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THE TEXT, THE SUBJECT, THE SERMON.

THE Substance of pulpit discourse is an affair of theology ; the Form is an affair of Homiletics. It is with Form or Method, not with Substance or Matter, that this paper has to do. Not by might, nor by power, but by my Spirit, saith the Lord. And yet the human element in preaching is real and important. The divine operates through the human. " Truth, indeed, is the arrow, but man is the bow-string that sends it home."

It is necessary, even in this day, in some quarters, to defend the study of Systematic Homiletics. The inevitable reaction against the cold and formal preaching of a past age, brought about by the revival of evangelical religion, swept Homiletics almost entirely off the field. Logic was denounced as lifeless ; Rhetoric was vain, and all elaborate oratory contemptible. A glorious liberty was claimed. Every man became a law unto himself, and did that which was pleasing in his own eyes.

But a better day is dawning. Preachers are beginning to appreciate the importance of true methods. Logic is seen to be the science and art of reasoning, the line of Besemer steel along which the human mind, by the very necessity of its constitution, moves from premise to conclusion. Rhetoric is not a juggling with words and phrases, but the science by which truth in all its parts is applied

\*Read before the Toronto Ministerial Association, and at their request given to a wider circle of preachers.

to the whole mind in order that the understanding may be informed, the affections kindled, the will influenced. And Homiletics is beginning to be regarded, not as the trickery of the demagogue and mountebank, but the application of the principles of effective speech to the construction of pulpit discourse.

The three-fold subject of this paper is designed to cover the whole field of Homiletics, and its discussion is meant to be suggestive rather than exhaustive. Important questions are, by the exigencies of space, left untouched. The questions raised seem to be all-important, and the principles stated fundamental.

First, then, comes the TEXT. But let it be noted that for the production of a good Gospel sermon a Text, as the word is commonly used, is not absolutely necessary. Custom has laid its hand on us here as elsewhere. Use and Wont have made a text a necessary part of a sermon. Preachers everywhere conform to custom, and prefix to their sermons a verse of Scripture; but immediately they resent the bondage and disregard the text and all its claims. This misuse of Scripture is to be deprecated. Making a text a point of departure, or a peg upon which to hang a discourse, is at once dishonouring to Scripture and unworthy of honest men. Scripture quotations do not make a sermon scriptural. Unless the tone and spirit be biblical, the prefixing of a text will not suffice. Indeed it may sometimes be advantageous, as it is reasonable and honest, to preach, as apostles did on more than one occasion, without a text at all.

But conforming to custom and taking a passage of Scripture for a text—and the custom has many and great advantages, as it gives the preacher his true position as a prophet of God, and gives the sermon its true authority as based on the very words of God—conforming to custom in this matter, What is the preacher to do with his text? How is he to use it? Is he to allow it to determine the structure of his sermon? to divide it mechanically and enforce its several doctrines and truths separately? Or, is he to master his text, catch its spirit, classify its separate parts, unite all in one organic living whole, and bring its one great dominating thought to bear on the hearts and consciences of men? If he is to produce a rhetorical discourse, that is, a sermon calculated to influence the will of his hearer, he must not do the former, and he must do the latter.

Allowing the text to determine the form of discourse, has done infinite mischief to the art of preaching. It has introduced great confusion. Because of it sermons are classified as Topical, Textual and Expository, the Topical being based on a clause, the Textual on a verse, the Expository on a more extended passage. This classification, although adopted by many great and scholarly men, is misleading and unscientific, as it is founded on a vicious principle. It is simply a question of the lineal measurement of the text, an affair of the foot-rule.

The purpose of a text is not to provide heads for a sermon ; its purpose is to supply the preacher with an idea from God, a theme, a subject, which subject it is the preacher's business to discuss for practical ends. Unless a passage of Scripture contains a subject, a theme, it is not a proper text ; it may serve the purposes of an undisciplined mind, but it will not provide the true preacher with a basis for a sermon.

The SUBJECT, then, is the principal thing. For that we are to seek as for hid treasure. God's Word is an exhaustless mine. Beneath its surface lie gems richer than the jewels of the mountain or the pearls of the sea. But it yields its wealth only to patient toilers. The ignorant and indolent gather, it may be, a few specimens ; but the prizes are not for them. Let us be very sure of this, that the Bible is a sealed book to the sluggard. The words of God are like the words of men, their meaning does not always lie on the surface.

Words, like Nature, half reveal  
And half conceal the Soul within.

And it is that "Soul within" that is the true theme of a text, the vital subject out of which a living sermon grows ; and not until we have grasped that has the text become ours.

How, then, are we to so master our text as to gain its true subject ? It is here the trained mind has the advantage of the untrained. It is here that finished study and discipline reveal themselves. It is here that scientific analysis, critical exactness and logical power are called into play. The unscholarly man, the blunderer in exegesis, the despiser of lexicons and grammars, the stalwart champion of the Bagster Bible with wide margins, the deluded victim of short cuts to the ministry—it is here his ignorance, his inefficiency, his folly is made manifest. He is brought

face to face with a great text, written by a man he has never known, in a country he has never seen, to a people separated from him by continents and oceans, by centuries of time, and farther still by differences of thought and circumstance; written, too, in a language he has never read, the idioms of which he cannot understand, the spirit of which he has never breathed. What is he to do with such a text? He can do only what the unskilled man in other departments does: the best he can, and run the risk of failure.

Too much emphasis cannot be laid on the importance of Exegesis. By means of it we lay bare the hidden meaning of our text. The grammar and lexicon, biblical philology and exegesis—the preacher who would discourse with freshness, authority and power cannot afford to neglect these.

But the preacher must do more than examine and master his selected text if he would grasp its subject firmly and discourse upon it with effect. He must know its setting. If possible, he must study its author, his history, mental and spiritual peculiarities, and his point of view. He must also know the people to whom it was first addressed, their history and circumstance. Then, too, he must master the argument of the entire book: from which the text is taken, its dominant thought and purpose, whether history, poetry, prophecy, gospel or epistle. Dr. A. B. Davidson uttered a truth of vast importance, that should be burned into the consciousness of every preacher, when he assured his students in Edinburgh that they need never hope to preach the truth of any one verse truly and with authority until they had mastered the entire book, its history, meaning and message.

And is all this enough? No! surely not. Philology, exegesis, biblical theology, geography, history,—all these are but tools. The preacher needs them all; but with them he needs a sympathetic soul, the poet's brooding spirit, the prophet's master-passion. It is with Revelation as it is with Nature, only choice souls are granted audience. Only he that hath ears can hear. Nature never blabs her secrets to a stranger. College training may assist expression, but only the hearing ear can catch the voice

Whose dwelling is the light of setting suns,  
And the round ocean and the living air,  
And the blue sky, and in the mind of man.

Shakespeare and Wordsworth and Burns and Ruskin and Tennyson

are the bosom friends of Nature, and see into the life of things.  
They stay close by her and are patient,

Knowing that Nature never did betray  
The heart that loved her ;

and their waiting souls are satisfied. Nature speaks to them not in parables, but as friend to friend ; while to the world of vulgar natures or of cold-blooded scientists she is dumb, or speaks a meaningless jargon.

As with Nature, so with Revelation. The Spirit of the one is the Spirit of the other. To feel His presence anywhere, we must be humble, reverent, pure of heart. The poet must have the mind of the preacher, and the preacher must have the heart of the poet. Matthew Arnold had everything needful to a great poet, save the one thing needful, the poet's brooding, passionate soul. Many a pulpit holds a man of scholarly attainments, rhetorical skill and moral earnestness, but, lacking the poetic insight and imagination, the glow, the unction, he is not a preacher, he is not a true prophet of God. He may have correct methods and beautiful forms ; but the Spirit that sweeps through Nature and Revelation for poet and preacher alike, has never inspired him or breathed into his sermon the quickening breath of life.

This study of the text, this steady gaze, this toil and travail of soul, all this may take time and weary the flesh. But there is no royal road, there is no short cut. The peripatetic revivalist may shun severe study and searching thought ; the commonplace plagiarist may rely on his homiletic magazines and volumes of skeletons ; but the true preacher, the workman that needeth not to be ashamed, must be a student if he would shew himself approved of God. It is only in this way that things new as well as old are to be brought out of the treasure-store of God. It is only after such analysis, study and meditation that the great texts of Scripture will yield up to the preacher their living, life-giving subjects. It is only then that the soul of the text goes into the preacher's blood.

And what a moment it is when a new subject is seized, when out of unhelpful chaos order is seen emerging, and the brooding, creative spirit is rewarded ! What preacher has not known such moments of joy and exultation ! His joy is like the joy of a mother when she feels for the first time her first-born's breath. He exults

like a discoverer when he sees an unknown continent heave in sight,—

Then feels he like some watcher of the skies  
When a new planet swims into his ken.

Having chosen a suitable text, and having mastered its living subject, what then? Then comes the SERMON. But what is the sermon? It is the subject amplified, evolved, developed. The subject is the sermon in embryo. The spirit of life within bursts the bonds, and the subject grows into the sermon.

In order to this proper development it is important that the subject be properly conceived: not abstractly but concretely, not logically merely but rhetorically. It is in this partition and rhetorical development of the subject that the illogical mind makes fatal mistakes. What incoherence, what retrogressions, what cross-divisions many sermons are guilty of! Things in the heavens above, in the earth beneath, and in the waters under the earth are jumbled together in hopeless confusion. The preacher may think this gives variety, and may call it versatility; the more thoughtful among his hearers are offended and the rest befogged. The human mind seeks after unity; and if the sermon lacks unity the hearer carries away no definite idea, no distinct impression, and, operated upon by a dozen warring influences, speedily forgets what manner of man the preacher said he ought to be.

It is necessary, therefore, that there be unity, not only in the subject, but also in the discourse. The development of the subject, must be along one line, and in direction of the practical end in view. Three rules of the college professor, Rev. Dr. Proudfoot, to whom whatever is good in this paper is due, come to mind: (1) Reduce your subject to the form of a practical proposition. (2) Have a definite object in view, or a definite impression to be produced. (3) Have one principle on which analysis or division is made in explanation; and one principle on which arguments are invented or arranged in confirmation.

It is helpful to study the form the subject of our text assumes. Is it a duty to be explained and enforced? Is it a principle to be stated and illustrated? Is it a life and its lessons? Is it a doctrine to be expounded or proved? Is it a truth to be shown in its relations and bearings? Answer questions like these, and

the principle on which your subject is to be divided and developed will be apparent.

When this point is reached, the really difficult work in sermon-preparation is over. The sermon lies before you in outline. What follows is the filling up, the amplification, illustration, illumination. It is here that systematic theology comes to our aid. It is here our own personal experience is of importance. Our own spiritual history, our insight into character, our knowledge of the wants and experiences of men, our sympathetic touch, our imaginative power, our wide reading, history, psychology, poetry, whatever has been thought or said or dreamed by man, is here made tributary to the preacher in his lofty work.

