

This closes the "Historical and Critical" half of the volume; the "Theological and Constructive" we must reserve for another notice; meanwhile we point out in a concluding sentence the use of this first part. If we would truly go back to the sources that we may discover the true nature of the stream, it is needful for us, environed as we are, to know through what channels our present supply has run; we shall thus the better appreciate the influences which have been silently at work, and the more readily receive "the truth, as the truth is in Jesus."

MANITOBA COLLEGE.

OPENING OF THE NEW WING.

The members of Manitoba College celebrated on the 19th inst. a distinct epoch in their history, with a function that should be recorded in red letters in their annals. The people at large were permitted to invade and view the inmost mysteries of Alma Mater. The whole building was thrown open to the hundreds of visitors, and, as Father Drummond remarked, though the report had been that a wing had been added to the college, in reality the building had been doubled in size. Besides the extensive and handsome additions, the old part of the building has been entirely remodelled. Quite 800 ladies and gentlemen availed themselves of the invitation to the conversation, and while many took their pleasure in inspecting the building, in peeping into the library and the students' rooms, and listening to the gay strains of music that Prof. Henneberg's orchestra discoursed on the ground floor, the handsome Convocation Hall was thronged in floor and gallery with a brilliant throng that listened to the congratulatory addresses. Congratulation was the text of the evening; and the venerable principal, Dr. King, Professors Bryce, Hart, Baird and Scott, the hosts of the evening, were wellnigh overwhelmed with this expression.

The proceedings in Convocation Hall were opened by Chief Justice Taylor, chairman of the building committee and president of the Board, who called on the assembly to sing the Old Hundredth. On the platform were the Metropolitan of Rupert's Land, chancellor of the university; Dr. King, Professors Hart, Scrimger and McLaren; Dean Grisdale and Canon O'Meara, of St. John's college; Fathers Drummond and Kavanagh, of St. Boniface; Dr. Sparling, of Wesley College, and Rev. Mr. Farquharson. The last named gentleman led in prayer, and Chief Justice Taylor then addressed the gathering on the circumstances connected with the new building and the history of Manitoba College. It had been moved from Kildonan to Winnipeg in 1874, and the corner-stone of the new building had been laid by the Marquis of Lorne in 1881, and the college opened in 1882. The debt was then \$42,000, but by the energy of Dr. King and his assistants this had been paid off in 1891. Further accommodation had been found necessary last year, and he and Mr. George Browne, the architect, to whom they owed so much, had visited St. Paul and other cities to gather the best ideas for the additions. Subscriptions had amounted to \$34,641. Nine students' rooms had been furnished by friends in Winnipeg, five from outside sources, one by the teachers of the city schools, and one by the Congregational church. He said that he could not claim to be the blindest inhabitant, but he had drafted the incorporation act of the college. He referred to the birth of the institution in the school-house at Kildonan, and spoke of the fine building the college now boasted. He was sorry they could not in that light view the memorial window erected by the Principal to one who was so closely attached to the life of the college. He gave some interesting figures as to the financial position. The endowment amounted to \$45,715, of which are invested in mortgages and deposit, \$24,785. The building fund had borrowed from the endowment fund about \$21,000. In the session of '91-'92 there had been 139 students; there were now 170, of whom 95 were writing in the university examinations, 25 of them on theology. He was pleased to men-

tion the summer school of theology, which had gained the valued aid of Dr. McLaren, Professors Scrimger and Thomson, and President Grant, of Queen's College.

The college quartette then sang "There's Peace on the Deep."

The Metropolitan of Rupert's Land was received with loud applause. He humorously referred to his remembrance of the beginning of it. He congratulated the college on the splendid additions to their buildings, not forgetting the gymnasium and its importance in education. The successful financing of Dr. King and his able administration were matters of congratulatory comment; the buildings would be no white elephants. Theologia, queen of the sciences, was aptly symbolized in the memorial window: The fear of the Lord was the beginning of wisdom. He rejoiced in the establishment of a residential college, and he was sure the building would prove a pleasure and pride to the principal, the professors and the students. Such fine surroundings were an incentive, indeed an obligation for good and faithful work.

