

Our Contributors.

THEN AND NOW.

BY KNOXIAN

The first speech we ever heard on Knox College was delivered at an old time missionary meeting by Mr. John Fraser, of London, Ont., father of the late Dr. Donald Fraser, of London, England. Mr. Fraser was an elder of St. Andrew's, London, and was sent along with two clerical members of Presbytery to hold missionary meetings in a part of the Presbytery we need not name. We were taken to one of those meetings, but whether the object in view was to interest a small boy in mission work or to reduce the mischief done by the children at home to a reasonable minimum we have never been able to learn. Perhaps both objects were aimed at.

The clerical members of the deputation spoke first, presumably about missions. Of course the missions were home missions because the church had not then undertaken foreign work. We do not remember one word said by either of the esteemed brethren who spoke. Very likely they gave a graphic description of the immense Home Mission fields that were being opened up in Huron, Bruce and the London Presbytery. The only thing we can remember about the speeches was their length. When the clerical brethren had finished their innings Mr. Fraser rose in one of the square pews near the pulpit and spoke about Knox College. To our juvenile mind his speech was the best. We hold to that opinion still. We have revised a good many opinions since that time, but we let that one stand. Mr. Fraser briefly sketched the history of the college and then eloquently urged the people to support the institution on the ground that an educated ministry was just as necessary in this new land as in the land of their fathers. We can see his tall, elegant, well-dressed form and hear his fine Inverness tone yet. We did not know it was Inverness English at the time; in fact, we may not have known that any such place as Inverness existed, but we have since learned to recognize and admire Inverness English, next to Dublin English, the most delightful in the Empire. Inverness Gaelic may be very good too, for anything we know to the contrary.

No doubt all the missionary deputations of those days said something about Knox College. It was part of their duty to urge the people to support the institution. We think we can remember articles in the *Record* of that time and short reports of speeches in which it was clearly shown that the church needed an educated ministry. We venture to say that our friend, Dr. Laing, delivered many a speech on the necessity of an educated ministry or something of that kind. Unless our memory is greatly at fault, Dr. Burns once opened a session at Knox with a lecture which was in substance a plea for an educated ministry. It seems like a dream to us that long years ago we read a speech by Dr. Laing in which he dealt with the "points" made against theological colleges. One of the points well turned was the old one about some men being able to speak and preach well without a college training. "How much better might they have been," asked the doctor, "if they had been trained."

How opinion has changed on this question in thirty or forty years. Now about the only thing you ever hear people say on the subject is that ministers are not educated half enough. The pendulum has swung clean over to the other side. Congregations that once called a minister in two or three weeks, now find it hard to select one in as many years. Fathers and mothers who thought every sermon good, raised sons and daughters who think no preacher good enough to edify them.

Is this change a good thing or a bad thing? Is it a symptom of spiritual improvement or of spiritual declension? Is it partly good and partly bad?

Other questions arise. Are congregations vacant now for two or three years mainly because the people have become harder to please? Might not some congregations urge

that they are longer vacant because the supply is not what it once was. There need not be any long argument on that issue. Many of the men who were called almost as a matter of course many years ago are here still, and anybody can see whether they are vastly superior to the modern man who gets a hearing.

It has been urged that the present generation are better educated than the last and that education makes people whimsical in their tastes. In reply it might be said that the present generation are *not as well educated in their Bibles*, and that congregations not suspected of much culture are often the longest vacant.

There has also been an entire revolution outside of our own church. People who used to ridicule Presbyterians for the "college-made ministers," now have colleges of their own.

KNOX COLLEGE JUBILEE.

BY REV. WILLIAM REID, B.D.

HISTORICAL NOTES

To trace the course and discover the origin of some of our old and venerable Institutions, has often been a work of laborious toil and patient research. There is no difficulty, or trouble, however, in regard to Knox College. It had its origin in 1844.

I need not dwell upon the events which issued in what is known as the Disruption in the Church of Scotland, which took place in 1843, and the formation of the Free Church of Scotland, or of the corresponding events which took place here in July, 1844, resulting in the organization of the Presbyterian Church of Canada and its separation from the Presbyterian Church of Canada in connection with the Church of Scotland.

Whatever views may have been held at the time, especially as to the change in this country, few, I think, will now deny that the movement referred to has in the Providence and under the blessing of God been the means of great good to the Presbyterian Church in Canada, and has tended to its increased activity and energy, its missionary zeal and its spiritual life. We can now rejoice that the streams parted by the rocks and shoals, which had been encountered, have again flowed together, and now pursue their united course, cheering, gladdening and blessing our wide Dominion.