And so the preacher moves resolutely along the clear line of his sermon. He does not drift, the sport of every passing fancy, the victim of every untoward circumstance. He advances. And as he advances he gathers strength, takes a wider sweep, and increases his momentum. There is no waste of force. Every sentence tells. The power put into one head is gathered up and with new power infused into the next. He informs the understanding, awakens the emotional nature, and then with all the power of God's truth and his own personality he bears down upon the will. And by God's blessing his appeal will not be in vain. That God, who is Himself a God not of confusion, but of peace, who uses means, and who has made man a rational, logical being, capable of weighing evidence and choosing among ends, will not withhold the promised blessing from His servant, who brings his best powers of mind and heart, and honours God's real word to man and God's real laws written on the constitution of man, and who, in utter dependence on the Holy Spirit, travails in soul, and toils as though success depended on human effort, and yet trusts implicitly and waits as the husbandman for the early and latter rain.

Such a sermon may not be possible at first. Indeed if the standard is true and noble it will be compassed about by many difficulties, and attainable only after many failures. But if we are true and faithful every attempt brings the ideal nearer. Nor will such a sermon be an accident in the week's history; it will be the event, the resultant, the outcome of the week. It will be the sum of all that we have met. Whatever of nobleness, of truth, of

victory, the week has known will add power and richness to our sermon; and if we have been indolent, or selfish, or sinful all week, by so much will our Sabbath discourse suffer in range and power.

It may be some will shrink from this high call and choose an easier way. There is an easier road to present popularity. It were a simple matter to draw a crowd. Itching ears are easily tickled. But, who that prostitutes himself for vulgar ends, and plays fantastic tricks before high Heaven, can answer conscience, or think calmly of the Master's reckoning day? Wood, hay, stubble—all this bulks in the world's eye, but the searching fire will make short work of it at last.

The true preacher will not complain if the conditions of success are exacting. The man who is in earnest and has a passion for preaching; the man whose sermon deals with the awful truths of God, eternity, and human destiny, having for its purpose the awakening of conscience, the renewing of will, the transforming of character in order to the eternal salvation of the human soul, and having for motives the deathless passion and constraining love of Jesus Christ, the joy of success and the terrible possibility of failure; the man who has learned by experience how difficult it is to produce a really excellent sermon, a discourse at once speculative and practical, imaginative and moral, designed to affect human character, not as the political appeal, for the hour, but profoundly and permanently, and that, too, in an age more than any preceding age critical and fastidious in its tastes, exacting in its demands, distinct and rapid in its mental processes, intolerant of dulness and impatient of circumlocution, clamoring for a scientific method, a concise statement, a direct movement, an age, withal, busied about a hundred things besides religion; the man who is brought face to face with the intrinsic dignity, splendid opportunity and tremendous responsibility of the modern pulpit, will regard no toil too great, no method too severe, no expedient too trivial, if it but make his pulpit discourse a little more thorough in instruction, a little more powerful in appeal, a little more winning in persuasion.

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*Toronto.*

## THE RELATION OF HUME TO PRECEDING PHILOSOPHERS.

THE subject with which this paper deals is exceedingly broad. When it is remembered that religious, social, political and philosophic movements act and react upon each other in a very complex manner, it will be seen to be very difficult to say what influence forces not purely philosophic, may have had in the advancement of philosophy ; and hence it is difficult to see the true relation of a succeeding to a preceding philosophy. Nowhere is this true to a greater degree, than in seeking to determine the relation of Hume to his predecessors.

The period from 1400 to the age of Hume, was one of revolution. It was a period of struggle for freedom, political, intellectual, religious : a struggle which culminated religiously, in the Reformation ; politically, in the separation of empire from the dominance of the ecclesiastical authority, and, in England, with the downfall of monarchical absolutism ; and intellectually, in divorce of science from Church dogma.

During the period of the Scholastic philosophy, which began about the eleventh century, the Church was supreme. Its head was looked upon as possessing a divinely bestowed authority, so that seldom did any, even the sovereigns of nations, venture to act or think contrary to his will. But in no sphere was the ecclesiastical bondage more servile than in the intellectual world, and in no other sphere did it tend more to work its own cure.

Scholastic philosophy assumed as infallibly true the doctrine of the Church. And as the Church creed professed to embody all truth, the aim of philosophy could not be, as it now is, the discovery of truth. Under such circumstances there could be no true philosophy. From the standpoint of the age, all truth being known, and set forth in Church dogma, it was the business of philosophy to show that these dogmas were in harmony with reason. This was its aim throughout its entire existence. Its method was *a priori*. Hence, it could not be an independent

science, but merely a chapter, and a very subordinate one, in theology. It was the first attempt at a Christian philosophy, and though it seems meagre to us, it was a great advance on the preceding period.

The scholastics are worthy of much honour. In them, reason is seen beginning to assert its right, and to demand that Church doctrines should accord with it. In them we find the first motions of the spirit of enquiry, which was yet to work out a political and religious freedom hitherto unknown and to inspire a Bacon, a Descartes, a Locke, an orthodox Berkeley, and a sceptical Hume.

Philosophy, as the servile handmaid of the Church, at length ran its course. It discovered the impossibility of rationalizing dogma or unifying faith and reason. Hence it no longer had a foundation upon which to stand.

During the latter part of the fifteenth and beginning of the sixteenth centuries, other powerful influences were at work. The revival of classical study, the spread of knowledge through the discovery of the printing press, the Reformation, and not least, as far as philosophy is concerned, the advance of the natural sciences. Copernicus, Kepler, and Galileo, announced their discoveries and methods of experience and observation. These new forces working along with the increased strength acquired by reason through the internal decay of Scholasticism, brought about a transition to a new philosophic problem and method. The change, however, was not in a day. Like all such movements it was a growth, a transition, in which transition Bacon was one of the chief actors. He emphasised the importance of putting aside all prejudices. Experience, and the observation of Nature is the true method of all sciences.

Descartes went further than Bacon, and asserted that all we have been accustomed to believe should be put aside. Everything must be doubted which it is possible to doubt. He found it was impossible to doubt his own existence, which is certain on account of the clear perception that it is impossible to think and not be. He therefore concludes that all clear perceptions are true. On this principle of clearness of perception his doctrine of innate ideas is based, *e.g.*, idea of God. When he observed his mind, he found ideas of three sorts: innate, those received from without, and

those formed within. The ideas of self and God are necessary to philosophy. God is the only possible self-existent, undervived substance. There are, however, two derived and opposing substances. Between these two substances, material and spiritual, he draws a sharp distinction, so sharp that there can be no immediate action upon each other. The mind can only cognize ideas. Matter is the unknown and inferred something on the occasion of which God excites ideas in us, but which in no true sense is the cause of these ideas.

In Descartes, then, are clearly set forth the questions as to the existence of God, of self, of innate ideas, and of material and spiritual substance, and the relation of these to each other. His inconsistencies, as developed by his followers, led to the pantheism of Spinoza, which in turn may have had some influence on Berkeley.

The principles of Descartes developed variously. Philosophy was in a chaotic state when John Locke arrived on the scene with his new method of confining observation to his own experience. He, in so far as philosophy had been empirical, gathered up the results. He introduced empirical philosophy, *i. e.*, the philosophy which professes to explain all without introducing intellectual elements. His problem was the origin of ideas in the individual man as constituting knowledge; his method, "looking unto his own understanding."

In looking into his mind he found it possessed ideas, and in seeking to go back to its earliest simplicity to discover how he came by these ideas, he concluded, in opposition to Descartes' principle, *cogito ergo sum*, that the mind is entirely passive, having no innate ideas impressed upon it, and all it afterwards receives come through experience. I need not present his classes of ideas with their sources. With him nothing is in the understanding which has not been in the senses, and as the senses depend on matter for excitation all knowledge must ultimately depend on matter, and so matter seems to take precedence of mind. He holds two substances independent of each other, but has some tendency to reduce spiritual substance to material.

As to how he arrives at the idea of substance external to and independent of the mind, it is difficult to speak. His very simplest idea, *viz.*, the idea of sensation, seems to involve an idea of some

external substance by which it is reported ; I imagine he arrives at it through the idea of Cause. Ideas arising in the mind must have some cause. Hence, ideas of sensation are referred to an external quality of which they are the copies, as it is impossible to conceive of these qualities as existing without some substratum in which they inhere, but which is itself unknown, and which substratum is called substance.

External material substance, then, is inferred as the cause of ideas of sense. His doctrine of primary qualities has an important place in his doctrine of external substance. The idea of spiritual substance is arrived at similarly by inference from the ideas of reflection. He holds to a permanent self and the certain knowledge of God. Locke, however, is full of inconsistencies. In reducing everything to feeling and rejecting a synthetic activity, all knowledge must in some way consist in a succession of feelings. And as this is impossible and still retain the results he arrives at, we find he is continually superinducing intellectual elements.

In the hands of his followers his system developed into materialism. This impiety called forth Berkeley as the defender of orthodoxy. He began the purification of Locke. He destroyed Locke's doctrine of the external world by attacking the doctrines of abstract ideas and primary qualities, and endeavored to show there could not be any external substance, and that if there were such a substance it would be of no use so far as knowledge is concerned, seeing it could never be known. However, with Locke he agreed that ideas must have a cause, and this cause must be a substance ; but, unlike Locke, he held this substance must be spiritual and active. But if it be true that ideas must have a cause, it does not seem clear why Locke's reference of the ideas of sense to a material substance is not as legitimate as Berkeley's reference to a spiritual ; or, on the other hand, if this is not permissible, why is the reference to spiritual substance not equally illegitimate ? However, in rejecting external substance he prepared the way for the more logical Hume.

It is possible the defects of both Locke and Berkeley, but especially of Berkeley, may have resulted from their theological prejudices. They did not follow Descartes' principle of rooting out all presuppositions and doubting all things. If they saw their inconsistencies, they chose rather to remain inconsistent than to

carry out their principles to the logical end, and thus destroy, as they thought, revealed religion.

Whatever prejudices Hume may have had, they were not theological, perhaps the reverse. In him we find the true philosophical spirit of rationalism which, regardless of consequences, inquires concerning the foundation of all knowledge, and is determined to accept the results, no matter how contrary they may be to received opinions. His problem and method was much the same as that of Locke. He saw the weakness of both Locke and Berkeley in the conclusions they had drawn from their sensational data. It has been said that both these continually introduced, inconsistently, intellectual elements, and it was only because of this they succeeded in retaining certain knowledge.

Hume accordingly endeavored to find in experience some other principles which would take the place of Locke's mental elements. The pivot of his empirical system is his doctrine of Causation based upon the association of ideas. Inheriting Locke's definition of knowledge, viz., the perception of agreement or disagreement between ideas, he inquired as to what relations could exist between ideas, and of these relations he found that from only one, viz., causation, could anything be inferred not already present to the mind. He accordingly seeks to discover from experience the nature of the idea of causation. From his investigation he concludes that a cause is an object precedent and contiguous to another, and so united with it that the idea of the one determines the mind to form the idea of the other, and the impression of the one to form a more lively idea of the other; and accordingly he concludes that such a relation can never be an object of reasoning, and can never operate on the mind but by means of custom, which determines the imagination to make a transition from the idea of one object to the idea of its usual attendant, and from the impression to the more lively idea of the other.

It is possible this is the only doctrine of Cause that can be given on strictly empirical grounds. It differs radically from that of Locke and Berkeley, which is that which produces some change or that which operates so as to produce something, on which principle everything that begins to exist is regarded as caused by something.

