

been called away from earth to the nobler service above. They remember those who are now holding up the banner of the cross in far distant lands. It does one good to see their care-worn faces rippling with smiles, or to listen to voices that have been long accustomed to speak to men on the most momentous questions, relaxing for a moment to indulge in humour or to greet the wit of an old companion with appreciative laughter.

The proposal to form an association of Alumni is not a new one. It has already been carried out in the Montreal College, and has done much good in associating together the students, who have gone forth to work in the vineyard. It will do the same good in Knox. It is the right thing for every college to have such a society. Without it the Alumni are accustomed to think only of their own year or their own set of fellow-graduates. With it, all who have gone forth from the college look upon themselves as brethren. Whether of long standing or just fresh from ordination, they regard themselves as one family. The oldest graduate and the youngest grasp each others hands as friends. But more than this, they form an association whose chief business is to foster and develop the college to which they owe so much. These societies will in the course of time accomplish a great deal in the way of increasing libraries, collecting rare objects of interest, raising the standards of education and possibly endowing theological chairs. What a valuable result it would be, if the Alumni of Montreal and of Knox would resolve upon placing their colleges upon the solid basis on which we find the similar institutions of the mother lands.

After the social meeting the Alumni and many of the students adjourned to Convocation Hall, when the Rev. R. Wallace was called to the chair, and Rev. W. Burns was requested to act as secretary. A Knox College *Alma Mater* Association was then formed, with the following officers:—President, Rev. Dr. Ure; Vice-President, Rev. Professor McLaren; Treasurer, Rev. R. Wallace; Secretary, Rev. John Breckenridge; Committee, Rev. Messrs. Laing, Gilray, Cameron (of Chatsworth), and McColl and Hunter.

CLOSING EXERCISES OF KNOX COLLEGE.

WEDNESDAY of last week was a memorable day in the history of Knox College. The closing exercises have every year attracted a large gathering of the friends of the students and of the College; but this year they drew together an unprecedented audience. About noon the chapel was crowded with an intelligent and influential number of ladies and gentlemen, the students *en masse* holding their fort in the gallery. After devotional exercises and a few remarks from the Principal, appropriate to the occasion, the names of those who had graduated with honours, as well as of such as had obtained bursaries, were read, and received with loud applause from their fellow-students. The eyes of many a proud mother and sister, and perhaps of some who were fitting themselves for Bachelors of Divinity, fairly

sparkled with delight as the name of this and the other favourite was read aloud.

At the close of these preliminaries the Rev. Principal entered upon the special task of the day, the closing lecture of the Session. The subject chosen by the learned professor, was "Progress in Theology." It was evident at the outset that the theme had raised considerable expectation in the minds of the auditors. If any one had been accidentally present who was not well acquainted with the sound erudition of the lecturer, he might have looked for something like the sensational treatment of such a theme. But Dr. Caven was just the man for the subject, and the subject was just the thing for Dr. Caven. There was a mutual adaptation between the thinker and the theme. It was evident at a glance that the speaker would side with neither of the authors with whose words he commenced the lecture—neither with Bacon nor Macaulay, who were the opposite poles of one another in regard to the divine revelation—the one contending that there might be no end to the important discoveries which the human mind might make in the science of religion; and the other asserting that there could be no progress in Bible truth, and that the Christian of to-day is much the same as the Christian of the second or third century.

Principal Caven occupied the larger portion of the lecture with the special point that there could be no progress in Theology in the sense of adding to formulated doctrines. These were as fixed stars in the firmament of truth. They represented to us the results reached after the conflicts of opinion had arisen upon certain subjects which had engaged the minds of men. Prior to the Council of Nice there had been much floating thought concerning the divinity of Christ and His equality with the Father and the Holy Spirit. But when the doctrine of the Trinity was once formulated it was found to be so Scriptural that ever afterwards it kept its place in creeds. It was impossible for the finite mind of man to comprehend such a sublime subject. Beyond the scientific statement of Scriptural truth upon it man could not advance one step. He had to accept in faith what was clearly taught in the Word of God. This point the Principal illustrated by elucidating various of the cardinal doctrines. He contended that theology was not analogous to the sciences, for example, of chemistry and geology, these presenting themselves as ever making new discoveries and revealing unknown laws, and the philosophers of both in our day entirely contradicting the theories of other times.

