

Manitoba College.

THE formal opening of the Manitoba College summer course of lectures in theology took place on April 3rd, in the convocation hall of the institution. Rev. Principal King occupied the chair. After the singing of the 122nd Psalm and prayer by Rev. Dr. DuVal, the principal gave an introductory address. He said he was glad to welcome again to the convocation hall many of the friends of the college. This was the opening of the summer theological classes, but the college was an arts college as well as a theological, in fact, counting by numbers, still more so. In regard to the arts department, the attendance during the present session had been nearly the same as last year, perhaps there had been a slight advance. Very nearly 150 names had been entered upon the roll; this was a very large and gratifying attendance in view of the population of the province and the Territories, and especially in view of the difficult financial season. The work had gone on quietly and agreeably during the present session, as usual always. The financial condition of the college was a matter of great interest, but it was rather too soon to say how it was going to come out, as very often a considerable portion of the income came in during the last of the year, but the college would have to share in the depression which was all over the province, the Dominion and the world. Very likely the contributions from the east were going to be smaller than last year; still, the hope was cherished that, as in the past ten or eleven years, the college would come out of debt. In regard to the building fund they would be able in about four weeks to make an intimation. The entire cost \$43,000, was so nearly covered by the subscription that with the next two, or at the most three, weeks it would be fully covered by subscriptions in the main, if not entirely good. More than two-thirds of the money had already been paid. To the theological students the principal extended a very hearty welcome. The experience of last summer had taught them that there was practically no inconvenience in a summer session, and the class rooms were better for the health of the students than they could possibly be in the winter. He welcomed some who had been known already in the arts classes, and also others who made their first connection with the college at this time. It was too soon to say how large the attendance would be, but there was reason to think it would be quite as large as last year, possibly a little larger.

Rev. Prof. Baird then delivered a short lecture of half an hour on "The origin of the Gospels." He gave an interesting explanation of the earliest method of transmission of Gospel history, namely, by oral teaching. There were three successive steps in the development of Gospel history: the first, oral tradition and frequent repetition; the second, by the preparation of memoirs, or narratives, none of them arranged in order; and the third, the writing of the four Gospels. The only Gospel for more than thirty years was an oral Gospel. Of the memoirs some were narratives, others discourses. The successive stages of the development, resulting in the written Gospels were traced by the lecturer in a very interesting and instructive manner, and the applause of the audience and the expression of thanks by the chairman, testified to the appreciation with which the lecturer was heard.

In a few closing remarks Principal King stated that the valued assistance of Prof. McLaren, of Toronto, was expected again this summer, that he would leave Toronto this week, or the beginning of next, to resume teaching in Systematic Theology. Principal Garen would start a few days later. At a later period, Prof. Thomson would take up the subject of the introduction. It was hoped also to have Mr. Macdonell, notwithstanding the heavy bereavement with which it had pleased God to visit him. Principal King spoke of the value of the preaching of the visiting professors last summer, but expressed the hope that the demands upon them this year would be kept within limits, and restricted to, say, one sermon a day. In closing the principal announced that Prof. Baird would

meet the students of the first year at 8 o'clock next morning to begin the study of Hebrew; and that he himself would meet the classes of the second and third years at the same hour to commence the exposition of the Old Testament Scriptures.

The proceedings were closed by Rev. Joseph Hogg pronouncing the benediction.

Correspondence.

COPY.

To the Editor of the Presbyterian Record, Montreal.

SIR,—A copy of your Record for this month has been forwarded to me here. It contains an article headed "Dr. Paton's Mission," which I can only regard as a malicious misrepresentation, an anonymous letter by "A Minister," couched in insinuation, is answered by you as editor in a series of statements, either untrue in point of fact, or so placed before your readers as to suggest what is untrue, and what can only damage my character and standing as a missionary of the cross.

I claim a little space for reply; though I leave the Presbyterian people of Canada to judge betwixt us as to the spirit of such an attack on one who is spending his days and years as by God's help I am trying to do.

Your correspondent well knows there is no such thing in existence as a "Dr. Paton's Mission" about which he so innocently inquires. It is the New Hebrides Mission, supported by Australia, Scotland, New Zealand, and Nova Scotia; for whose interests alone I am a humble and devoted advocate. True, personal and loving friends, readers of my book and others, have started a "John G. Paton Mission," and they may in their too affectionate regard speak of the work in which I am engaged as "Dr. Paton's Mission," but all my toils, and all moneys raised by me, or sent to me, are exclusively devoted to the New Hebrides Mission.