In harmony with his doctrine of causation, Hume differs from Locke and Berkeley on many important points. Locke, as we

have said, retained an external world as inferred from sensations. Hume, consistently with his doctrine of causation and his empirical system, held that an external world could not be inferred from impressions. As to how impressions arise we know nothing; we have them, and that is all we know. He does not deny the existence of a material world. He admits that we have an idea of body, but we cannot know whether body really exists or not. All we can hope to know is how the idea thereof arises.

Hume, it is thus seen, agrees with Berkeley in holding that we cannot infer body from sensations, but he differs from him in regard to the reference of sensations to a cause. In one sense Berkeley is more sceptical concerning body than Hume, for the latter admits that it may exist, while the former denies *in toto* its existence in the philosophic sense.

It will also follow that, following his doctrine, Hume will hold the same position towards the spiritual and God as toward the material, *i.e.*, we can never know whether there be a spiritual substance and a God or not. It will also follow that he must deny a self-conscious self, in the modern philosophic sense, retaining its permanence throughout a changing experience.

What, then, is the relation of Hume to his predecessors?

1. What was his relation to the remote scholastics? About the only point of agreement is the philosophic spirit; but they differ much in the degree of development of that spirit. In the latter there is merely the faintest glimmer of the most distant star; in the former the meridian sun shines forth in all its splendour. In method and in aim they differ as widely as possible.

2. As to the relation of Locke, Berkeley and Hume, they all belong to the empirical school, their method and professed aim being the same, but they differ in results as widely as realism, idealism, and scepticism differ.

Locke, as has been said, is full of inconsistencies. Berkeley endeavoured to purify him, and he did so on one side, but only by becoming, in some respects, more illogical than Locke himself. It was Hume's work, with the aid and perhaps through the hints received from Berkeley, to purify Locke as much as is possible on empirical grounds, and to carry his principles to their logical conclusions at the expense of knowledge. The relation of Hume to Locke and Berkeley is that of the mature to the less developed

organism. In the evolution of philosophic thought Locke's system is the partially developed organism, inheriting in its advanced state many organs and appendages now useless and inconsistent with its environment and internal state. Berkeley represents another stage in the evolution. Hume represents the mature organism, fully developed as to its internal principles and shorn of its inherited appendages and inconsistencies.

P. J. PETTINGER.

Toronto.

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TO THE MURMURER.

Why wilt thou make bright music  
Give forth a sound of pain?  
Why wilt thou weave fair flowers  
Into a weary chain?

Why turn each cool grey shadow  
Into a world of fears?  
Why think the winds are wailing?  
Why call the dew drops tears?

Voices of happy Nature,  
And Heaven's sunny gleam,  
Reprove thy sick heart's fancies,  
Upbraid thy foolish dream.

Listen! that I may tell thee  
The song Creation sings,  
From humming bees in heather  
To fluttering angels' wings.

Not alone did angels sing it  
To the poor shepherds' ear,  
But the spher'd Heavens chant it,  
And list'ning Ages hear.

Above thy poor complaining  
Rises that holy lay;  
When starry night grows silent,  
Then speaks the sunny day.

O, leave thy sick heart's fancies,  
And lend thy little voice  
To the silver song of Glory,  
That bids the world rejoice!

Woodside, Berlin.

J. KING.

# Canadian Presbyterian Mission Fields.\*

SECOND PAPER.

## THE WEST INDIES.

THE missionary operations of our Church in the West Indies have, thus far, been almost entirely confined to the Island of Trinidad. This beautiful sunny southern Island is situated in the Carribean Sea, between 10° and 11° N., and lies near the coast of South America, from which it is separated by the clear, placid Gulf of Paria. It is the second largest of the British West Indies, being about fifty-five miles long, and forty miles broad, comprising an area of 1,750 square miles. Nature has done much for the Island. The soil is remarkably fertile. Extensive, rich plains occasionally stretch on for miles from the sea shore, terminating at the base of rugged, forest-clothed hills, while large, level and undulating tracts of loamy soil lie in the valleys. The scenery is beautiful—in some places grand, with rugged mountain ranges, rising to an elevation of over 3,000 feet, and always clad with richest verdure to the very summit. Shady nooks and sparkling cascades abound. The temperature is remarkably equable, ranging from a *minimum* of about 70° to a *maximum* in the neighbourhood of 90°, on rare occasions rising possibly as high as 95°. The heat, however, is tempered, especially in the dry season, by strong easterly breezes (the trade winds), that come from the Atlantic Ocean. There are no violent and destructive storms, as the Island seems to lie just outside the borders of the hurricane and cyclone regions.

Trinidad was discovered by Columbus on the 31st July, 1498. He gave it the name *La Trinidad*, or the Trinity, because as he drew near he saw three peaks of mountains, united at the base,

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suggesting the Trinity. He found the Island peopled by Indians, mild in disposition and tall in stature. These children of the forest have long since forsaken the Island, and sought a home upon the Spanish Main.

For a long time after its discovery Trinidad was neglected, probably from the fact that the continent, to which it lies so near, offered greater inducements to settlers. In 1783 the number of colonists did not exceed a few hundreds. Methods were then adopted by the Spaniards for the encouragement of immigration, the indirect influence of which is felt to the present day. The scheme was that each white person of either sex, being a Roman Catholic, should receive a free grant of thirty-two acres, and half that quantity for every slave owned by such person; and each free coloured person, half the quantity granted to whites. As was to be expected, such a measure stamped the impress of Roman Catholicism upon the colony, and from the blighting effects of that system it is still suffering, and only slowly recovering. Apart from the Asiatics, Roman Catholics constitute a decided majority of the population. But they are relatively losing ground through steady immigration from the more northerly islands, as these accessions are generally Protestant. In 1797, Trinidad became a British Colony, having surrendered without an engagement, and from that day to this it has enjoyed a large share of prosperity. It is a Crown Colony, under a governor, with executive and legislative councils. Its present population is probably 190,000, one-third of whom are Asiatic immigrants or coolies. Of the remaining two-thirds the negro largely predominates, while Spain, France, Portugal, China, Germany, England and Scotland have all contributed to the heterogeneous population.

From what has been already said, it will be seen that of religious denominations the Roman Catholics have the greatest numerical strength. Next in order come the Episcopalians, with a Bishop and fifteen other clergymen. The Methodists have five congregations, and the Baptists two. Some fifty-five years ago, the United Presbyterian Church of Scotland began a mission to this Island. They have not been aggressive, having established only three congregations. Two of these are composed principally of Scotch merchants, and others from the home land. That in Port of Spain, the Capital, has long been self-sustaining. There is

also a congregation connected with the Free Church of Scotland. It originated in a mission to the Portuguese, who fled to Trinidad many years ago as refugees from Madeira. Popery, breathing its natural element of intolerance and persecution, drove from that land many who were leaving the Church of Rome for the light and freedom of a more scriptural Church. For many years, services were conducted in this church in the Portuguese language; but more recently English has been substituted. The principle of concurrent endowment obtains in Trinidad, each denomination receiving according to its numerical strength. The Roman Catholics draw from the government treasury £6,000 as their proportion, besides a considerable sum for their college, the Church of England £3,000, and the Wesleyans £500. The Presbyterians and Baptists have always declined this State aid.

But from these general statements relating to Trinidad, physical, historical, and ecclesiastical, we must turn to the specific work of our own Church on the Island. This work is confined almost entirely to the coolie or East Indian immigrant. It is necessary, therefore, that something be said here in reference to this people, and the system under which they are brought to the Island.

Immigration seems to be an absolute necessity to the commercial prosperity of Trinidad and some of the other West Indian colonies. Immediately after emancipation, a reluctance was manifested on the part of the freed creole labourer to enter upon steady work. Those who had been slaves showed themselves to be peaceful and well inclined, but they were strongly indisposed to continuous labour. Abundance of unoccupied lands lay within easy reach, where a very moderate amount of labour would provide the means of subsistence. With his own provision grounds, and other resources at the disposal of the labourer, the employer found it impossible to command the necessary labour, however willing he might be to pay a fair, or even large remuneration. If, therefore, the Island was even to maintain its position in the production of tropical wealth, it was necessary to secure labour from external sources.

After several unsuccessful efforts in other directions, India was fixed upon as most likely to yield the kind of immigrant required. The great practical problem was to devise an efficient system of

colonization,—one that would not involve enslavement, or be oppressive and arbitrary, whilst preventing desertion from service. Not without difficulty was this to be secured. The abhorrence with which the English mind rightly looked upon anything that seemed to approach slavery, led the home authorities at first to impose perhaps unnecessarily stringent regulations. The ghost of slavery, so recently slain, was hanging about the West Indies, and his movements must be carefully watched, lest he transform himself again into bodily shape. In due time, however, the necessary legislation was effected. Additional laws and regulations have from time to time been added ; and though it might be going too far to say that these have attained to perfection, yet as the ordinance on immigration now stands, it gives general satisfaction, conserving alike the interests of employer and employed. The first ship with coolies from India arrived in 1845. Since that time there has been a steady flow of East Indians to the Island, so that its Asiatic population has now reached probably well nigh 65,000.

At every point great precautions seem to be taken that the interests of the immigrant be thoroughly protected. The Indian Government watches with a jealous eye the movements of the colonial agents. Intending emigrants must be taken before the resident magistrate of the district, who registers them. A certificate of registration is given to each coolie, stating particulars as to age, caste, former occupation, etc. When this has been done the coolie is sent to the depôt, and there examined by a physician. If physically unfit for the work for which he has been selected, he is immediately dismissed. First-class vessels are provided for their conveyance. These ships are subjected to close sanitary inspection ; and each must be provided with a competent physician. Any one who has seen these people after landing, as I have on more than one occasion, will be satisfied by their healthy, cheerful appearance, of the good treatment on board ship. The almost universal low death rate on the passage indicates the same thing.

After arriving on the Island, the immigrants are carefully examined by the protector and the government medical officer, and those who are in a fit state of health for agricultural labour, are distributed among the estates making application, and indentured for five years. In this distribution husband and wife

cannot be separated, nor any child under fifteen years removed from the parents. Indeed, those coming from the same villages or districts of country are generally assigned to the same estate.

There are no hard or fast lines, by which men, women and children are bound to do a certain quantity of work under certain conditions. But it is required that every healthy man work 280 days of nine hours each in the year, for which he is paid at a minimum rate of twenty-five cents per day, with free lodgings, medical attendance and medicines. But should he prefer piece-work to day's labour, and should the nature of the work permit it, he receives for his task at the same rate as other labourers residing on the estate. The diligent labourer can often accomplish two tasks per day.

Every estate is required to provide an hospital, capable of accommodating at least one-tenth of all the coolies upon the estate. Such hospital is under the careful inspection of the district medical visitor. This officer is a civil servant, and is thus relieved from dependence upon the planter for his salary, enabling him the more readily to exercise complete control. It is the duty of this official to visit the hospitals at least twice a week, and enquire particularly into the general health of the employeés; and in his own sphere his power is absolute. So jealous is the government over the health of the immigrant, that if the mortality on any estate exceed by one per cent. the average mortality for five years, coolies are withheld from such estate.

From the above facts, it must be seen that so far as legal enactments can go, the indentured labourer is carefully guarded against ill-treatment. It would be extraordinary, under any system of labour, if cases of hardship did not occasionally arise. It is more than we can expect that all parties will be always satisfied. There is the old, yet ever new, struggle between labour and capital. But the treatment of the indentured coolie in Trinidad must be pronounced by any unprejudiced observer to be characterized by humanity. If cases of oppression occur, they are marked exceptions; and they occur in defiance of laws and regulations. The coolie, then, during the period of his indenture, so far as physical comfort goes, seems to be no loser by leaving the land of his birth.

