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philology or archæology; Methodist apologetics; Luthern, Hebrew, Chaldee or Arabic; Arminian history, biblical, ecclesiastical or general; Calvinistic introduction; Anglican criticism or exegesis, or a Protestant Bible, saving that in controversial subjects each might have its own colouring, for which people cared less and less. The

#### STUDY OF THE BIBLE

was common to all, and must be more and more the great work of all. The right method of this study was enlarged and insisted upon as being not the statistical, not confined to separate isolated texts, but historical, taken in all its settings and as a part of one organic whole. One book of the Bible studied in this way every student would find to be a permanent gain, and it was only in this way that ministers could become the living teachers of living men. All churches are taking part in this study, no one has a monopoly of it, and the church which will not pursue its study in this method must be left behind, and given up as hopelessly obscurantist. The Canadian colleges must do their work in this field, which has yielded such rich results to toilers in Germany, Holland, Britain and elsewhere. Already, though only of yesterday, they are giving us such specimens as Professor John Campbell's work on the Hittites, Dr. Workman's on Jeremiah, and Professor McCurdy's on "History, Prophecy and the Monuments." These show that we are preparing to take part in the great movement of modern thought, which is binding humanity together in a truer union than ever existed on earth before. Changes in the point of view are constantly taking place, but the stars are to be seen all the time, shining on in serene beauty; we are attaining to wider horizons, we breathe a clearer air. God is the same, but His church is learning to understand Him better. The church is living, and therefore will give birth to saints and heroes, to poets, scholars and thinkers. These will initiate movements which the colleges will foster, for her wealth consists in her great men, and not in endowments, nor in the number of professors on the staff, or of students on the rolls. Sister colleges have therefore this relationship, that they have a

#### COMMON ORIGIN

in the needs of the times, which give them birth, and in the work they have to do. They stand on common ground, and are bound together by spiritual sympathy. There is, therefore, mutual recognition and the conviction that they are embraced in a world-wide union. When any one church refuses to recognize others, it is schismatical; no matter what its professions are, it is not in favor of union. This is possible only with those who are on a common level and who share a common life. This is understood in the realm of science, and accordingly in it there is no sectarianism. There can be none, because reason is one, and, therefore, the principles of recognition, of co-operation and of unity are accepted by scientific men. In due time, let us say before Knox College celebrates its centenary, religious men—in Canada, at any rate—will accept the same principles, and declare that there can be no sectarianism in Christianity, because the Holy Spirit is one.

The Principal spoke with all his well-known favour and was loudly cheered when he took his seat.

Dr. MacLaren, who discharged his duties in a very happy manner, now introduced the Rev. Dr. Patton, the President of Princeton College, New Jersey. He was welcomed with special warmth as an old Knoxian. It was with more than ordinary pleasure, he said, that he had received and accepted an invitation to be present on this occasion. He came as the representative of one of the oldest colleges in the United States. They had buried their Hodges, and their Alexanders, but the college still lived. Knox men were known in Princeton, and Knox College by its work. He was himself an old Knoxian, and knew both the serious work, and by experience the "lighter interludes" which had been referred to in Dr. Reid's paper. In Knox College he had received impressions and impulses which were inefaceable. The late Rev. Dr. Burns, to whom, from his Bermuda home, he brought a letter of introduction, was his first friend in Canada, and he bore grateful testimony that he was one who knew how to treat students.

Like all who mentioned his name, he acknowledged the obligation he was under to the late Prof. George Paxton Young and the effect upon him of his stimulating teaching. No one who had enjoyed it could forget his magnificent work as an exegete of the Old and New Testaments. The value of a theological college, he said, must be judged by the manner in which it fulfilled the end which it was intended by the church to serve. This was pre eminently to make preachers. From this he went on to discuss at length with great fullness of knowledge and mastery of the subject the

position, the environment, we might say, at the present day of the preacher, his equipment, and the place of preaching. To the popular mind the

