

PRESBYTERIAN COLLEGE, SAN FERNANDO, TRINIDAD.*

The ideals of a home church are usually reflected in its foreign missionary activities. This is true of the Trinidad Mission. Its first missionaries came from a community committed to popular ideas of education, and also convinced that its religious leaders should be well equipped mentally as well as spiritually.

From the earliest days of the Mission much attention has been given to the work of elementary education. In connection with the ordinary school work, religious instruction has always been given. Much progress along these lines has been made during the past forty years. Parallel with this, there has been a great advance made in the work of educating and training native pastors and preachers of the gospel.

In the early days of the Mission this work was carried on by the individual missionaries in their several fields. As converts were gathered in, the missionary at once began to train the most promising of the younger men to preach the gospel to their fellow countrymen. This work was often carried on under many difficulties, but yielded good results, which met the immediate needs of the mission. Several valuable men were trained in this manner, two of them at least are still engaged in active work—one, the Rev. Lal Behari, who has been for many years the beloved native pastor of the San Fernando District, the other Benjamin Balam, who returned to India, and is still a member of the native staff of workers in our Central India Mission.

As the work of the Mission developed, this method of training, however valuable, was outgrown. Increasing demands on the missionary's time prevented him giving the necessary attention to this very important work, while the increasing intelligence of the native community demanded leaders of wider culture and training. To meet these changed conditions, the Presbyterian College was established in San Fernando in the year 1892. The history of the movement that led to its establishment and the response of friends in Canada is an interesting and instructive incident of missionary work. (See *Harvests in Many Lands*, pages 109-114.)

The staff of the College consisted of the two senior missionaries—Drs. Morton and Grant—assisted in turn by several of the younger men from Canada and Rev. Lal Behari. Each instructor was responsible for a certain department of work, and gave part of his time to its prosecution. The work of the College was conducted in this way for twelve years (1892-1904) with considerable success. A large band of men received training during these years, a considerable number of whom are still of much service as catechists and native preachers. Of the number taught during this period, three became ordained pastors. Two of these have since died, while the third, the Rev. Andrew Gayadeen, still continues as the highly valued native pastor of the Tunapuna District.

In 1904 the College work was reorganized. Friends and churches in Canada made it possible still further to extend the work of the institution. In that year, by special arrangement of our Foreign Mission Board, the writer of this article was appointed to devote all his time and energies to the furtherance of this work. Five years have passed; and in that time progress has been made and new lines of work opened up. A fuller course of studies than hitherto has been adopted as the basis of work for those looking forward to the native ministry, who are men who have served as certificated teachers in our elementary schools. They are qualified to teach and preach the gospel in both the English and Hindi languages. This, in connection with their experience as teachers, renders them of special value in the work

of the Mission. This is the class of men most needed at the present stage of our mission work, and it is gratifying to know that some of our best equipped and most consecrated young teachers are looking forward in the near future to becoming students at the Presbyterian College and entering upon the work of the gospel ministry. Other men of more limited attainments are being trained as catechists and lay workers of various grades.

In order to increase the efficiency of the religious instruction in our day schools, and better prepare our teachers for leadership among the young, the College has for some years been devoting much time and persistent effort to the work of Teacher Training. At the present time two classes, Senior and Junior, meet at the College on alternate Saturdays for instruction. The students of the Senior division, consisting of about thirty men, have already received the Teacher Training Diploma of our church in Canada. They are now working on a more advanced course of study looking toward a Senior Diploma.

The students of the Junior division, about forty in number, are at present engaged in the study of the regular Teacher Training Course, and will be ready for the Diploma examination in a short time. This department of the work has already borne fruit, as seen in the greater interest of many of our teachers in Christian work, and in an enlarged sympathy with the aims of the Mission.

The Teacher Training School and the Naparima College are closely associated in their work with that of the Presbyterian College, and the systematic courses of Bible Study in both these institutions are conducted in connection with the work of the Presbyterian College.

From this brief sketch it will be seen that the College stands for the spread of Christian truth in many directions. Our Mission is endeavoring, along various lines, to train the young people to become useful and intelligent citizens. It believes, however, in making the gospel of Jesus Christ the heart and soul of all its efforts. Along this line lies the work of the Presbyterian College. It is not enough to educate the few who are to be preachers of the gospel; if we are to leave behind us strong and self-reliant Christian churches, it can only be done by permeating the general body of our people with clear and intelligent views of Christian truth. The permanence and future efficiency of missionary work depends in a very great measure on thorough Christian education.