But we must follow the immigrant just a little further. When he has worked out his five years' indenture, he is free to return to

India if he choose, or to seek employment as a free labourer, or to re-indenture himself, but for not more than twelve months at a time. At the end of ten years' industrial residence upon the Island, he is entitled to a free passage back to India, or should he prefer, he may receive, in commutation for his return passage, a stipulated amount of money. Comparatively few go back to India, and numbers who had done so have returned to Trinidad, either under a fresh indenture or at their own expense. Many have been astonished, and a few have been utterly incredulous, at the accounts published of the sums of money frequently carried back by coolies returning to their native land. The large number of immigrants, however, become permanent residents, materially adding to the wealth of the Island, whether engaged as free labourers on estates, or cultivating their own freeholds. The tendency to permanent residence is decidedly upon the increase. Many coolies have settled upon their own lands, built their own houses, and have formed peaceful and happy communities. Being both industrious and economical, they seem rapidly to surpass the creole, who occupies the same social position, in accumulating property. In many of the villages throughout the Island, a large number of tenements are owned by coolies and occupied by creoles; and in San Fernando, the second town in the colony, one-quarter of the tax-payers are coolies.

Such is the coolie in Trinidad, and the system of immigration under which he is found there. He bids fair to become a very important factor in the population of the Island. Though the coolie is generally slight-limbed, yet there are to be seen among them not a few tall, sturdy, handsome men—noble specimens of humanity; and bright-eyed, well-proportioned women, clad in their picturesque costume, a white or coloured skirt, a robe thrown over the head and shoulders, and sometimes literally hanging over with jewels—bangles, necklaces, nose jewels, etc. Thus attired, they present quite a contrast to the ordinary coarse negro woman.

The credit of originating the Trinidad Mission belongs to the Rev. JOHN (now Dr.) MORTON. In January, 1865, Mr. Morton being at the time minister of the congregation of Bridgewater, was under the necessity of leaving Nova Scotia, on account of his health. The character of his ailment was such as led him to spend a few months in the Tropics, and in the course of his travels he visited Trinidad. While there he was deeply impressed with the destitute spiritual

condition of the coolies. He found some 25,000 of these Indian immigrants, for whose spiritual welfare little or nothing was being done. They were as purely heathen as when they left their home in India. And his spirit was stirred within him to endeavour to do something, to give them the light of the gospel. An application was first made, through the Rev. Mr. Brodie, then minister of the church in Port of Spain, to the Board of the U. P. Church of Scotland, to enter upon this work, inasmuch as they were already engaged in mission work on the Island. But as that Church was at the time inaugurating a new Mission in Japan, they declined to entertain the question.

Mr. Morton then laid the matter before the Foreign Mission Board of his own Church. They submitted the question to the Synod in June, 1865. By the Synod it was remitted to the Board, to gather information. Through some oversight or other cause, these instructions were neglected, and when the Synod met in the following year, there was no reference to this matter in the report of the Board. The question, however, was raised, and the Board enjoined to consider the subject fully, and report next year. On the following year, the Synod unanimously agreed to authorize the Board to establish a Mission to Trinidad. Mr. Morton, in the event of the Synod deciding to enter upon the field, had already offered his services to the Board, and at a meeting held immediately after the meeting of Synod, this offer was at once cordially accepted, and Mr. Morton appointed as the first missionary to the coolies in Trinidad. In due time he was loosed from a warmly attached congregation, and he and his family sailed for the West Indies, on December 1st, 1867. The winds and waves seemed as if leagued against them. They were overtaken by a terrific hurricane. The vessel's decks were swept, her principal sails torn to atoms, and her spars had ultimately to be cut away. "But it came to pass that, though with much damage to the lading and the ship," as well as to the missionary's effects, "they escaped all safe to land," and arrived at Trinidad on January 3rd, 1868.

Mr. Morton was first settled at Iere village, about six miles from San Fernando. This was a mission station, once wrought by the U. P. Church of the United States. They began their work there shortly after emancipation, and the definite object of the mission was to educate and christianize the emancipated

negroes. From various causes, this mission did not prove a success. At Iere were a small church and dwelling house, belonging to the American Church, which they transferred to the Nova Scotia mission. These premises were in a bad state of repair, necessitating an outlay of \$900. They were transferred, together with, I believe, \$300 towards meeting the necessary repairs, on the condition that Mr. Morton was to conduct an English service there. He immediately set to work to establish schools, and to acquire a knowledge of the language. In speaking Hindustani Mr. Morton is now a thorough adept, having probably no equal in Trinidad.

For more than two years Mr. Morton laboured on, alone, not without some tokens of success; but these were necessarily times of sowing. The progress of the work may have been slow at the beginning. But I am not sure, but that all mission work among such people, in its earlier stages, if it is to prove solid and permanent, and ultimately bear good fruit, *must* be comparatively slow. The missionary has to acquire a new language; he has to encounter a people whose religious prejudices are exceedingly strong and deep; he has to meet those who are accustomed to reason ingeniously (for the Indian mind often shows great acuteness); he has to teach the truths of the Gospel, from the first principles onward, and it is impossible that all this can be accomplished in a day. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

Scarcely had Mr. Morton been fairly settled down to his work, when we find him appealing for another labourer. He felt, as he looked over the field, that it was all waiting occupancy, and that it was impossible for him to operate upon it successfully single-handed. What was one missionary among 25,000 people? The Church had set its hand to the work of converting the Trinidad coolies, and must go forward. As the result of his appeal, steps were taken by the Board to secure a second missionary.

At this stage we find the Church taking a new departure, in the way of securing labourers for the foreign field. The Synod, at its meeting in 1869, authorized the Board to call ministers, whom they may deem specially qualified to enter upon missionary work. And perhaps it might be well if the Church more generally pursued this method. Acting upon this authority, the Board laid a call, signed

by its convener and secretary, before the Presbytery of Pictou, addressed to the Rev. K. J. GRANT, of Merigomish. This call was cordially accepted by Mr. Grant, notwithstanding the earnest pleadings of an attached congregation, among whom he had laboured with very great success during a pastorate of seven years. Mr. Grant was designated to the work on the 29th March, 1870. The summer months were spent very busily, to the injury of his health, in visiting various sections of the home Church. The result of this over-exertion, as we gather from one of Mr. Morton's letters of that period, showed itself even after his arrival in Trinidad. Missionaries often lose a great part of the benefit of their furloughs, through the toils and hardships encountered in their journeyings from the Dan to the Beersheba of the Church. Few things are more exhausting to a man's physical energies, than the wear and tear incident to the constant and hard labour of travelling, visiting, and almost daily preaching or speaking at public meetings, during a missionary's visit to the churches. And if the unbounded zeal of some men on the one hand, combined with the unbounded thoughtlessness of some congregations on the other, will lead to the near breach of the sixth commandment, then it becomes the duty of the Board to step in and thwart such a murderous combination by saying; "It is enough." However, Mr. Grant still lives, notwithstanding this and subsequent visitations of a similar kind amongst the home congregations, and doing yet a full tale of work, although, like many others, "*wearin' awa'.*"

Mr. Grant arrived at Trinidad on the 22nd of Feb., 1870. After consultation it was decided that San Fernando be chosen as a centre for Mr. Grant's field. This is the chief town in the southern division of the Island. It is distant from Port of Spain about thirty miles, with which it communicates by both railway and steamer. Some of the views in and around San Fernando, are exceedingly beautiful, commanding the surrounding country, or the calm Gulf of Paria, with South America lying in the hazy distance. With a population of 7,000, comprising a very considerable number of coolies, and with easy access to a thickly settled country, studded with sugar estates, and consequently containing a large coolie population, San Fernando is one of the very best centres for missionary work on the Island. Mr. Grant immediately set to work to acquire the language, and took measures to establish a

school, which has since been the centre of much valuable educational work, and in other ways has greatly furthered the interests of the Mission.

In July 1871, Mrs. Morton was brought to San Fernando, prostrated with a severe attack of fever. After her recovery, she was prohibited by her medical adviser, from returning to Iere. This led to a temporary residence of the Mortons in San Fernando. And for some time that town was made the centre of operations, for both missionaries—Mr. Morton still continuing to carry on his work at and around Iere, while at the same time co-operating with Mr. Grant in and about San Fernando.

The most important undertaking of this year, was the erection of a church, the first dedicated to Christian worship among the coolies of Trinidad. On application being made to the Board, the missionaries received the cordial approval of their project, but the reply was "no funds to vote in aid." Still having faith in God, in their cause, and in the people, the missionaries, said: "The God of Heaven. He will prosper us, therefore we his servants will arise and build." And so the builders were set to work, in the exercise of a strong faith. The interest of the people rose with the walls, and the money flowed in beyond their expectations, the coolies themselves, contributing nearly \$800 of the total cost of \$3,200. In due time the church was completed, and it stands to-day, a monument of the faith and labour of those who undertook and accomplished the work. This is not the last time in the history of the Mission, when projects that were deemed necessary were undertaken, when the ways and means could not be devised, and the issue justified the faith. This edifice is a good-sized commodious building, cool and attractive, bearing the euphonious name, *Susumachar*, (glad tidings). Equally suitable churches are now found at the other three principal centres.

Shortly after the opening of the church, we read of the dispensation of the Lord's Supper for the first time. Mr. Grant writes: "twelve coolies gathered round the table of the Lord. A small company, undoubtedly, compared with the gatherings we had often seen, but ours was the joy of the first-fruits. It will not soon be forgotten, our first communion in the first coolie church, and our first coolie disciples."

Among the "twelve coolie disciples" just referred to, four

names are found, that afterwards became somewhat prominent in connection with the Mission, viz., Charles Soodeen, Joseph Anna-gee, Benjamin Balaram, and Lal Bahari. The first-named did good service as the first coolie teacher in Couva. Failing health afterwards compelled him to turn aside to other employments, but he has since returned to mission work, and is now a valuable labourer with Mr. McRae. The other three became catechists. Balaram after some time returned to his native India, and is, I believe, there now engaged in Christian work. Lal Bahari, after having prosecuted his studies under Mr. Grant, and by the direction of the Presbytery, was licensed and ordained as the first native minister to his countrymen. He is now associated with Mr. Grant in the management of his field, to whom he has ever been an invaluable assistant, and by whom he is, on all important occasions, consulted as a wise counsellor and earnest worker.

Such are some of the fruits of that first constituted church. Since that time many other earnest young men have drawn around this church, or have grown up from the lads who have gathered into the schools of the Mission. And to-day Mr. Grant rejoices in a band of noble young men, whose hearts we trust the Lord hath touched, in whom he has, year by year, increasing confidence, and who give encouraging promise of usefulness among their countrymen. Any minister might well be proud of such young men, as form a goodly number of the communion roll of the San Fernando church. And similar spirits may also be found in the other parts of the field—at Princetown, at Couva, at Tunapuna. From among these has come Charles Ragbir, the second ordained native minister. Having received his preparatory training at Princetown, he went to Auburn Theological Seminary, New York, where he remained for three years, and is now in charge of a station within the San Fernando district.