After the organization of the new Synod, one of the very first things which engaged its attention was the consideration of the arrangements for the education of Theological students, and the Preparatory studies of devoted young men aiming at the Gospel ministry. Queen's College had just been started under a Royal Charter, but of course the altered circumstances in which the newly organized Synod was placed, and the fact that the larger number of students who had entered at Queen's had decided to connect themselves with the new Synod, made it necessary to take steps for the education of young men for the ministry. Before the close of the first meeting of Synod, at Kingston, in July, 1844, there was a recommendation issued to Presbyteries to look out young men of pious character and suitable gifts, and to use all competent means for directing and forwarding their education; and at the second meeting of Synod, which took place at Toronto, on the 9th of October, 1844, the matter was considered at length. While on a few points there was some diversity of opinion, it was the unanimous sentiment of the brethren that Toronto should be for the present the seat of the institution, that provision should be made for strictly Theological teaching, and for instruction in the preparatory branches of education, and for extending the greatest possible facilities for students in both departments, especially a low rate of board and lodging and that in the preliminary stages of their course, young men should avail themselves of tuition from without the institution in particular branches of study, so far as this might be found practicable.

At the first meeting the Synod offered to the Rev. Henry Esson, M.A., then of Montreal, the care of the students in the literary and scientific departments. After some consideration this offer was accepted by Mr. Esson. The Synod also agreed to appoint the Rev. Andrew King, of Glasgow, a deputy of the Free Church of Scotland, to take charge of the Divinity students during the first session. The Rev. Mr. King was a well read Theologian, and although he undertook the duty at short notice, he proved himself well qualified for the position. The Synod farther, in view of Rev. Dr. Robt. Burns, of Paisley, accepting a call from Knox Church, Toronto, expressed the desire that he should undertake the duties of interim professor, until permanent arrangements should be made, and the question of separating the pastoral and professorial offices should be determined.

The Theological Institution was opened on the 5th November, 1844, with seven students whose names were: Angus McColl, John McKinnon, Robt. Wallace, Patrick Gray, John Scott, James Nisbet, Dun. McRuar.

For the time they met in a room in Professor Esson's house on James St. The name "Knox College" was not given till the Synod of 1846, when after full consideration that designation was agreed upon.

I shall not dwell on all the changes and arrangements made from time to time and from year to year, but shall just give a general statement of the persons who took part in the work of the college, and especially of the succession of members of the staff of instructors.

Dr. Michael Willis, of Glasgow, who was in the country as a deputy of the Free Church, taught Theology in the Session 1845-46, while Dr. Burns conducted the Church History class, and the Rev. Mr. Rintoul, of Streetsville, gave instruction in Hebrew. Mr. Rintoul had been educated in the University of Edinburgh, and was well qualified for the work which he undertook. Rev. Mr. McCorkle, of St. Ninians, Scotland, conducted the studies of the Theological classes in 1846-47. The Rev. Alex. Gale, M.A., formerly of Hamilton, and who had been appointed Principal of the Toronto Academy, an institution established for the preparatory studies of young men preparing for the ministry, as well as other young men, gave instruction in Classics, in which department Rev. John Laing, now Dr. Laing, of Dundas, also gave instruction. The college was transferred to a house on Front St., now included in the Queen's Hotel.

Hitherto the Rev. H. Esson was the only professor permanently engaged in conducting the classes, but in 1846, after corresponding with the Free Church of Scotland, in reference to a permanent Professor of Divinity, the Rev. Dr. John Bayne, of Galt, one of the ablest leaders of the church, was deputed to go to Scotland and was empowered to choose a Professor of Divinity, and also another to labor as tutor or professor in some other department. As the result of Dr. Bayne's enquiries and consultations, Dr. Willis was appointed and came out to Knox College in December, 1847. The chair to which he was appointed, that of Systematic Theology, he occupied for upwards of twenty years, with distinguished ability, giving by his clear and sound statements of doctrine, his ripe scholarship, especially in theology, and his powerful and eloquent preaching, a character to the institution which it has not yet lost, and I trust will not lose. He was appointed Principal of the College in 1857. Dr. Burns, meanwhile, still conducted the Church History class, and Mr. Rintoul taught Hebrew, until, in consequence of changes in the university, it was not necessary to continue Hebrew in Knox College. Mr. Rintoul, who was afterwards minister of St. Gabriel's Church, Montreal, died in 1851, while on a missionary visit to Metis. He was a truly good man and his removal was deeply lamented.

For a time Rev. Wm. Lyall from the Free Church, acted as professor of Classical Literature and General Mental Training, but in 1848 he accepted an appointment as professor at Halifax, in connection with the Free Church there, and afterwards filled an appointment at Dalhousie College.

The Rev. Henry Esson died in 1853, having discharged the duties of the professorship since 1844. He was an excellent general scholar, an ardent student and an enthusiastic teacher. He was succeeded by the Rev. Geo. P. Young, of Hamilton, afterwards Dr. Young. The charge to which he was appointed embraced the departments of Logic, Mental and Moral Philosophy and the evidences of Natural and Revealed Religion. In 1856 he was relieved of the latter department, which was assigned to Dr. Burns, along with church history. Professor Young brought to his work thorough scholarship and extraordinary zeal and enthusiasm as a teacher.

