

meet, and thus by degrees in England Presbyterianism was ousted for the time, and the great mass of Presbyterian people became gradually Congregationalists. The late Dr. P. and other Wesleyan scholars have said with much truth that modern Wesleyanism in England is the old Puritan Presbyterianism rising up again with what is practically a Presbyterian Church Government, but with a somewhat altered doctrinal aspect.

#### THE CONTINUITY OF THE CHURCH.

The Presbyterian Church affirms the true spiritual continuity of the Church. All Churches that hold by the living faith in Christ, and manifest Him in the Christian life, our Church regards as possessing the true succession. Hence the Presbyterian Church has always been the most Catholic of the Reformation Churches. Zwingli held out the right hand to Luther. Calvin, who was constantly consulted by the English Reformers, wrote to Cranmer that he "would gladly cross five seas to bring about the unity of the Reformed Church of God." The Presbyterian Church runs no dividing lines across its graveyards: it makes no different compartments in "God's Acre." It makes no distinction, such as "clergymen and ministers of other denominations." It recognizes the ministerial status of the ministers of all the Churches. Thus, while the British Queen worships, during half the year, in the National (Presbyterian) Church of Scotland, and the Emperor of Germany and the Ruler of Holland worship in the Presbyterian Church all the year, the Presbyterian Church does not affect any special claim to be the only true Church of God, or to have a ministry more valid than that of the other Churches.

In Christian creed, also, the Presbyterian Church recognises continuity with the past of God's Universal Church. It rescues the living central creed of the Apostolic day and of the earliest Christian centuries from the false accretions which priestly growth had gathered round it. The Reformation, as Calvin, Zwingli and Knox taught, was a returning to Christ. To mark this continuity of the central faith the Presbyterian Church accepts the so-called "Apostles' Creed," and the "Nicene Creed" (which affirms God's God's Fatherhood, and sets forth our Lord's Deity and Saviourhood, and the power of the Holy Spirit, and the Unity of the Catholic or Universal Church, consisting of those in whom the Spirit dwells), as expressive generally of the central substance of the Christian faith. But the Scriptures are for Presbyterians the only Supreme Creed, "the only authoritative Rule of faith and practice." As, however, the Scriptures are large, and men come asking for a short statement of what Christians believe, Presbyterians feel that the Church of God is bound in common honesty to set forth the chief substance of the Christian faith, in a brief form of creed. They protest, however, against all "damnable clauses" and all claim of infallibility pertaining to a creed. They affirm the right and duty of God's Church to restate its creed from time to time in language such as men can understand, always on the basis of the Word of God. And always the living Christ is the centre of the Church's creed.

(To be Continued.)

#### Knox College.

OPENING CEREMONIES—PRESENTATION OF EX PROFESSOR GREGG'S PORTRAIT—INAUGURAL ADDRESS BY REV. DR. MACLAREN.

The opening of Knox College for the current session took place on Wednesday of last week, when a large company assembled at the College. Rev. Principal Caven presided, supported by Rev. Professors Gregg, MacLaren and Proudfoot, Revs. Dr. Wardrop, W. G. Wallace, P. Straith; and Mr. W. Mortimer Clark, Q. C., Hon. G. W. Ross, Revs. Dr. Fletcher, Dr. Grant, Dr. Parsons, and others.



REV. DR. CAVEN.