#### WORK OF THE PREACHER

appeared easy and his vocation one of learned leisure. When one considered the market to which he had to bring his wares, the range of his materials and that preaching enabled him to use them all, it might appear easy. He went into a consideration of the popular idea of the easy time the preachers had. In contrast to the popular idea, he drew a picture of the actual work, the reading, the thought and care which went into the preparation of two sermons a Sunday for a critical audience. The intellectual standard of the pew was steadily becoming higher, whether the standard of the pulpit was or not. He compared the case of the typical preacher, who, feeling that the Sundays came after each other very quickly, had to prepare two sermons every week, with that of the revivalist who comes out of his summer retreat and scours the country with his brand new sermons, and with that of the professor who only occasionally preaches, and showed that from the knowledge required, both general and special, to do this well, the preacher's work was not easy. In non-liturgical churches, especially, where the sermon counts for so much, there was an immense responsibility, laid upon the preacher; he needed both the largest general and the largest special equipment.

He proceeded to speak of the

#### PERMANENT CHAIRS

which might be said to be indispensably necessary for a college to fit men to be preachers. He considered them to be these; practical, exegetical, historical and systematic theology. Some of the great questions to be investigated under each of these were noticed, the appliances to be used and the spirit of thoroughness with which they were to be gone into. He indicated that the scientific spirit of the day required that they should be dealt with in a way different from that which in a former time had been thought sufficient. He exalted, but not unduly, the importance of systematic theology, saying that there was still much precious ore to be got out of that mine; that as a cathedral was a synthesis of all the arts, so systematic theology was still, what it used to be considered, the "queen of all the sciences." Sacred studies pursued in this spirit and after this manner would lead to the settlement of truth that would not be true now, but true forever, which, unless universal reason became insane, would deliver it from that state of flux which some regarded as all that could be attained. This led him into the subject of the previous evening's discourse—the supernatural in religion—and the pitched battle which must yet be fought for it against naturalism. In this connection, in this country and in the United States, not in England where such grand work has already been done, a special responsibility rests upon Presbyterianism for work in the domain of theology. Down in New York they were investing money in a cathedral which he regarded as being at the present day an anachronism. But he did believe that the investment of money in human brains to equip men who might be able to speak with the enemy in the gate was, at the present day, the "biggest thing."

He hoped, therefore, that men of money would equip the colleges of this land, so that they could themselves equip men, and could stop sending their guns over to Germany to get loaded, and he hoped that Knox College would lack neither means, money nor men in order that it might be able to train and equip a body of men who would be able to defend the faith that men were attacking without consciences and apparently without remorse.

The closing sentences were delivered with telling effect, and as they were a strong and eloquent appeal for the college, on its day of Jubilee, as his audience consisted of its students and friends, it can well be believed that he carried his hearers by storm. The applause, when he took his seat, was enthusiastic and prolonged. Some intimations were made, the benediction was pronounced and this part of the Jubilee proceedings was brought to a close.

#### FORMAL COLLEGE OPENING.

The formal opening of the college for the work of the session was, we might call it, the third part of the programme. This took place in the college Convocation Hall, at 2.30 p.m. on Wednesday. As it was an occasion of much more than usual interest, both because of its being the Jubilee year, and of the conferring of several honorary degrees upon a number of well-known friends or alumni of the college, an event which always excites a lively interest, the hall was filled to its utmost capacity, and now was apparent the advantage it would have been to have met in some larger place. With Principal Caven and the professors in the college, there were upon the platform Rev. Dr. Grant, of Orillia, Prin-

cipal Dickson (U.C.C.), Vice-Chancellor Mulock, Chancellor Blake, President Loudon, Hon. Geo. W. Ross, Rev. Dr. Middlemiss and Rev. Dr. Wardrope. Among others present were Rev. Dr. J. Scott, of Hamilton, Dr. McIntyre, of the Presbyterian Ladies' College, Rev. L. H. Jordan, B.D., Rev. D. J. Macdonnell, B.D., Mr. Thomas Yellowlees, Rev. W. Inglis, Mr. G. H. Robinson and Rev. J. I. Bell, M.A. A strong contingent from the Methodist Church was present as a practical evidence of friendliness, among them being Rev. Principal Burwash, Rev. Dr. Badgley of Victoria College, Rev. Prof. Wallace of Victoria College, Rev. Dr. Dewart and Rev. Dr. Parker.