HEAVENLY RECOGNITION.

Among the doubts with which Christian people torture themselves there are few, it seems to us, more baseless than the doubt as to whether they will know their loved ones in the heavenly life and be known by them. In his announced purpose of going before his disciples to prepare for them a place in the many mansions of the Father's house, and of coming again to receive them unto himself, Christ plainly implied that they would recognize him and each other. The interrupted friendship would be renewed. The company would be re-formed in the home above. That was the message of comfort and cheer he gave to his disciples in view of their approaching separation.

The fact is, failure to know each other in the heavenly life could result only from an obliteration of a vast mass of our present knowledge. It would mean that an essential element of our mental constitution—memory—had been annulled—that some dark wave of Lethe, of which we have no intimation, had washed away and expunged all recollection of past fellowships and loves. And without memory, linking our past experiences with our present ones, personal identity itself would fall out of our consciousness, and the earth and all our life upon it would be to us as though they had never been—swallowed up in

an eternal forgetfulness. But is the child of God in heaven to remember nothing of what the Savior did for him or of the way in which he reached the Father's house? Is the Christian to enter glory ignorant of the renewal and cleansing, the training and the sanctification by which he was prepared for that bright abode? Is he to have no remembrance of the scenes through which he passed, the friends with whom he journeyed, the associations and fellowships that wrought so powerfully on his character and helped to make him the man he came to be? Certainly, that is not the representation of the Scriptures. The saved in heaven will know themselves as the redeemed of the Lord and the highest, most triumphant strains of their songs will point back to earth—to "him that loved us and washed us in his own blood." They will remember when fellow disciples were hungry or thirsty or sick and they ministered to them. St. Paul expected his faithful converts to be his joy and crown of rejoicing at the appearing of Christ. On the Mountain of Transfiguration Moses and Elijah appeared, recognizable in form and feature as when they trod the earth. Truly we shall know and greet each other in heaven.

Though some of the forms of our earthly life may not be repeated there, there will be remembrance, and friendship and love. There will be reunions of scattered families, resump-tions of suspended intercourse, re-making of broken circles. Dante, his heart filled with an immortal love for Beatrice, was right when he wrote: "Thus I believe, thus I affirm, thus I am certain it is, that from this life I shall pass to another better, there where that lady lives, of whom my soul is enamored." But that expectation would have brought to him no comfort had he doubted that he would know her, any more than it would have been a solace to David to be assured that if his dead child could not return to him, he could go to it, had he not believed that among the myriad children that throng the streets of Paradise he would recognize his own. Lines of Whittier's that have fallen with soothing power on so many hearts stricken with grief over the departure of loved ones would seem only hollow mockery were it not for the implicit faith that the meeting which they foretell will be accompanied by recognition.

"Yet Love will dream and Faith will trust,
Since He who knows our need is just,
That somehow, somewhere, meet we must,

Alas for him who never sees
The stars shine through his cypress trees!
Who hopes—lays his dead away,
Nor looks to see the breaking day
Across his mournful marbles play!
Who hath not learned in hours of faith
That truth to flesh and sense unknown,
That Life is ever Lord of Death,
And Love can never lose its own."

—Lutheran Observer.

OLD AND NEW FRIENDS.

By Henry Van Dyke.

Make new friends, but keep the old;
Those are silver, these are gold.
New-made friends, like new-made wine,

Age will mellow and refine.
Friendships that have stood the test,
Time and change, are surely best.
Brow may wrinkle, hair turn gray,
Friendship never owns decay;
For 'mid old friends, kind and true,
We once more our youth renew.
But, alas! old friends must die;
New friends must their place supply.
Then cherish friendship in your breast;
New is good, but old is best.
Make new friends, but keep the old,
Those are silver, these are gold.

Many a victory has been gained through the unpreparedness of the other man; therefore be ever good and ready.

*Y. P. Topic, 26th Sept. 1909—Presbyterian College, San Fernando. Ps. 24: 1-10.