficulty in securing this through some member of the staff in attendance.

It will be evident that the success of the scheme would require the cordial co-operation, at least, of the students in Manitoba College having the ministry in view, and who might probably be expected to furnish the majority—it is to be hoped not the whole number—of the students availing themselves of the opportunity of a summer session. It would be folly—at once an injustice to Manitoba College, and a defeat of the end aimed at—to take the first step to inaugurating the scheme without getting some assurance on this point. I do not know how the students generally would regard it. It would certainly imply some hardship to have their period in the mission field cover the severe winter months; but I have such faith in their devotion to the interests of the Church that I would anticipate or at least hope for a favourable response, if the Church should signalize with any degree of unanimity its sense of the importance of the sacrifice. Assuredly there should go hand in hand with it a somewhat larger scale of remuneration to those, all of them men, who, besides being either in theology or just about to enter on its study, would have had considerable experience in the mission field. There services too, it is understood, would be available not for Manitoba and the North-West only, but for Algoma and the parts of Ontario beyond the reach of supply by the students attending the various colleges.

An addition to our present building would be absolutely necessary if the scheme were to go into operation and to receive a fair trial. For five or six weeks of the year both the arts and theological classes would be in simultaneous operation. Our present class rooms, all of which, with one exception, are small, are not suited for lectures in the hot summer days. But indeed the enlargement of the present building, or the erection of another by its side, cannot be much longer delayed under any circumstances. I would wish to see some step taken towards this during the present winter.

There are still other aspects of the question on which my time does not allow me to dwell. Enough has been said to put the Synod in possession of the view I take of the matter. To carry out the change a somewhat increased income will be necessary. It is hoped the Church, both east and west, would be ready to supply it. It is probably easier for an esteemed writer in the *Knox College Monthly* to entertain a cheerful confidence that the needed funds would be forthcoming, than for those who have more direct responsibilities.

Whatever may be the practical issue of the discussion of this question, I am glad that it has been raised and urged and that very largely by the younger members of the Church.

It bespeaks on their part a keen and observant interest in the general welfare of the Church and a determination to adapt the agencies at its disposal so as to meet the new conditions as they arise, even to the extent of departing from methods and arrangements which have the sanction of long usage, the spirit therein displayed is of good men.

May I be permitted in thus addressing the Synod to express the hope that in view of the increased financial obligation which the College Board has taken through the recent happy appointment of Professor Baird a degree of liberality not as yet generally exercised on behalf of the college, will be exemplified by the congregations within our bounds during the current year.

Wishing that the Synod may enjoy much of the presence of the Holy Spirit during its present meeting and that the deliberations and decisions may be owned of God to the furtherance of His cause in this portion of the Dominion, and again regretting that I am deprived of the privilege of taking part in its exercises and of enjoying fellowship with esteemed brethren,

I remain, My Dear Moderator.

With much love to yourself and all the brethren,

Yours very faithfully,

Winnipeg, November 12, 1891

JOHN M. KING.

Professor Baird followed the reading of this letter by speaking about the work being done in the college. The institution is in a healthy and growing condition. Discipline was never better. The college happily has never been in a condition when there was a struggle for supremacy between the staff and the students, and notwithstanding a sensational and misleading telegram which was recently sent to an eastern paper about a fight among the students, the present session is no exception to the general rule. The scheme now before the Synod to meet the wants of the Home Mission field by training students during the summer and setting them free to conduct services during the winter is an improvement on the plans hitherto proposed. It is not a novelty, because the principle was approved by the General Assembly ten years ago, in asking the Halifax College to hold its sessions during the summer. Manitoba College certainly does not press this proposal, but if the Church so asks, the staff of the college are willing by this change to make it for the future even more entirely than it has been in the past, the handmaid of the Church's Home Mission work.

Dr. Robertson proposed a resolution, which was afterwards carried, pledging the support of the Synod to the college. This was seconded by Mr. Farquharson in a speech in which he insisted that the Church was asking the professors in Manitoba College to do more than could reasonably be expected of any men.

The Moderator drew out a cheer by announcing that the treasurer might draw on the Fort Arthur congregation now for \$100 and next May for another \$100.

IT IS A MISTAKE

To try to cure catarrh by using local applications. Catarrh is not a local but a constitutional disease. It is not a disease of the man's nose, but of the man. Therefore to effect a cure requires a constitutional remedy like Hood's Sarsaparilla, which, acting through the blood, reaches every part of the system, expelling the taint which causes the disease, and imparting health.

HOW THE APOSTLES DIED.

From history and tradition we learn that all the apostles, excepting John, died unnatural and cruel deaths, as follows.

Peter was crucified in Rome, with his head down, on a cross similar to that used in the execution of Jesus.

Andrew was bound to a cross, and left to die from exhaustion.

James the Great was beheaded by order of Herod at Jerusalem.

James the Less was thrown from a high pinnacle, then stoned, and finally killed with a fuller's club.

Philip was bound and hanged against a pillar.

Bartholomew was flayed to death by command of a barbarous king.

Matthew was killed with a halberd.

Thomas was shot by a shower of arrows while at prayer, and afterwards run through the body with a lance.

Simon was crucified after the manner of Jesus.

Mark was dragged through the streets of Alexandria until he expired.

Luke was hanged on an olive-tree in Greece.

John died a natural death.

Paul was beheaded by command of Nero.

Judas hanged himself and "fell and his bowels gushed out."

Barnabas was stoned to death by Jews.

LEADING authorities say the only proper way to treat catarrh is to take a constitutional remedy, like Hood's Sarsaparilla.

MR. GLADSTONE FORGETS

his political perplexities long enough to write for *The Youth's Companion*. Next year he will describe a young inventor of rare gifts and lofty character. The *Companion* is the only American weekly for which Mr. Gladstone writes,