Rev. Dr. Caven, as Principal, presided at this meeting, and after the singing of a part of the 132nd Psalm, and the reading of the scriptures in Eph. iv. Rev. D. Proudfoot was asked to lead in prayer. In the audience in addition to a large representation of the Presbyterian churches of the city was to be seen a great number of graduates, old and new, one or two dating from the first year of the college, from all parts of the Province, and some from as far east as Halifax, and St. John, New Brunswick. After a brief reference to the Jubilee occasion, Principal Caven expressed the pleasure it gave to the professors and others connected with the college to see so many of its graduates and friends showing their interest by their presence from all quarters. He welcomed to their work, for the aim of the college was work, both those students who had been there before and those now entering upon their college studies. After this came the event in which interest was specially centred,

#### THE CONFERRING OF DEGREES.

Dr. Caven first called upon the Rev. W. S. Wallace, B.D., pastor of Bloor Street Presbyterian Church, to present those who by examination had obtained the degree of Bachelor of Divinity. These were Mr. W. D. Kerswell, B.A., and Mr. S. Logie, B.A., of whom the latter only was present. These degrees having been conferred, the honorary D.D. was bestowed upon the following gentlemen:—Rev. Robert Hamilton, Motherwell, presented by Rev. Mr. Turnbull, who referred to Mr. Hamilton's thirty-five years of faithful pastoral work; Rev. John Somerville, M.A., of Owen Sound, presented by Hon. G. W. Ross; Rev. G. M. Milligan, B.A., Toronto, presented by Principal Kirkland; Rev. George Bruce, B.A., St. John, N.B., presented by Principal Dickson; and Rev. E. F. Torrance, M.A., presented by Rev. Dr. Parsons. The name of Rev. Robert McA. Thornton, M.A., of London, England, who was not present, was also presented by Rev. Professor Gregg.

What was to many a very

#### PLEASANT SURPRISE

was now given, when Rev. Prof. Thomson was called upon to take a part in the proceedings not on the programme. Addressing the audience; he said, Among the early instructors in Knox College whose names and work were brought before us this morning by Dr. Reid, Prof. George Paxton Young was known and honored not less by the younger than by the older alumni. He was one of our very early professors. Fifty years ago, when our college was entering on its existence, he was entering on theological study amid the invigorating and inspiring atmosphere generated by such teachers as a Welsh, a Cunningham and a Chalmers, and such classmates as presaged the future author of an epoch-making work on Jesus the Messiah, the future Principals of Glasgow and Edinburgh Free Colleges, the future President of Belfast University, and our own beloved professor of church history. In less than ten years he entered on his labors here in succession to Prof. Esson.

Either as a professor in Knox College or in the University of Toronto he had remained in close connection with it until that February day five years ago when he laid down his work and his life together. And so to-day, as alumni old and young, we rejoice to unite in giving tangible expression to our sense of his worth, who to so many of us was teacher and friend.

After referring to his learning, so wide, varied and accurate that it has been said he could at very short notice have filled with ability any chair in the university, and specifying the realm of philosophy as all his own, he paid this tribute to

#### PROF. YOUNG AS A TEACHER

and as a man. In him we knew also a prince among teachers, one with whole-souled enthusiasm engrossed in the subject of the hour, and withal with kindly sympathetic spirit coming so near his students as to draw from them what he wished they should see. The white heat of his intellectual fervor itself revealed and inspired; his thorough assimilation of each system he expounded gave his exposition all the freshness and vividness of the author's, while his keen, incisive, exhaustive criticism summoned into exercise all the mental energy of the student to discern for himself the good and the true. And yet more. In Prof. Young we knew one singularly childlike in the openness and simplicity of his character, great in the unconsciousness of his own greatness, transparently pure in life, one who loved truth supremely, and who knew that God is truth.