2. You lightly touch off my period of nearly four years of perils and trials as being "about two years on Tanna;" and the interval betwixt leaving Tanna and settling on Aniwa you wipe out thus: "After some years of absence his next settlement was on Aniwa," leaving any one to infer that the four years between might be a happy furlough.

If it gratifies you to belittle what God called on me to do and to suffer for Christ's sake, you are welcome.

But the churches know that in that period the very existence of the mission was at stake; that by incessant travelling and addressing churches and schools without one day of rest, £3,000 were raised to build the first Dayspring, and £2,000 to secure additional missionaries, besides another £1,400 to relieve her of debt after her coming out from Nova Scotia and her first trip to the islands, and to organize a permanent fund for her support, which has continued ever since.

Again, at a late date, when she was wrecked, God used me in raising another £3,000 to secure and insure a second Dayspring. Now, in the opinion of all the missionaries in the field and of all the churches concerned, the very existence of our New Hebrides Mission depended on the accomplishment of these tasks, which God knows I undertook with much shrinking, and only for the work's sake and for the lives of missionaries and their families.

3. You note that I have been "on furlough since 1881," and that I have not been at work in the New Hebrides from that date. I leave aside the fact that I have been sent to the islands thrice in that period, and spent all the time the Victorian church would spare me there in the interests of the mission on several islands, but particularly on my own beloved Aniwa. Your readers may be informed, however, that in all those years, I have never had one week of rest, nor sought it; that the whole of my time and strength has been spent in the service of the mission, raising money to support those in the field and to increase the staff, by ceaseless travelling and lecturing.

and further, that in the judgment of the Victorian church, whose missionary I am, my time and strength are more profitably spent thus for the mission than by remaining on my own island, where the cause of Christ is carried on by converts, given to me of God (whose number you refer to, in anything but a Christian spirit) and by occasional visits of the nearest missionaries. If I had been consulting personal comfort, or shrinking from duty, I might at my age have sought a different kind of furlough without dishonour or shame.

4. You are kind enough to say "Dr. Paton, at present, cannot be said to have any special mission." My "commission" at least is from the Presbyterian Church of Victoria, with another from the Federal Assembly of the Presbyterian Churches.

It was publicly circulated throughout the United States, and Canada in my "Statement and Appeal," to the number of many thousands.

It authorizes me, amongst other things "to procure two missionaries" for the New Hebrides, under the Victorian Church, and to "receive any contributions offered for its Foreign Missions." This is part of my "special mission," and by the help of God, I hope to fulfil it and more.

5. As to the case for "five or six additional missionaries" and for the new "Dayspring Mission Ship," the missionaries on the islands and myself may be in advance of the opinion of the churches not represented in reference to the requirements of the islands and the necessities of the mission.

But you have no authority for saying (1) That no church has any thought of making that advance at the present time, or (2) "that the Dayspring Board in Sydney has charge of the matter," that is of the decision to build or not to build another mission ship. Formally, no church may have "authorized" the taking of either of these steps, simply and solely because of the financial responsibilities being heavier then they see their way to meet. But to me it is as certain as anything can well be—that if the people of God in Britain, in Canada, and the States, put the means into my hands, as they seem disposed and willing to do (thank God), there will be only one opinion in Victoria as to employing the necessary missionaries, and building the vessel without which the mission cannot possibly complete its work on the New Hebrides. The one obstacle in the way, so far at least as known to me, is the lack of funds; and not any decision against more missionaries, or the new ship. Ten years ago all the missionaries on the islands declared the absolute necessity of a steam auxiliary ship. The Victorian church "commissioned" me to raise the money. I went back to them with £6000. They got plans from a famous Clyde ship-builder; all in good faith, surely. But it was found that the new ship would require £1,000 per annum more than the old one, to maintain her and keep her floating. The churches could not face that; and for that reason, and that alone, the Dayspring was not built, and the money for her is in the church's hands at interest. Will any man pretend that, if friends in Britain and Canada offer to raise that additional £1,000 per annum, I am not entitled to accept their offer, so far, and go back to my church and say, "Here is the money, and let us now build the ship!"

However, I've not pretended that the churches "authorized" this building of the vessel; on the contrary, the printed circulars clearly state that in the event of the ship or any cause not being provided, every subscription will be "faithfully returned" to the donors; and that will be done, unless by them specially allowed to go to the work of the mission.

I make my "Appeal" with a clear conscience; and with an absolute faith that a Dayspring ship is indispensable. Other arrangements have been tried and have either broken down or proved most unsatisfactory. The Mission Synod could not meet last year, and missionaries and teachers cannot be visited as required without a ship of our own. Every mission in the South Seas finds this absolutely