Dr. Sparling said he represented the youngest of the sisterhood of colleges in Manitoba. He endorsed the congratulations of the chancellor of the university. The feeling of the members of the college should be one of gratitude and pardonable pride. Indeed the city of Winnipeg and Province of Manitoba were to be congratulated on the building. He referred to Winnipeg as the Athens of this great western country. The movers in the scheme had evinced practical evidence of belief in evolution. He spoke of the combination of education and religion. He desired to be considered among the boys yet; although in his time he would not allow that they did not have intellectual advantages, they certainly had not such material advantages.

Mr. David Ross then gave a vocal selection, "My Queen."

Professor Scrimger dwelt on the great progress the college had made. He believed that as far as the Presbyterian Church in the west was concerned, Manitoba College supplied the key of the situation; the success of the one depended on the success of the other. It was very obvious the hold the college had upon the confidence and goodwill of the people of Manitoba. He referred to the organization of the summer session. It was a policy that gave promise of every success.

Prof. McLaren, of Knox College, Toronto, said that circumstances for many years had associated him very much with this Province. He had all but been the first Presbyterian pioneer missionary to the Northwest region, but had been superseded by Dr. Black. He referred to the educational advantages of the university, and prophesied that Winnipeg would prove a powerful educational centre. The real success of a college did not depend on the building, but on the men therein; and he was rejoiced to believe Manitoba College was as strong inwardly as it was outwardly.

Miss Holmes then played a piano solo.

Canon O'Meara, Father Drummond and Rev. W. Patterson, of Cooke's Church, Toronto, joined in the congratulations offered by previous speakers.

Principal King said that it was an occasion of very great enjoyment to himself and his colleagues. They had been more successful than they could have anticipated. He referred to the great interest taken by the chairman, and spoke of his relationship with the Chief Justice's father; to the work of the chairman of the finance committee, Mr. Alex. Macdonald; and to the architect, Mr. Browne, to whom he wished to make a very definite and explicit expression of their obligation for his great skill. He referred with pleasure to the number of students in the college and to the work of his able and earnest staff, to the pleasure it gave him to be associated with them; he wished to thank the chancellor of the university and tell them how much the university owed him, a man of very extensive acquirements, and of uncommonly high moral character, distinguished by perfect fairness and integrity of mind. He was glad to have such cordial congrat-

ulations from Wesley, St. John's and St. Boniface colleges. He spoke of the generous McLaren legacy as the greatest of the boons, and they now looked for a sound financial position. The work of the different colleges was one. His interest in education was for the union of arts, teaching and religion.

The chairman then closed the meeting, and Dr. Du Val pronounced the benediction.

During the time the speeches were going on in the hall interesting entertainments were being given in other parts of the building. Prof. Baird had an exhibition of the old books and works in the library. In the consulting room Dr. Bryce and his students had a number of microscopes which were an object of interest to a large number of people. In the large class room Dr. Laird gave a very interesting lecture on electricity, with experiments. In the main hall Prof. Henneberg's orchestra played eight pieces, which were the subjects of much favorable comment. While all this was going on the whole building was thrown open, and promenading took place throughout the entire period.

A WORD OF APPROVAL.

Mr. Editor: In your issue of the 15th March "Knoxonian" had an article termed "What is Liberty?" I do not know the real name of this fresh writer, "Knoxonian"; but allow me to say to him through you that I think he hit the nail on the head. For those who say that Dogmatic Theology and doctrinal formulae are too old and narrow for this enlightened age, and who think that they have a special call to throw doubt—if no worse—on the hard-headed theories, there is wholesome food for thought in that article, and some timely suggestions—Yours truly,

VOX.

CONTRARY TO LAW.

Mr. Editor: I observe that one Presbytery has elected a minister as a Commissioner to the General Assembly as an elder. This election is null and void, being a violation of the Act constituting the Supreme Court of the Church, which says, "Ministers whose names are on the roll of a Presbytery as ministers shall not be eligible to hold commissions as elders, from their own or any other Presbytery."

I notice that another Presbytery has recently inducted into a charge a minister who came from Britain last November or December. This is a violation of the resolution of the 1891 Assembly, which says that "all ministers and licentiate from other Churches shall be required to serve one year in the Mission Field before being settled in a charge by a Presbytery."

