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EDITORS :

REV. R. HADDOW, B.A., *Chairman.*  
 REV. W. G. WALLACE, M.A., B.D.      G. R. FASKIN, B.A.  
 REV. P. STRAITH, M.A.              A. S. ROSS, B.A.  
 GEO. LOGIE, B.D.                      J. H. BROWN, B.A.  
 W. A. MACLEAN.

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TORONTO, NOVEMBER, 1895.

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GENERAL.

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THE WITNESS OF THE SPIRIT IN RELATION TO  
THE AUTHORITY AND THE INSPIRATION  
OF SCRIPTURE.\*

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THE authority and the inspiration of Scripture are closely connected, but they can be conceived of as separate. There is a measure of authority due to writings to which we ascribe no inspiration, in the theological sense; but entire inspiration necessarily carries with it complete authority.

Nearly all the most intelligent defenders of plenary inspiration are careful to inform us that inspiration can be taken up and discussed in its proper logical order only when the work of the Christian apologist has been accomplished. It presupposes that there is a personal God, the Creator and Moral Governor of the universe, and that He has made a supernatural revelation of Himself to mankind, of which the Scriptures are a record historically trustworthy; that is to say, they were written by men of competent information and thorough honesty. Apart from inspiration, it is evident that if the books of the Bible are the record of a supernatural revelation, written with as much accuracy as we ascribe to the best class

\*A lecture delivered at the opening of Knox College, on Wednesday, October 2nd, 1895.

of ordinary writings, they must have for us a considerable measure of authority. Before we have arrived at any doctrine of inspiration they speak to us with authority, for God speaks in them as He speaks nowhere else. They make known to us what we are to believe and do, with as much accuracy as the facts of history are handed down to us by the best class of writers.

On the other hand, it is evident that when we discover that the Scriptures give us not merely a credible record of a supernatural revelation, written by intelligent and reliable authors, but written by men who were supernaturally guided to embody correctly in language what God had supernaturally given to them, they must necessarily have for us the highest authority. While, therefore, these books might have a measure of authority apart from inspiration, their highest authority is linked with plenary inspiration.

All Christians assign to the Bible a position and authority which they accord to no other book, and Protestants are wont to regard them as the only rule of faith and practice. If we cherish this view, we should seek to know the grounds which warrant us to entertain it.

The Westminster divines and the Reformers laid great stress on the testimony of the Holy Spirit, as the crowning and conclusive evidence which assures us of the infallible truth and divine authority of the Holy Scriptures. Lee, in his valuable work on Inspiration, criticizes, we think, not very wisely, the position of the Westminster divines and the Reformers. Without discarding the witness of the Spirit as a species of evidence which is available, he maintains that it can only be employed to confirm the authority of Scripture when that has been sufficiently attested by other evidence. He assumes that it can be employed only when the divine authority of Scripture has been established by proofs drawn from sources external to itself.

Another class of writers run to the opposite extreme. The witness of the Spirit seems to be the only evidence to which they attach any value. When radical criticism has overturned all the old views of Scripture, and led thoughtful men who have come under its spell to question whether the sacred writers can any longer be regarded as even historically trustworthy, they point to the witness of the Spirit as giving us ample assurance

in the absence of all other evidence. When criticism has overturned the traditional foundations of our faith, we are comforted by the thought that the only thing of real value, the divine element that runs through the books of Scripture, is certified to us by the witness of the Spirit in our hearts. Robertson Smith says: "If I am asked why I receive the Scripture as the Word of God, and as the only perfect rule of faith and life, I answer, with all the fathers of the Protestant church, because the Bible is the only record of the redeeming love of God; because in the Bible alone I find God drawing near to man in Christ Jesus, and declaring to us in Him the will of God for our salvation. And this record I know to be true by the witness of His Spirit in my heart, whereby I am assured that none other than God Himself is able to speak such words to my soul."

Another divine, with, at least, partial affinities for the same school, assures us that he uses the Bible as an authority in matters of religion, not "because of an antecedent conviction that it is inspired; we are convinced it is inspired because it so asserts its authority over us as we read that we cannot but use it in that way. This, I am confident, is the only rational and experimental way of reaching and stating the truth." This author informs us that it is as we use the Bible, without any presuppositions whatever, that we find "it has power to lodge in our minds Christianity and its doctrines as being not only generally, but divinely true; and its power to do this is precisely what we mean by its inspiration." This witness of the Spirit does not guarantee the accuracy of the details of Bible history, nor even that what has been commonly regarded as history is not myth or legend, but it enables us to recognize the divine element which pervades Scripture and culminates in Christ. We are so brought in contact with the divine element that by the power of the Spirit it begets faith in us, and this is all we need. "The gospels," we are told, "have every quality which they need to put us in contact with the Gospel; they do put us in contact with it, and the Spirit makes it sure to our faith. Why should we ask more from them?"