In 1861 the Synod of the Presbyterian Church of Canada, and the Synod of the United Presbyterian Church, were united under the name of the Canada Presbyterian Church. Up to that time the Rev. Dr. John Taylor had been Professor of Divinity of the United Presbyterian Church, the duties of which he discharged with great ability and success.

Knox College continued its work with Principal Willis, Dr. Burns and Professor Young, but in 1866 Dr. Burns and Prof. Young tendered their resignations, which were accepted. The Synod at the same time expressed its strong sense of the ability and efficiency of both professors.

Although Dr. Burns formally resigned his professorship, he continued in various ways to manifest his interest in the college. For some years, temporary arrangements were made for conducting several departments of the institution. Rev. Dr. W. Caven, of St. Mary's, now Principal Caven, Rev. Dr. Gregg, Rev. Dr. R. Ure and Rev. Dr. Topp, of Knox Church, Toronto, kindly and most efficiently gave their services in several departments. In

1866, Dr. Caven was appointed Professor of Exegetical Theology, Evidences and Biblical Criticism. Dr. Ure, of Goderich, was appointed the following year to lecture on Evidences, which appointment he held with great ability till 1869. In 1867, Rev. Dr. J. A. Proudfoot, was appointed Lecturer in Homiletics and Pastoral Theology, an appointment which he has held to the present time with great credit and success.

In 1870 Principal Willis resigned his professorship, having for upwards of twenty years discharged the duties with great ability. Temporary arrangements were made for a time. Dr. David Inglis, formerly of Hamilton, was appointed to succeed Dr. Willis in 1871, but held the appointment only for one year. He was succeeded by Rev. Wm. MacLaren, D.D., the present able and highly esteemed professor. In 1873 Rev. Dr. Gregg was appointed to the chair of Apologetics and Church History. For some years Church History had been taught by Rev. John Campbell, now Professor Campbell of Montreal College.

Dr. Geo. P. Young, in the meantime, had returned to Knox College conducting the classes in Greek and Latin and in Moral Philosophy till 1871 when he was appointed to the department of Metaphysics and Ethics in the University of Toronto. I need not say, indeed no one could say how much Knox College and the University of Toronto owe to the distinguished ability, the ripe scholarship, and the stimulating enthusiasm of Dr. Young. We may truly say that Canada will not soon see his like.

From 1873 to 1875, the staff in Knox College consisted of Rev. Wm. Caven, D.D., Principal and Professor of Exegetical Theology and Biblical Criticism. Rev. Dr. Gregg, Professor of Evidences and Church History; Rev. Dr. MacLaren, Professor of Systematic Theology and Rev. Dr. Proudfoot, Lecturer in Homiletics and Pastoral Theology.

In 1890 Dr. Gregg tendered his resignation of Apologetics and Church History. It was not accepted, but he was relieved of the chair of Apologetics, to which Rev. R. Y. Thomson, B.D., who had been a distinguished student of Toronto University and Knox College, and who had afterwards studied in Germany, was appointed, along with Old Testament Analysis. The Rev. Geo. Logie, B.D., is at present tutor in the Preparatory department. Elocution is taught by a competent instructor.

BUILDINGS.

Knox College at first, like some other institutions, such as the Log College, began in a somewhat humble style, having been conducted in a room in the house occupied by the Rev. Henry Esson on James Street. In 1846 it was transferred to Front Street, where a house, now included in the Queen's Hotel, was rented, and here it remained till 1854. Having to leave these quarters, the college authorities had some difficulty in securing a suitable location, but attention having been directed by a gentleman still living, who has always been a good friend of the college, A. M. Smith, Esq., to Elmsley Villa, then in the market, negotiations were begun, which issued in the purchase of the building which had been previously occupied by Lord Elgin, the Governor-General. The cost of Elmsley Villa was about \$28,000. Assistance was given by the Free Church of Scotland, and by the Presbyterian Church in Ireland, but the greater part was contributed by friends in Canada. For twenty years Knox College had its home in Elmsley Villa, and I have no doubt some who were then youthful students, now of maturer years, may remember not a few happy gatherings, and some innocent interludes amidst graver studies, in the old and somewhat homely building. "*Forsan d hanc olim meminisse juvabit.*" But by-and-by we began to look for some building of a more academic style, and after looking out for a site farther west, our attention was directed to the circle in Spadina Avenue, which was secured at the price of \$10,000. The foundation stone was laid the 3rd of April, 1874, and it was opened here in October 1875. Liberal subscriptions were made for the erection of the building. Several years were spent in canvassing the congregations, which was largely done by the professors, and still longer time in collecting the amount subscribed, thus adding largely to the interest and expenses. There is still a debt for which a mortgage was given for \$26,500. The hope is entertained that a jubilee offering will be raised in token of gratitude for all the goodness which the great Head of the church has manifested to the college, and for the very large number of laborers which the college has supplied for the work of the ministry in our own Province and in the regions beyond.

It should have been mentioned previously that an Act of Incorporation was obtained for the college in 1858, and that in 1881 an Act was passed amending the Act of Incorporation, and giving power to the Senate to confer Degrees in Divinity.