X. Y. Z.

The editor of the Bowmanville Statesman has been rambling through the West, and writes as follows about a well-known journalist: "We had the pleasure of a chat with Mr. John Cameron, for some years managing editor of the Globe, now editor-in-chief of the London Advertiser. Mr. Cameron is an uncompromising temperance advocate, and to his personal efforts and the widely extended influence of The Advertiser, is due very much of the credit for the rapidly growing temperance sentiment that pervades that city and the surrounding country. There are two editors, and two journals in this Dominion to whom temperance people owe much—Mr. J. R. Dougall and the Montreal Witness, and Mr. John Cameron and the London Advertiser. It would be a grand thing for this country were there many more such staunch advocates of temperance and social reform."

What I want is not to possess religion, but to have a religion that shall possess me.—Kingsley.

T. L. Cuyler, D. D.: How often the soul that is frightened by trial sees nothing but a confused and repulsive mass of broken expectations and crushed hopes! But if that soul, instead of fleeing away into unbelief and despair, would only draw up nearer to God, it would soon discover that the cloud was full of angels of mercy.

Christian Endeavor.

VOW AND PAY.

REV. W. S. M'TAVISH, B.D., ST. GEORGE.

JUNE 4.—Ecc. 5: 4; Col. 3: 19-23.

What is a vow? It is a promise made to God, and as such it is to be regarded as an act of worship. We may promise God to abstain from what is injurious, or out of gratitude to Him for some special favor, we may promise to devote to Him means or time or talents. A vow differs from an oath, inasmuch as in the former God is not called upon to witness, nor is there any invoking of His displeasure in case what is stated is not true.

It is just possible that in our rebound from the doctrines of the Roman Catholic Church on this subject we pay too little attention to the matter of vows. In the teaching of the Romanist the changes are rung upon the phrase, "The vows of chastity, poverty and obedience," whereas from Protestant pulpits one seldom hears a deliverance upon the topic mentioned above. The result is that some Protestants have very vague, indefinite views with reference to this subject.

Is it lawful to make vows? Yes, conditionally. The regulations with respect to this matter are stated at considerable length in the Word of God; but they may be summed up briefly thus:—The person who makes a vow is to act deliberately, to be free from all constraint, and to be competent to act for himself. As to the matter or object of the vow, it must be acceptable to God, it must be within our power, it must be for spiritual edification and it must be in itself lawful. Bishop Horne and others think that it must also be expressed in words—a formal affair—"actually uttered with the mouth and not merely made in the heart." Full details are given in Lev. 27, Num. 30, Matt. 15: 4-6; Mark 7: 9-13.

The Scriptures give a number of examples of vows. Jacob, Hannah, David and Paul made vows, and so did the Nazarites (Gen. 28:20; 1 Sam. 1: 11; Psalm 116: 14; Acts 18: 18).

Do men now make vows? Certainly. When parents present their children for baptism they make vows. When a man is received into the full fellowship of the Church he makes vows. The marriage contract is of the nature of a vow, and so is the Christian Endeavor pledge.

Although the Word of God does not encourage the multiplication of vows, it strictly enjoins that when one is made it must be faithfully observed. "When thou shalt make a vow unto the Lord thy God thou shalt not fail to pay it." "That which is gone out of thy mouth thou shalt keep and perform." (Deut. 23: 21-23; Job 22: 27; Ecc. 5: 4; Ps. 50: 14). How careful the Psalmist was to perform his vows! (Ps. 116: 14). How diligent Paul was in the observance of his vow! Though it was made at Cenchrea, and though it was necessary for him to go to Jerusalem to offer there certain sacrifices in the fulfillment of his obligations, and though the journey involved hardship and, perhaps, danger, yet he would allow nothing to interfere with the performance of his self-imposed task. On the other hand, how pitiful was the condition of Samson after he had neglected his vow! The giant, shorn of his hair—the symbol of his vow—and deprived of his strength, was compelled to make sport for the Philistines. It is well, then, for us, as Endeavorers, to read our pledge occasionally in order to stir up our minds by way of remembrance and to stimulate ourselves for the faithful discharge of our obligations. As we do so, let us pray that God would give us grace to be faithful.

You may be nearer Christ than you think. Those men who went stumbling along the road to Emmaus, weeping and mourning that their Christ was gone, poured into His very ear the tale of their bereavement. They told Him of their trouble—that they had lost Christ; and there He was talking with them. In the midst of their deep grief there was their victory, and they did not know it.