The Presbytery of Trinidad, which had been composed of the ministers of the U. P. Church of Scotland, became defunct. On the 2nd of July, 1872, all the Presbyterian ministers on the Island, met for the purpose of considering the advisability of resuscitating that Presbytery, or forming themselves into a Union Presbytery. After deliberation it was resolved:

1. "To form ourselves into a Presbytery, assuming on behalf of the Churches we represent, the name of the Presbyterian Church of Trinidad.

2. "That each member place himself in subordination to this Presbytery, but with right of appeal in matters of appeal to the Supreme Court of the Church with which he is connected.

3. "That this Presbytery, while carrying out the Presbyterian system, which we hold in common, in dealing with individual congregations or ministers, will be guided by the rules of the Supreme Court of the Church with which such minister or congregation is connected."

This composite Presbytery, notwithstanding its peculiar constitution, received recognition by and obtained a qualified connection with the Synod of the Presbyterian Church of the Lower Provinces, previous to the union of 1875. Certain circumstances gave rise to the discussion of the relation of this Presbytery to the General Assembly, at its last meeting, when its status was recognized, and representation given to it, in the Assembly, in proportion to the number of its members belonging to the Canadian Church.

Six years had now been given to mission work among the coolies. They were years of trials and difficulties, but yet of steady progress, if slow. We find one of the missionaries writing in his annual report of this date: "We have had our anxieties, and you will admit that they were not groundless, when I inform you of the existence of a secret, crafty, organized, and active opposition by Mohammedans, which was designed to thwart our efforts, and break up our Mission. Nearly every convert was tampered with, and in some cases fair promises of reward were made, if Christianity were renounced. The depression produced by our apprehensions, was more than compensated by the fulness of our joy in finding our young men true."

Not long after the establishment of the Mission, certain proprietors of estates in Couva, offered to defray the chief part of the expenses of a missionary for that district. Certain difficulties prevented the acceptance of this offer, until the spring of 1873, when arrangements were made, by which the proprietors engaged to pay £250 sterling, then the full salary of a missionary, with an additional allowance of £50 a year for house-rent.

Another missionary was sought for without delay. Mr. THOMAS M. CHRISTIE, had previously offered himself for service in the foreign field. He had just completed his theological course, and received license as a preacher. The Board then unanimously

accepted him as their third missionary to Trinidad. Mr. Christie entered upon his work in Couva, in Feb., 1874. This district lies on the west coast of the Island, between Port of Spain and San Fernando, with which places it has connection by railway. Couva is exceedingly flat; but it has a magnificent back-ground in the Montserrat Hills, now noted for their cocoa plantations. It is considered to be one of the best sugar-making districts on the Island. Couva was long regarded as a very unhealthy part of the country; but as cultivation extended, and the drainage improved, its sanitary condition became better, and it is now fairly healthy.

For more than nine years, Mr. Christie prosecuted his work with fidelity and success, till the failing health of both himself and wife, compelled him to withdraw from the field. Returning to Nova Scotia, his health seemed to improve, and he was engaged for a time in supplying churches. Thinking that a milder climate might be more favourable to his health, he accepted an appointment from the Presbyterian Church in the United States to Southern California. Here he laboured for about a year, when he was again constrained to give up work. He died at Kelseyville, California, on the 3rd Oct., 1885. His widow, with her five children, returned to Nova Scotia, and only a few months ago, she too was called to her eternal rest.

Mr. Christie was succeeded by the Rev. J. K. WRIGHT, of London, Ontario, who resigned a new and promising congregation, to enter upon foreign mission work. He began his labours in Trinidad in the opening of 1884, and continued to work with marked zeal and diligence till the end of April, 1888, when, on account of Mrs. Wright's health, he too was constrained to retire from the Mission. He is now labouring in British Columbia. Some difficulty was experienced in obtaining a suitable successor to Mr. Wright. But ultimately one was found in the person of Mr. F. J. COFFIN, a young licentiate of the Church, who began work in Couva on the 8th Dec. 1889. He has entered upon his field hopefully, and we trust that his ministry may be long and fruitful. During the interregnum, Mr. C. Ragbir and Mr. S. A. Fraser, a young student catechist from Nova Scotia, did good service in supplying the field.

We must now fall back from the order of time. Shortly after Mr. Christie's arrival, the three brethren formed themselves into

what is known as the Mission Council. All estimates and accounts are submitted to this council, and any question arising in any field, requiring special consideration, is deliberated upon and decided as their combined wisdom may direct. Any matter calling for Presbyterian action is submitted to the Trinidad Presbytery. This council has been of great benefit to the Mission, and has tended largely to harmonious working. It is not often a wise thing for men in the same field to work independently of each other. A solo may be very musical, when we listen to it alone, but when the notes of another solo intermingle with it, the result is likely to be anything but the *music of the spheres*. Better far that the two should arrange to sing in harmony, and then the performance may please and profit.

We have already referred to Mr. Morton's removal to San Fernando in 1871, owing to Mrs. Morton's illness, and that he and Mr. Grant had worked the field for some time from that common centre. This arrangement continued till towards the end of 1874, when it was deemed best to separate the field into two districts—the one to consist of San Fernando and the estates lying north and south along the coast, and extending two or three miles inland; and the other of the Naparima estates, lying east of these. Mr. Grant continued to work the former district, and Mr. Morton took charge of the latter, making Princetown the centre of his operations. Mr. Morton and family took up their residence there in 1876. This is an excellent centre for work. The situation is elevated, commanding a fine view of the beautiful surrounding country, while the Montserrat Hills and a line of thick forest lie in the distance. From the number of estates in the neighborhood, the missionary is in the very midst of a large coolie population, and at anytime within easy access to a goodly number. Mrs. Morton's health was not restored till after a lengthened sojourn in Nova Scotia in 1877 and '78. Since that time, however, she has enjoyed comparatively good health, and been enabled to do good work in educating young girls and in many other ways. And here let it be recorded, that all the missionaries' wives have, within their own spheres, and according to their own methods, done much to further the great cause to which they and their husbands have devoted their lives.

In the year 1877, the missionaries began to agitate for a fourth

labourer. Unfortunately a period of commercial depression then set in, somewhat severe and protracted. Such a time was not well adapted for the Board to venture forth on increased expenditure, especially as the funds were already burdened with debt; and the most that we see bearing on this question, for three years, are a reiteration of the appeal by the missionaries, "Send us a fourth man," and the response by the Board, "We have no funds." This state of matters continued till 1880, when owing to an improvement in the funds, and increased liberality on the part of the converts and others in Trinidad, the Board decided to call for another labourer. No difficulty was felt in obtaining a man. From among several who offered, Mr. J. W. McLEOD, recently licensed, was chosen. He arrived in Trinidad on the 15th January, 1881.

As the new field to be occupied was a very important district, the Council deemed it desirable that a missionary of some experience should be settled there. Mr. Morton being the senior, was chosen, and accordingly removed to the Caroni district, with Tunapuna, a village of 1,000 inhabitants, as its centre, where he still continues to labour.

In 1883, the United Presbyterian Church of Scotland decided to take part in the evangelization of the coolies, and the Rev. J. Hendrie was appointed as their agent. A part of Mr. Morton's district, lying between Tunapuna and Port of Spain, was assigned to Mr. Hendrie. This enabled Mr. Morton to extend his territory in the opposite direction. In 1886, failing health compelled Mr. Hendrie to withdraw from the work, and the U. P. Church not having appointed a successor, the whole territory has been again placed under the supervision of Mr. Morton.

Mr. McLeod entered upon his work at Princetown with great enthusiasm, and for three years devoted himself vigorously and successfully to its prosecution. His health then began to decline. For another year, however, he clung to his loved work, till, unable any longer to preach, he resigned his position. He was then appointed by the Council to give systematic training to the native teachers and catechists in the whole field. This work, in spite of growing weakness, he carried on for the greater part of a year, when on the 1st April, 1886, he passed to his reward. His wife and two children returned to Nova Scotia, and on the 13th Dec., 1887, the Master called her also home. The night before his death, Mr.

McLeod received the cheering news that a successor had been appointed to take up his work at Princetown. Mr. W. L. MCRÆ, a licentiate of the Church, was that successor. He began work in Trinidad on the 19th October, 1886. He goes bravely forward, though resting under the sore bereavement which overtook him in the sudden death of his wife in Sept., 1889, and though also subjected, more recently, to many serious difficulties.

For a number of years the Mission Council had been impressed with the necessity of providing means for training a native ministry. The future of the mission must largely depend upon native teachers and pastors. Hence, in accordance with the wishes of the Council, a fifth missionary has been appointed in the person of Mr. A. W. THOMPSON, either to engage in this work of teaching or to relieve one or other of the older missionaries for that purpose. Mr. Thompson, who a few weeks ago arrived in Trinidad, will be a valuable accession to the staff, in whatever capacity he may be employed. The definite arrangements for the conduct of this contemplated institution remain to be made. All that has been thus far done is to purchase a property in San Fernando, to be utilized for this seminary, for the payment of which Mr. Grant, in his recent visit home, obtained over \$4,000.

From the very commencement of their work, the missionaries directed special attention to the education of the young. During the earlier years of the Mission they were entirely confined to native teachers, creole and coolie. And the chief supply has always come, and must continue to come, from this source. A new departure, however, was made in 1875, when Mr. J. A. McDonald was sent from Nova Scotia as teacher. He remained in connection with the Mission about two years and a half. He afterwards became a minister of the Presbyterian Church of the United States, and died on the 24th January, 1890. He was followed by Miss Blackadder, who began work in San Fernando near the close of 1876. From San Fernando she was transferred to Princetown, thence to Tacarigua, where she still continues to "hold the fort." The educational policy for some years has been, that a Canadian teacher should be placed in the principal school in each district. Those now in charge are, besides Miss Blackadder just mentioned, Miss Graham at San Fernando, Miss Archibald at Princetown, and Miss Fisher at Couva. Miss Semple

and Miss Copeland did excellent work, the former for seven and the latter for five years. Miss Hilton and Mr. A. Campbell (now Rev. A. Campbell, of Noel), were also employed for a shorter period. Miss Minnie Archibald fell at her post in Couva shortly after beginning her work, but not before she had commended herself to the confidence and esteem of both missionary and people. Among the teachers obtained on the Island there is one worthy of honourable mention, Mr. Jacob Corsbie, a young Chinaman, who did valuable work for several years in the San Fernando school. He is now engaged in other employments. The importance of the educational work done by the Mission may be gathered from the fact that there are now over forty schools, attended by nearly 3,000 pupils. The planters have always contributed largely towards the support of these schools, and considerable amounts have been received from Government, on the system of payment by results. At the beginning of this year a new school ordinance came into operation in the Island. According to this ordinance the Government pay three-fourths of all the expenses of the schools, including the rental of buildings erected by the Mission. These buildings are to be free for religious services on Sabbath. The appointment of teachers and the control of the religious instruction, are in the hands of the missionaries.

A few statistics connected with the work may now be added. There are four regularly organized congregations, with a membership in full communion of 454: 270 in San Fernando, 50 in Tunapuna, 82 in Princetown, and 52 in Couva. The total expenditure of the Mission for 1890 was \$28,814. Considerably more than half of this sum was obtained in Trinidad—the native Church contributing \$2,185. The Mission Council this year have adopted a most aggressive policy, and have asked the Board for a much larger amount than usual. Is the Church prepared to respond?