Then drawing aside a curtain which had been hung across the north-west corner of the hall just behind the platform, there was shown a very fine portrait of the late beloved and revered professor, done in oil by Mr. Foster, whose name as an artist is now so familiar to all; and addressing Principal Caven he said, in the name of the Alumni of Knox College I now ask the Honorable, the Senate and Board of Management to accept this portrait of Prof. George Paxton Young. A hearty burst of applause showed the love and reverence in which that name is still held. In a few words Principal Caven thanked the alumni for their gift, and accepted it in the name of the Senate. He also made reference to the portrait of the late

MR. JAMES MCLAREN,

through whose liberality the \$50,000 chair of Systematic Theology, and the \$20,000 gift to the endowment of the library had been received which ornamented the southern wall of the hall, and to the portrait of Rev. Dr. Willis, the first principal of the college, itself 50 years old, which has been regilded and removed from another part of the building to the northern wall of the hall.

As representatives of Toronto University there were seated on the platform Chancellor Blake, Vice-Chancellor Mulock and President Loudon. Dr. Caven at this stage referred to the close and mutually beneficial relations which had always subsisted between Knox College and the University, of which a very large proportion of the students at Knox were graduates. This happy relationship was recognized by the presence on the platform of the gentleman named, and he now called upon

VICE-CHANCELLOR MULOCK,

who spoke on "The Advantages Conferred upon the University of Toronto by the Affiliation of Knox College." He said it was little more than a dozen years since the university inaugurated a policy having for its object the bringing of it into closer touch with the people, whereby it might win for itself a larger measure of public sympathy and support, and, as a centre of intellectual activity, become a more effectual instrument for promoting the public welfare. The ever increasing army of students and graduates, the additions to their teaching staffs, the acquisition of new buildings and appliances, the development of their curricula, the establishment of new faculties, all testify to the expansion which has marked the last few years of the university's existence. All this was due in an over-whelming degree to the present system of affiliated and confederated institutions, by which all engaged in high and holy work, are united together by their common union with a common university, the whole being guided by one common aim, the increase of human happiness by the dissemination of those truths which teach how to live in obedience to the laws of God and man. During a dark and anxious period of the university, Knox College, our first ally, knowing the baselessness of the charge of a "godless college," courageously identified herself with it at that most critical period of its existence, and helped in no small degree to save and place on its present firm foundation an institution which has since become and now is deservedly the pride of the Canadian people. Still further assurance of the character of the university was given by the affiliation of powerful colleges and universities under the control of great Christian denominations, when the Royal assent was given to the University Confederation Act. As the result they now saw, resting on a stable foundation, the good-will and confidence of the people, a great university, free from sectarian or political views, with portals, advantages, and honors equally accessible to the deserving of all classes and creeds; a house of science, and a school of public spirit, where the promising youth, the hope of the country, might gather together, and whilst partaking of rich intellectual fruit, might develop high and patriotic ambitions.

PRESIDENT LOUDON,

of Toronto University, upon being introduced by Dr. Caven, spoke on "The Benefits of Affiliation to Knox College." He said that the advantage to Knox College of affiliation with the university, was one that only a theologian could do full justice to. In numbers had any significance, then Presbyterians in general were strong believers in the advantages of Toronto University, for they were very much "in evidence" there. Last year the statistics showed that out of 737 students in attendance at the university, 331 were Presbyterians. It was a great advantage for theological students of all creeds not merely to possess a broad, liberal education, but to have obtained it under the conditions to be found at the University of Toronto. The statistics furnished the strongest kind of evidence that the advantages had been, and continue to be, appreciated by the students of Knox College. About 300 of her 650 students had graduated at the university, and of the remainder, nearly all received there most of their literary training. Theology was making ever increasing demands upon the student, and required now

#### SPECIAL TRAINING

in Oriental literature and philosophy. Both those departments at the university were well patronized by theological students. He would like to remark, by the way, that in the case of Oriental literature there was need of a few scholarships. In philosophy the University of Toronto was well up with the times, and Knox College students took full advantage of the opportunities offered. The ministry of the Presbyterian Church, from the time of John Knox, had deservedly stood high in public esteem for learning, as well as piety. The graduates of Knox College were no exception to the rule, and it was a matter of great gratification to him that the institution over which it was his lot to preside had contributed such a large part in the education of so many hundreds of graduates, and that its equipment and facilities in teaching were still available in the service of an old and faithful ally.