Prayer was offered by Rev. Dr. Parsons and then Rev. Dr. Caven delivered a brief address. He welcomed the students who are about to begin their studies in the institution "to good society and hard work." He alluded to the improvements in the College building, which are almost completed—the substitution of gas for oil as an illuminant in the residence; the increase of the library accommodation; the construction of a new stairway opposite the

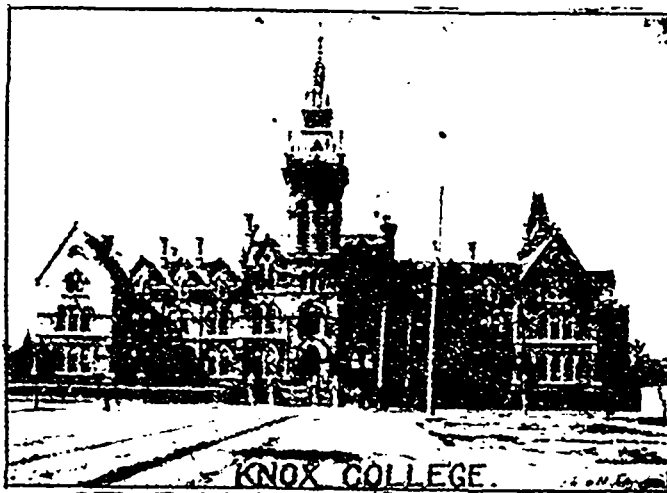
main entrance, and the kalsmining of the halls. Referring to the teaching faculty of the College, he said that the General Assembly at its last meeting instead of making permanent appointments to the staff had thought it better that the mind of the Church should be still more fully elicited upon the subject. He had great pleasure, however, in stating to the



REV. DR. MACLAREN.

students that the two gentlemen who had assisted them so acceptably last session would be present this session. He meant Messrs. Ramsay and Duncan. They would conduct the classes that they had in charge last session. He would also state that Rev. Dr. Somerville, of Owen Sound, had been by the Board put in charge of the class in Church History. His lectures would commence immediately after the recess. The audience was aware not only that the Chair of Apologetics and Old Testament literature was rendered vacant by the death of the esteemed Prof. Thompson, but also that another member of the faculty who had been long and honorably connected with the work of the College had resigned his office. He referred to his esteemed friend, Dr. Gregg. He had served the College in the Professorship not to speak of services rendered before his regular appointment, for 23 years, and it was not necessary to say to the students, the alumni and those who had taken an interest in the institution with what ability, zeal, fidelity and true Christian spirit he had discharged the duties of his office during these 23 years. When the history of the College came to be written the services of Dr. Gregg, which had been so valuable, would not be forgotten. After Dr. Gregg had ceased to be an active member of the faculty it would afford the utmost pleasure to his old colleagues and to the students to see him frequently in the halls, and they should hope to have the advantage of his good counsels in connection with College matters very much as they had had it in the past. There was another matter of which he ought also to speak. A number of the theological institutions, both in Great Britain and the United States, were in the habit of securing from time to time special courses of lectures from eminent theologians and Biblical scholars, whether of the Church to which the institution might belong or of other churches. In this way some extremely valuable courses of lectures had been given and important additions to theological literature had been produced. He was instructed by the Board to correspond with Rev. Prof. Warfield of Princeton Theological Seminary, and he had great pleasure in announcing that Dr. Warfield had consented to come here and deliver a course of ten lectures on the general subject of the prolegomena to systematic theology. Dr. Warfield would lecture twice each day, beginning Oct. 14th. The first lecture would be delivered at 3 p.m., and the second at 8 p.m. The subsequent lectures would be at 10 a.m., and 8 p.m. Five of the lectures would deal with the Bible and with the subject of inspiration. All friends would be made welcome to these lectures.

"Will you permit me," he said, in conclusion, "to say that Knox College cannot carry on its work and keep its head above water with even the work it has been doing, much less is it able to extend and strengthen the work it wishes to do unless its revenue shall be somewhat improved. I have been told again and again, I was told at the last Assembly at London, that Knox College is far too reticent, far too modest, in making known to the Church and the country its wants and necessities. Possibly it has been so. I would like to say now, just as clearly and distinctly as I can, that it is a matter of absolute necessity to the College, if its work is to be efficiently carried on, that its revenue should be somewhat advanced. During the last two years a debt of \$4,000 has been accumulated against the ordinary revenue. This arises



KNOX COLLEGE.