In 1883, an appeal was submitted to the General Assembly by Rev. Mr. Slater, of Georgetown, in behalf of the Presbyterians of Demerara, asking the Canadian Church to send a missionary to the Indian immigrants in Guiana, the terms being that half the salary and all the expenses connected with schools and buildings, would be procured in the field, and that the Canadian Church would provide the man and pay the balance of his salary. The proposition was entertained by the Assembly and in due time

Mr. JOHN GIBSON, of Markham, Ontario, a young graduate of Knox College, Toronto, a man of kindly disposition and scholarly attainments, was chosen for this position. Having spent some time in Trinidad, acquiring a knowledge of the language and methods of work, he proceeded to Demerara, and began work there in May, 1885. Mr. Gibson, though encountering many difficulties, was prosecuting his work with vigour and hopefulness, and with prospects of increasing usefulness, when, in Nov. 1888, death suddenly relieved him of his charge. The Presbyterians of Demerara were not prepared to continue the arrangement under which Mr. Gibson was sent there, thinking that work among the coolies can be best carried on by the employment of catechists under the minister of the parish. While doubting the wisdom of such a method, no alternative was left to the Board, but to retire in the meantime from the field. Demerara has a large coolie population—probably well-nigh 100,000.

St. Lucia is a beautiful island, lying some 250 miles north of Trinidad. A young man who had been brought to the knowledge of the truth in Trinidad; went there as an interpreter in the civil service. Earnest and faithful work among his countrymen, led to the request for an agent from our missionaries to carry on the work on that island. A teacher catechist and his wife were sent at the close of 1885, and definite work begun. That work has since extended. Two catechists are now employed, and four schools have been established. The Government give £150 for the support of these schools. The work is directed from Trinidad, one of the missionaries paying an occasional visit to the island. Much of the success of this mission is due to Mr. Cropper, of the Government immigration office.

Such is a brief record of the Trinidad Mission—a mission that has been eminently successful. Having spent eight years on that Island, I am in a position to know something of its working, and can bear unqualified testimony to the solid, substantial work that has been done. The Church may well have confidence in her West Indian Mission. To my own let me add testimony from an entirely disinterested source. Mr. Collens, principal of the Normal School, Port of Spain, and an Episcopalian, writes thus in his Hand-Book of Trinidad :—“ I have often read and heard what I used to consider exaggerated statements of the result of evangeli-

zing work amongst the heathen, but I must confess that after having seen for myself the system, as worked in Naparima, my eyes are opened. I do not hesitate to say that the Oriental as he comes to Trinidad, ground down to the lowest depths of degradation by the slavish and tyrannical prejudices of caste, and the same man as he appears when guided by the Christianizing and humanizing influence, such as the Rev. Mr. Grant and his hard working colleagues bring to bear upon him, are as distinct and different as they can possibly be."

One cause of this success is the sterling worth of the labourers whom the Church has sent there to do her work. A feeling seems to prevail in some quarters, or at least did in the past prevail, that it is only men who have been unsuccessful at home—who, in the expressive Scotch phrase are *stickit ministers*, go to the foreign field. If this belief hangs about the Church anywhere, it is time that it was buried in a common grave with belief in witches, ghosts and such shadowy creatures. The foreign field calls for our very best men; and Trinidad has been fortunate in those who have fallen to her lot. The Church has shown her appreciation of Dr. Morton in offering him the Secretaryship of the Foreign Mission Committee, which office he has declined, to continue at his present post. And the other brethren are also able, judicious and earnest men. Under their superintendence, this Mission has already gained for itself a foremost name and place among the educating and evangelizing agencies of Trinidad, and is destined to become a very important factor in the whole Christian work of the Island. Those gathered into our churches give signs of true Christian vitality, by living consistent lives and manifesting a willingness to devote their time and means for spreading the truth among their fellow countrymen. As the duty of self-support is strongly impressed upon converts, I should not be at all astonished to hear, in the not very distant future, of a thoroughly equipped, self-sustaining Church, embracing many congregations, composed of those erstwhile Indian idolators. The coolie, we have seen, is industrious, persevering and provident, and therefore destined to exercise a very decided influence upon the land of his adoption, and to play an important part in its history. His strong desire for independence and the accumulation of property, will probably one day lead him towards the front rank in influence. And surely it is

of the first importance that this great wave of humanity, that is rolling in upon the shore, should be so influenced and directed that it may not lay waste, but beautify and bless. Let the young grow up untaught and uncared for, and let the parent welter in his idolatrous pollution, and how is it possible that he can be prepared for good citizenship? Let the heathenish practices of the coolie be superinduced upon the still prevailing evils of a large proportion of the creole population, and the outlook of Trinidad society will be anything but comfortable to contemplate. Here, as elsewhere, however, the gospel will show its elevating, enlightening, sanctifying, saving power.

The Church has in the meantime much reason to be thankful for the success which has attended her efforts. But she cannot yet call a halt. The old cry of the believing Caleb must be hers, as she looks to an equally promising land: "Let us go up at once and possess it, for we are well able to overcome it." She has already, as we have seen, gathered her grapes of Eschol there. These are only an earnest of a much more abundant harvest.

ALEXANDER FALCONER.

*Pictou, N.S.*

## KNOX COLLEGE CLOSING.

THE last week of March and the opening days of April are stirring times in the collegiate year. Elections, examinations, class-gatherings—everything goes to point the saying : One generation passeth away, and another generation cometh. The MONTHLY has been standing on the bank watching the ever-flowing river bear class after class away. They heave in sight, sometimes well-rigged, neat and trim, with gay colours flying ; sometimes rudderless ; sometimes driftwood. On they go, hailing us as they pass. Then the river broadens and they are swept out into the open sea, some to ride the waves gallantly to port, others to float, the sport of every wind, and, now and then, when the sea is calm and heaven tranquility, one goes down, and the quick returning waves smooth out every ripple, leaving the surface as if it had not been.

The Closing of '90-'91 was not different from that of past sessions. There was, in all probability, the same foolish cramming, an equal consumption of midnight oil, quite as vigorous denunciation of examiners, correspondingly acute self-reproach, and the same anxious uncertainty. All this is part of college life. Then, too, there is the hilarity of the occasion. The new life of Spring quickens the student's pulse the moment his last examination is over. Then he is ready for

### THE ANNUAL SUPPER.

It was in honour of the class of '86 that the students gave their first Supper. J. L. Campbell presided. Haddow was there, Haig, Farquaharson, Tibb, Mackay, and the rest. It was an experiment that year. It became an institution of the College in '87, the year of Goforth, Gordon, McQueen and fifteen others, most of whom are still with us—but one is fallen asleep.

This year the Students' Supper, on Tuesday, March 31st, was as successful an affair, the menu as attractive, the speeches as brilliant, the wit as sparkling, the song as rollicking, as on any past

occasions. The students were nearly all on hand, every seat filled, the graduating class in the place of honour. In the past the menu card was always artistic, but home-made; this year genuine printer's ink told the uninitiated where to begin, the way to go, and when to stop, and helped his digestion with apt quotations from poets and philosophers.

Here and there among the youths lining the long tables might be seen the sobered face and white tic of a recent graduate. No, not sobered, an undergrad. himself again. But in the corridors were two or three who belonged to an earlier generation, when the Annual Supper was unknown. They "caught once more the distant shout," and, wondering what it meant, at the door of the Dining Hall, stood to listen;

all within was noise  
Of song, and clapping hands, and boys  
That crashed the glass and beat the floor.

The crashing glass is merely a poetic touch; but beating the floor was an indisputable fact. When the President, F. O. Nichol, rose, the thunder-music began. Not such as shook "the prophets blazoned on the paræs" in the old English college; but the wild symphonies of hand and foot and leathern lung that storm the plain glass windows, and make the strangers in the halls fear that pandemonium is out for a holiday. Don't get excited. There is nothing of the warm South in their exhilaration. The golden beakers and clinking glasses are innocent of the vineyards of Tuscany. Let them sing. Too soon will come the aching grief, the disturbing doubt, the discontent that cankers life.

They shout "God save the Queen," and swear allegiance true to "Canada." They are loyal Canadians, and are prepared to show their loyalty in metropolitan pulpits, in Algoma school-houses, in the settler's shanty, or away among the miners in the Rockies. Count on these men every time when there is work to be done requiring self-denial and courage. Men who talk and sing like that will not be found "seeking every man his own."

Then they have the "College," the "Professors," the "Grads.," the "Class of '91," who are in college parlance "all such jolly good fellows," the "Undergrads.," and all the rest that find place on such lists. They are all remembered, their praises sung and their healths drunk. And so the toasts go on, and the speeches and the

songs. Good fellowship reigns. The maiden orator with the downy cheek and the scarred old war-horse vie with each other in Himilayan flights of post-prandial eloquence. "Auld Lang Syne!" "Three cheers for the Class of '91!" Then the lights quiver and burn dimly to hide the silent tears that mark the passing out of the Twenty-two who during their little day held with honour the chief seats at college feasts. God bless the Class of '91!

#### THE ALUMNI ASSOCIATION.

The Alumni Association surpassed itself in interest and enthusiasm this year. One seems to hear "a wind of memory murmuring the past," and recalls the meetings of other years. The faithful few were there; but it was the day of small things. This year the committee arranged a two days' programme. It was a venture, and the wonder was if a quorum could be had for the opening meeting. When President Somerville took the chair on Tuesday afternoon, we looked around the room and counted forty-five alumni, and before the meetings were over this number was greatly increased. Fotheringham looked in from St. John, and Farquaharson from Pilot Mound. Armstrong and Nixon, James and Somerville, Fletcher, Ramsay, Martin, Francis, Shaw, and the Curries, from the East, the North and the West, brought the Ontario men together.

The questions discussed on Tuesday afternoon were all of capital importance. The first was, "Shall other than 'Knox men' be admitted to our Association?" The committee appointed at last meeting reported favourably, and the Constitution was accordingly amended. The new article provides for the admission of ministers of our Church who have never studied theology in Knox College, but who are desirous of co-operating with the alumni in promoting the interests of the Association. The names of such candidates for membership must be submitted to the Executive Committee, who will present approved names to the Association, and on a three-fourths vote of the members present the candidates will be admitted to membership in the Association, having all the rights and privileges of ordinary members. This opportunity of association in college work will be appreciated by many who are graduates of foreign colleges, or are too distant from their own alma mater to do more than cherish loyal sentiments. The names of several candidates were, at their own request, submitted to the

Executive Committee and presented to the Association at a later meeting. The first names enrolled were : Rev. R. S. G. Anderson, M.A., B.D., St. Helens, a graduate of Glasgow University and the U. P. Hall, Edinburgh ; Rev. Robert Hamilton, Motherwell, of Glasgow University ; Rev. J. F. McLaren, B.D., Rocklyn, of McGill University and the Presbyterian College, Montreal ; and Rev. W. G. Hanna, B.A., Uxbridge, of Toronto University and Princeton Seminary. Mr. Anderson, who was present, responded, thanking the Association for the privilege of membership and promising dutiful attendance and hearty support.