The part of the lecture which dealt with the matter of progress in relation to theology was exceedingly instructive. There was much freshness in the views propounded. There was a clear discrimination between dead and live orthodoxy. The rich variety of thought presented by the Principal shows that he is an able thinker, and while conservative as a theologian, is not a whit behind the age in which he lives. His innumerable references to the opinions of others, indicate a mind well-stored with valuable reading. The style

of composition was such as, if imitated at all successfully by the students, will enable them to become clear and powerful expounders of the Word of God.

It was evident that Principal Caven made a deep impression upon his audience. There was an air of thoughtfulness produced upon the countenances of those present by the stimulating words of the lecturer. The students cheered, and well they might, for they had reached the close of a session that had been marked by continued study and keen competition. And they had listened once more to the words of one of their able staff of professors.

BOARD OF FRENCH EVANGELIZATION.

In consequence, chiefly of the withdrawal of the grant received in former years from the Church of Scotland, and of diminished contributions from Britain generally, the receipts of the Board of French Evangelization have fallen short of the amount received at the same period last year by about \$4,000. This has seriously embarrassed the Board, and seems likely to lead to the contraction of the work to a disastrous extent, unless largely increased contributions are received within the next few weeks. The ecclesiastical year ends with 30th of April. In the hope that this appeal will meet with a liberal response, the Board have recently given appointments to a large number of students and other missionaries. Those appointments are meantime of a temporary nature, and some of them will require to be cancelled, unless funds are forthcoming prior to the end of April, to warrant the Board making them permanent for the whole summer. They, therefore, very earnestly appeal to all the congregations, and mission stations, and Sabbath schools that have not yet contributed for the current year, to do so prior to the 30th inst., when the Treasurer's books close. They urge this not simply on the plea that the General Assembly has enjoined all the congregations and mission stations of the Church to contribute to the French Evangelization Fund, but chiefly because of the urgent needs of the Scheme, and the vast importance of holding the ground already won. Besides congregational and Sabbath school contributions, the Board appeal to all the friends of the work for *personal* contributions. The average salary of our unordained missionaries is about \$35 per month, including board and travelling expenses. Are there not many of the Lord's people who will esteem it a privilege to support a missionary for a month in some spiritually destitute field? Are there not many others who will be willing to sacrifice some luxury or comfort so as to aid in rendering unnecessary any contraction of this important work? "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be made rich." To all the disciples of the self-sacrificing Redeemer, the Board earnestly appeal. Contributions to be forwarded to the Treasurer, addressed: Rev. R. H. Warden, 260 St. James's Street, Montreal, before the 30th of April.

D. H. MACVICAR, LL.D., *Chairman.*

R. H. WARDEN, *Secretary.*

Montreal, March, 1879.

THE Rev. Geo. McKay has declined the call to Farnham Centre as also that to Leeds, Quebec.

REV. DR. WARDROPE of Guelph has been supplying the pulpit of Crescent street Church, Montreal, for the last two Sabbaths. He gave an address at the closing exercises of the college there and also at the banquet of the Alumni Association.

THE Rev. J. B. Muir, M.A., of Huntingdon, Que. having received three months leave of absence sailed by the "Dominion" from Portland on Saturday last for Britain. His pulpit is supplied during his absence by W. J. Munro, B.A., of Montreal College.

MR. JAMES CROIL, editor of the "Record," sailed last week for Scotland by the "Sardinian" from Halifax. Mr. Croil is to attend the meeting of the General Assembly of the Church of Scotland as a representative of the Canadian church. He hopes to return about the middle of June.