The next question was, "Should the B.D. course be modified so as to admit of specialization?" The committee to whom this question was sent for consideration also reported favourably. There was no disposition to lower the high standard in this course. It was recommended that the first department be left substantially as in the past, and that in the second department a candidate be given his choice of the course as it now stands or of several elective courses. These recommendations have since been presented to the Senate. It is quite likely the modifications desired will be made, to take effect after next year. There are those, however, who think that the B.D. course should remain general, and that an elective course leading up to D.D. be instituted. As matters now stand the proposed changes in the B.D. course will stimulate congenial post-graduate study, and will do much to further the interests of theological science.

The next subject was, "A College Review for the whole Church." The committee on this scheme, appointed at the annual meeting in October, have been considering propositions and feeling their way. As yet they have not discovered any perfectly sure road out of the woods. An intercollegiate review, managed by a committee representing the several colleges of our Church, did not seem practicable. Combining the several elements would mean compromise and the death of individuality. Such a review, it was thought, would be colourless and pointless. The editor would be hampered and the tone of the magazine would be muffled. There may be less in this objection than some suppose. It should not be an impossible thing to conduct a magazine under the control of liberal-minded men representing the several colleges. And yet the experience of Princeton and Union with their double-headed

quarterly is not very comforting. Some favoured the developing of the MONTHLY into the review desiderated. It was contended that the MONTHLY is not now offensively "Knoxy" in its character. Graduates of other colleges are as deeply interested in it as many graduates of Knox, and are among its warmest friends. It has developed a character and is marked by independence and broad sympathies. All this was held to be consistent with its general purpose, and made it in many respects the kind of review required. Still the name is to a degree an obstacle. The difficulty of making outsiders understand that it is not a college paper was pointed out. Many very strongly appreciative things were said about the MONTHLY by men of light and leading in the Church, and the fathers counselled us to move slowly. The ills we have are small and easily borne compared with others that we know not of. It was decided, therefore, to refer the whole question back to the committee, Rev. R. P. Mackay, convener, to receive further consideration and be reported on in October.

Rev. W. Burns read a letter to the Association, from Rev. J. Goforth, the College missionary in Honan: "We are now trying to secure houses in small towns. For the present direct attack on the fu cities must be abandoned. They are the strongholds of gentry, and official influence can offer us too stubborn resistance. . . . I was at Hsin Chen when the report of the mobbing of McGillivray and McClure reached me. The native version of it was not very favorable to foreigners. It ran: 'The foreign devils have been driven out of Chu Wang. Dr. Smith was led to the Yamen where he received two hundred blows with the bamboo, and his wife was carried off by the mob.' You see how facts in China (as in Canada) can get twisted in travelling sixty miles. . . . We have good hope of success in our appeal, as the Consul is acting with such vigour. To win this point, is to make all others more secure for future work in Honan." The Association expressed sympathy with the brethren in Honan, appreciation of their courage, and confidence in their method. The cable message, "Honan settled," is reassuring. Fuller reports are awaited with hopefulness.

The ballots cast for the election of representatives on the College Senate were counted, and at a later session, the Revs. John Somerville, Owen Sound; John Neil, Toronto; and R. Pettigrew,

Glenmorris, were declared elected. The advantage of being directly and authoritatively represented in the control of affairs, is beginning to be appreciated by the alumni, and the representatives are making their influence felt. The proposed modification of the B.D. course, is only one of the lines along which advance might be made. Many of the alumni are in favour of a general "Forward Movement." The way is open now, and the Senate will listen respectfully and not without heed, to any suggestions the Alumni Association may offer.

The Tuesday evening meeting had more of a conference character. Subjects relating to ministerial life and work were introduced, questions asked and plans suggested. Three topics were mentioned on the programme, and three gentlemen consented to introduce the discussion. It was discouraging to find that not one of the three was present. The subjects were introduced, however, and the discussion was carried on with spirit. "Ministerial Etiquette" was the first. The inconsiderateness of some ministers and the positive rudeness and vulgarity of others were severely condemned. The man who fails to do his duty in the matter of billeting at Synod and Assembly, and who, when he does find his host and hostess, disregards the rules of good society, is finical, exacting, fastidious, or careless and rude, especially if he smokes indoors leaving the ghost of his miserable weed to haunt the rooms for weeks—that man was told that, if not for his own sake at least for the sake of his office and work, he should remember that a minister should be first of all a gentleman, and that no superiority of whatever sort, will give him license to offend good taste, or save him from the certain condemnation of respectable Christian society.

"How to receive new members into a congregation" and "How to make pastoral visitation most effective for good" are questions often discussed, and little of freshness can be said on them. The plans and methods followed by those who spoke differed only in minor points. For a half-dollar, one can obtain a copy of Dr. Cuyler's "How to be a Pastor," and get enough stimulating and suggestive thought to make a dozen conferences. And yet it is very helpful for ordinary pastors to meet and compare notes. The Tuesday evening meeting was thoroughly enjoyable.

Wednesday forenoon was left free and old associations were renewed.

I past beside the reverend walls,  
 In which of old I wore the gown ;  
 I roved at random thro' the town,  
 And saw the tumult of the halls.

On Wednesday afternoon, the report of the Library Committee was presented by Rev. J. McP. Scott. The history of the present movement was sketched, and the success attending the efforts to raise \$5,000 for immediate expenditure on the Library reported. The committee have gone to a great deal of trouble in prosecuting the work and regret the lack of interest manifested by some from whom better things were expected. But there are others who have responded nobly, and with their better organization it is hoped the committee may raise the modest sum asked for. Representatives of the Alumni Association in each presbytery in Ontario, were appointed to co-operate with the committee. These representatives are charged to stir up the pure minds of their brethren by way of remembrance. There is still a balance of \$1,200 of the amount undertaken by the Alumni Association to be raised. It will not be to the credit of the graduates of Knox College if this work be allowed to drag wearily.

The question of changing the annual meeting of the Association from October to April was raised by Mr. Fletcher, and referred to the committee on the Constitution. This change will probably be made at the October meeting. Several other matters of minor importance were discussed.

A short meeting of the Association was held on Thursday afternoon. The committee appointed to consider the most suitable way of recognizing the completion of Principal Caven's 25th year of professional duties in Knox College reported. An address, presented to the Principal at convocation, was adopted and ordered to be engrossed. It was the expressed wish of the Association, that a portrait of Principal Caven be obtained for the College, and a committee was appointed to make all necessary arrangements. The members of the committee are Revs. R. P. Mackay, W. G. Wallace, John Mutch, J. A. Macdonald, and W. A. J. Martin, (treasurer), with power to add to their number. The committee have been fortunate in securing the service of so distinguished an

artist as Mr. J. W. L. Forster, Toronto. The Association authorized the committee to procure a portrait, the commercial value of which will be not less than five hundred dollars, and to appeal to all alumni and friends of the College for the necessary funds. Subscriptions of one dollar and upwards will be solicited, and so warmly does the scheme commend itself to all, that there will not likely be any difficulty in carrying it into effect.

The most important meeting of the series was the devotional, in Convocation Hall, on Wednesday evening. In the absence of the President at the Senate meeting, Vice-President Dr. Armstrong presided. The centre seats were well-filled by graduates and students. Passages of scripture bearing on the ministry and its work were read, and brief expositions given by several brethren. The special temptations and the special joys of ministerial life were recounted. These experiences were full of encouragement and warning.

The memorable feature of the evening was the observance of the Lord's Supper for the first time by the Association. It is customary in Princeton to have this Sacrament dispensed in connection with the closing of the Seminary, and a similar service had been proposed in Knox College. It was not until this year, however, that the way seemed clear. As it was without precedent in the Canadian Church, the committee considered the matter seriously and sought advice before taking action. The prevailing idea was that too much time is devoted to business. We need to give attention to business, but far more do we need to cultivate the devotional spirit,

that blessed mood,  
In which the burthen of the mystery,  
In which the heavy and the weary weight  
Of all this unintelligible world,  
Is lightened.

On Wednesday evening Professor MacLaren and Dr. McMullen assisted in the Communion service. There was a fine spirit in the meeting. The old paraphrase, " 'Twas on that night," brings back old associations, long ago in the country before the days of hymns and organs, the simple, holy scene,

where the kneeling hamlet drains  
The chalice of the grapes of God.

Dr. McMullen's address before the serving of the table and Dr. MacLaren's address after were very appropriate and full of tenderness. Perhaps as never before we realized that we are all one body, and were reminded of the first Supper in the upper room when none but ministers were present and the Master Himself presided. It was a very precious season.

#### CONVOCATION.

We are in doubt as to whether "Convocation," "Closing," or "Commencement" is the proper word. The day was Thursday, April 2nd, the place Convocation Hall, the occasion the academic exercises in connection with the close of the session of 1890-91. Principal Caven presided. The Faculty, Sir Daniel Wilson, Dr. Reid, Dr. Parsons, Rev. W. G. Wallace and Mr. W. Mortimer Clark occupied seats on the platform. The hall was crowded.

Principal Caven in his opening address reviewed the work of the session. Seventy-eight students were enrolled in the theological classes and thirty in the preparatory department. These, with the students still in their Arts course, make upwards of 130 preparing for the Presbyterian ministry in Toronto. The several classes have been larger this year than at any previous period in the history of the College. Reference was made to the typhoid fever outbreak, and gratitude expressed for the recovery of nearly all. Only one, Mr. Andrew Stevenson, a fine student, is still in a serious condition. The buildings have been completely overhauled, and are now in as good sanitary condition as any public building in Toronto. The students emphasized the Principal's words of thankfulness for the strengthening of the staff by the appointment of Professor Thomson, and the extension of Dr. Proudfoot's course over the entire session. Then the Library came in for a word and an appeal. We all hoped the seed would find good soil.

The audience gave earnest heed to all the Principal had to say, but when the results of the examinations were being announced they were all alertness and attention. The edge was taken off the report so far as the students were concerned, as the chief points had leaked out. All that was needed was confirmation. The gallery responded to the names of scholarship men and *duces*. Following is the list:

*First Year*—Central church, Hamilton, scholarship, \$60, E. L. Hunt, B.A. ; Eastman scholarship, \$60, W. G. W. Fortune, B.A. ; J. B. Armstrong scholarship, \$50, D. Carswell ; Goldie scholarship, \$40, N. Morrison, B.A. ; Gillies I. scholarship, \$30, T. H. Mitchell, B.A. ; Gillies II. scholarship, \$30, G. W. Logie ; Dunbar scholarship, \$30, P. McL. Forin.

*Second Year*—Cameron scholarship, \$60, J. McNair, B.A. ; Knox church, Toronto, I. scholarship, \$60, N. Lindsay, B.A. ; Knox church, Toronto, II. scholarship, \$60, A. Graham ; Loghrin scholarship, \$60, J. S. Davidson, B.A. ; Torrance scholarship, \$50, H. S. McKittrick ; Heron scholarship, \$30, W. H. Grant, B.A.

*Third Year*—Bonar-Burns scholarship, \$80, J. W. McMillan, B.A. ; Fisher scholarship, II. \$60, W. W. Craw, B.A. ; Fisher scholarship II. \$60, D. M. Buchanan, B.A. ; (no name) scholarship, \$50, W. Morrin, B.A. ; Boyd scholarship, \$30, Joseph Elliott, B.A. ; Cheyne scholarship, \$30, P. E. Nichol.

*Special Prizes*—Clark Prize, I. New Testament Greek, Lange's Commentary, W. H. Grant, B.A. ; Brydon prize (the five points of Calvinism), \$30, W. W. Craw, B.A. ; Smith scholarship, \$50, J. D. Edgar ; Bayne scholarship, \$50, W. G. W. Fortune, B.A. ; Prince of Wales prize, \$50, J. S. Conning.

First names in subjects mentioned :—*First Year*—Exegetics, W. G. W. Fortune, B.A. ; Biblical History, E. L. Hunt, B.A. ; Apologetics, E. L. Hunt, B.A. ; Church History, Neil Morrison, B.A. ; Systematic Theology, D. Carswell ; O. T. Literature, E. L. Hunt, B.A.

*Second Year*—Exegetics, John McNair, B.A. ; Apologetics, John McNair, B.A. ; Church History, John McNair, B.A., and N. Lindsay, B.A., equal ; Systematic Theology, N. Lindsay, B.A. ; Homiletics, N. Lindsay, B.A., and John McNair, B.A., equal ; O. T. Literature, John McNair, B.A., N. Lindsay, B.A., equal.

*Third Year*—Exegetics, D. M. Buchanan, B.A., and W. W. Craw, B.A., and W. W. Craw, equal ; Church History, D. M. Buchanan, B.A. ; Systematic Theology, J. W. McMillan, B.A., J. S. Conning, equal ; Homiletics, D. M. Buchanan, B.A., W. W. Craw, B.A., W. Morrin, B.A., and Jas. McMillan, equal ; O. T. Literature, J. W. McMillan, B.A.

Then followed the presentation of college diplomas to the members of the graduating class. There were twenty-two in all, the largest class ever graduated in Canada : Hugh Brown, D. M. Buchanan, B.A., A. Carrick, B.A., W. W. Craw, B.A., J. D. Edgar, H. C. Foster, B.A., Joseph Elliott, B.A., W. M. Haig, J. M. Miller, W. Morrin, B.A., M. McKay, P. M. McEachern, D. B. Marsh, J. S. Conning, James McMillan, J. W. McMillan, B.A., F. O. Nichol, P. E. Nichol, H. A. Percival, T. H. Rogers, B.A., R. J. Hunter, B.A., A. McIntyre.

The degree of B.D. was conferred, *in absentia*, on Rev. W. H. Ness, of Port-au-Pique, Nova Scotia, who had formerly been a

student at Knox College, and has passed with credit the Senate's examinations for this degree.

Sir Daniel Wilson gave one of the best addresses we have ever heard from him on such an occasion. As in past years, he made a strong plea for a high standard of scholarship in the ministry.

The address from the Alumni Association to Principal Caven was read by Dr. Armstrong, in the absence of President Somerville :

*To Rev. W. Caven, D.D., Professor of Exegetics and Principal of Knox College.*

DEAR SIR,—The Alumni Association of Knox College embrace the opportunity afforded by the completion of the twenty-fifth year of your professional duties in the College to give expression to their warm personal regard and their devout gratitude to the Great Head of the Church for so long and faithful a period of service. To every student during all these years you have been a personal friend, and your instructions in the classroom, characterized as they have been by wide and accurate scholarship, a keen critical faculty, profound reverence and rare insight into the deeper and more spiritual meanings of the Word, have maintained constant enthusiasm in the work of your department, and have proved to successive generations of students a powerful and uplifting influence in their after-ministry. During the period of your connection with Knox College it has continued to do with increasing efficiency the work entrusted to it, and has commanded in an even larger measure the confidence and affection of the Church. The Alumni feel that this has been in no small degree due to your professorial labours and to the rare executive ability with which, as Principal, you have administered the affairs of the College. Your arduous and self-denying exertions, along with those of your respected colleagues, in obtaining funds for the erection of the present building, and for the increasing of the endowment of the College, have placed the Church under lasting obligation. Nor have your sympathies and efforts been limited to the work of the College. You have placed yourself freely at the disposal of the Church at large, in the preaching of the truth, while your gifts in connection with public business have been of signal advantage at particular periods, and largely influential in the shaping of the general policy of the Church. Widely catholic in spirit, whilst unswervingly loyal to the truth, you have helped to bring about the broader spirit of charity which prevails among the different bodies of Christians in the land. Your influence has also been powerfully felt in connection with the general educational work of the Province and in the promoting of higher ideals in the conduct of public affairs. Very inadequate, we feel, do these words express the value of your work and influence, and the esteem and affection in which you are held by the Alumni of Knox College. Their fervent prayer is that for many years to come you may be spared in your vigour to the College, the Church and the country

(Signed)

JOHN SOMERVILLE.

The address revived the memories of other years, and the Principal recalled the day when a young man he first came to the College, to be associated in work with great and good men, all of whom have passed away. Dr. Burns was here, a man of marvellous energy, exuberant enthusiasm and entire consecration to his work. Principal Willis, too, a fine scholar, an accomplished theologian, a powerful preacher. And Prof. George Paxton Young, a man illustrious as a scholar, a philosopher, a mathematician, an educator, a man who could excel in any province in which he chose to exercise his remarkable powers. "These were my colleagues, when with fear and trembling I came here to put my hand to this work. They have all passed away, but I have to thank God that others who have worthily carried forward the work of the College have taken their places, and that the most unbroken harmony and mutual confidence have always existed among the Faculty of Knox College. May the Divine mercy accept the imperfect labours of these twenty-five years, and cover their manifold defects. I greatly appreciate the kindness of this address, and again very heartily thank the alumni for their remembering this occasion."

The closing meeting was held on Thursday evening in Bloor Street church. Principal Caven presided. Dr. MacLaren, in the name of the Faculty, addressed the recent graduates, charging them to be faithful and wishing them God-speed: "Brethren, is it not important that you and I so live that every touch of our life will bring health and healing to human souls and draw them closer to Jesus Christ? . . . Lose no opportunity. The train is rushing on, and the passengers are coming in and dropping out at every station. . . . If you work faithfully and reap rich harvests we, your professors, will rejoice with you." Rev. R. P. Mackay gave a capital address on the words of the formula: "Are zeal for the glory of God," etc., illustrating it from the lives of Martyn, Edwards, Howe, and Hunt of Fiji. Dr. Armstrong emphasized the importance of having our theological colleges well-equipped, as upon them depends, to a large extent, the spirituality of the ministry and the wholesomeness of doctrine.

## HERE AND AWAY.

Here and Away has stolen a march this month.

Under the title of "Knox College Closing," it appears dressed out in a new small pica suit.

After so much honour, it dons for a little, its old, well-worn long primer. And truth to tell, it is more at home, and can do better work, with its trusty sling and a few stones, than in a coat of mail.

This issue closes Vol. XIII. of the MONTHLY. Nearly all subscriptions begin with the May number and are now due. The Alumni Association has instructed the Publishers to have all overdue subscriptions collected at once. Some of these are for one, some for two, and some for three years. Blank forms and envelopes will be furnished with the May number, and the date to which the subscription is paid indicated on the wrapper. Note that date.

It is of considerable importance that subscriptions be paid promptly. This is the Association's only source of income, and in a constituency, limited as that of a monthly magazine must be, the active support of every subscriber is counted on. We are desirous of making the MONTHLY even more worthy of support.

The "Canadian Presbyterian Mission Fields" series will, we trust, run through the new volume without a break. The frequent tokens of appreciation of this series make the regret that so many do not avail themselves of the passing opportunity all the keener. When too late some may share in our regret. The third paper in the series will be "Formosa," by the Rev. G. M. Milligan.

There was "thundering all round the sky" when the results of the examinations in Knox College were announced. There was a time when it was darkly hinted that "plucking" in theology was unknown. But of late years the spinal column of that venerable institution, "the Senate," has been subjected to a stiffening process. Indeed it is alleged—by some of the ill-starred—that so erect does it carry itself now, there is danger of its falling backward. But even the sufferers approve of the change. It will do all theologues good to know that they cannot eat their cake and keep it too, that wasted time, soon at college, brings retribution, and that

a short smart cram at the close is a poor substitute for honest work during the session.

Of course there are exceptions who should be treated as "special cases," men with decided pulpit gifts but incapable of literary culture. But such cases are rarer than many suppose. The woods are not full of them. A much commoner type is the man capable but careless or pre-occupied. For such a man a hearty dread of examinations is a spur and stimulant. The spur at first is not joyous but grievous, nevertheless its fruits are good. Gentlemen of the Senate, hold your own; all students will respect you even though you slay them.

Reviewing now the work of the session, it is pleasant to note the fulfilment of our predictions, regarding the change made in the College staff. Dr. Gregg has given his attention mainly to Church History. Dr. Proudfoot has had his course lengthened. This is an immense advantage. Confining Homiletics to the few weeks of the first term, has been a standing grievance. A subject so important, without which so many others are but lumber, should not be crowded into a corner. By nature, students are the children of disorder, and if Homiletics can do anything for them, it should be given a fair chance. We still cherish the hope, entertained by many others, that Dr. Proudfoot will publish his lectures in book form at no distant date.

The appointment of Prof. Thomson to the chair of Apologetics and O. T. Literature has given complete satisfaction to all concerned. Reading over to-day the very strong words of approval with which we noted his appointment in July last, we feel that stronger language would have been justified. The masterly way in which he handled his subject during the past session, his firm grip of essential truth, his keenness of perception, and withal his almost infinite patience, won for him the admiration, and more, of all students. The standpoint, which we have repeatedly indicated as the true standpoint of the modern apologist, is the one he has taken—Jesus Christ the starting point and the centre of Christianity. He is making preparations to discuss next year the very large, difficult, and important subject of Non-Christian Religions, especially those with which the Church has to deal in missionary work.

Is the College staff complete now? No! Much has been done, but the growth of the Church means the development of the College. If the College is to do the best service to the students and the Church there are several other changes that must be considered. They may not be made at next Assembly. They may take years to accomplish. But in the judg-

ment of this humble department they are now necessary and, we trust, coming. The first change we would suggest is a full professor of Old Testament Literature. Such a Chair would embrace O. T. Introduction, now yoked unequally with Apologetics, and Hebrew Exegetics, now taught by Principal Caven. Old Testament study has made such rapid progress of late years and is now attracting so much attention, that a Chair devoted entirely to its language, literature and theology is a recognized part of every well-equipped theological college. Besides, such an arrangement would relieve two other departments at present overburdened. Prof. Thomson should be free to give his entire strength to Apologetics, for which he has pronounced tastes and pre-eminent qualifications. And Dr. Caven should be allowed to concentrate on New Testament study. N. T. Criticism, Introduction and Exegesis is quite sufficient for any one professor, apart altogether from his responsible duties as Principal.

How are these changes to be brought about? By impressing the Church with their importance and reasonableness, so that the necessary funds may be contributed. A dead institution will ask for no sustenance, but a living, growing college will always be appealing for funds. It is one of the conditions of life, inconvenient it may be, at times, but quite natural. Perhaps the best way is to begin with a lecturer in O. T. Literature. Some young man, who has distinguished himself in this line of study, is abreast of modern methods, and is "apt to teach," might be looked out, and encouraged to fit himself for such work. He might be given an appointment as lecturer for two or three years, and then if the way opened up, a professorship might be instituted. This is one suggestion. There may be a more excellent way. The one thing of which we are convinced, quite independently of any opinions the present staff may entertain, is, that such a re-arrangement of the college work would be of unspeakable advantage to both professors and students, and is urgently needed in the interests of theological science in Canada.