This is plausible, and it relieves us from the necessity of a careful inductive study of what the Scriptures teach respecting their own authority and freedom from error. It supersedes all inquiry into the nature and extent of inspiration as taught in

Scripture. For the only inspiration which is recognized becomes known to us by personal experience. The power of the Scriptures to lodge Christianity and its doctrines in the minds of those in whom the Spirit works is what is meant by inspiration.

For this view of the witness of the Spirit this author claims the authority of the Westminster divines, as we have seen Robertson Smith alleges that of "all the fathers of the Protestant church."

In emphasizing the witness of the Spirit, these authors have directed attention to an important truth which has often been too much overlooked in modern times in this connection; but we cannot admit that it should be allowed to supersede the careful discussion of inspiration, or that these writers have presented the doctrine in its proper relations, or that they are entitled to claim for their views the sanction of the Westminster divines.

What we shall attempt in this lecture is to examine the Confessional doctrine of the authority of Scripture, consider what is involved in the witness of the Spirit of which the Confession speaks, and, lastly, inquire into the relation which the witness of the Spirit sustains to the authority and the inspiration of Scripture.

#### I. THE CONFESSATIONAL DOCTRINE OF THE AUTHORITY OF SCRIPTURE.

It is stated with great clearness and care in the *Confession of Faith*, chapter i. 4-5: "The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon any man or church, but wholly upon God (who is truth itself) the Author thereof; and therefore it is to be received, because it is the Word of God. We may be moved and induced by the testimony of the church to a high and reverend esteem of the Holy Scripture, and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all its parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts."

In the Belgic Confession, Article V., and in the Gallican Confession, Article IV., the same doctrine is distinctly stated, and it is certainly sanctioned by the common consent of nearly "all the fathers of the Protestant church."

Turning, however, to the statement of the Westminster divines, you will observe that it teaches: (1) Negatively, in opposition to the Church of Rome; that "the authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church." (2) Positively, that it "depends wholly upon God (who is truth itself), the Author thereof." It is self-evident that, if God speaks to us in the Scripture, the authority of Scripture, in itself considered, must depend on God. On that supposition, no theist can refuse to admit its right to our faith and obedience. The real point on which an issue can be raised is, How can we recognize God as speaking to us in His Word? If we can certainly know that it is God who speaks to us in the Scriptures, we need search no farther for grounds why we should yield to them the homage of our faith and obedience. (3) The evidence to which this section refers, which warrants us in ascribing divine authority to Scripture, or in regarding God as speaking to us in the sacred books, is threefold: external, internal, and the witness of the Holy Spirit. These three lines of evidence are recognized as valuable, although not all of equal weight. The witness of the Holy Spirit does not stand alone, even when a careful examination of the other evidence might lead us to doubt whether the books deserved to be ranked as historically trustworthy. The three lines of evidence concur in the conclusion at which we arrive.

According to the Romish view, which this action was specially designed to antagonize, we are entirely dependent on the church for the knowledge that God speaks to us in the Bible. A case in some measure parallel will illustrate the difference between the Romish and the Protestant methods. A son receives what purports to be a letter from his father, long absent in a distant country. How can he know who wrote it? We may imagine that, when he reads the letter, he is entirely unable to discover, either from the handwriting, the style, or the contents, any decisive evidence of its authorship. For anything he can ever learn of that, he is dependent on external testimony. In these circumstances, the messenger who brought it to him assures him that

he received it from his father. His acceptance of the letter as from his father depends wholly on the character and credentials of the messenger. If these are satisfactory, he accepts the letter, because he has confidence in the messenger. This parallels the Romish view of the proximate ground of the authority of the Bible. It comes to us through the church, and the church certifies us that it is from God. Christians believe the church, and, therefore, they accept the Bible. But, with regard to the letter, a second supposition may be made. While the son values highly the testimony of the messenger through whom it reached him, when he reads the letter, the handwriting, the style, the intimate knowledge which it displays of his character, history, and circumstances, the spirit which breathes through it, and, indeed, the entire contents of the letter, assure him that it was written by his father. This illustrates the Protestant position in regard to the external and the internal evidences of the divine authorship of the Bible. Both are recognized, and both concur in producing the estimate which we put upon the Scriptures.

"The testimony of the church" may very properly move us "to a high and reverend esteem of the Holy Scripture." This specification may not cover all the external evidences, but it excludes none. And, if the testimony of the church is viewed, as we think it should be, as embracing not merely the corporate testimony of the church, but that of its individual members, then it certainly includes all that is most important in the external evidences.

But, while the *external* evidences are recognized, they are not regarded as of equal importance with the *internal*. They are not accessible to the great mass of mankind. But the Bible demands faith and obedience, wherever it comes. Were a copy picked up on a lonely island by a man who had never seen a Bible nor heard of a church, and who was entirely ignorant of the external evidences of its divine origin, he could not read it without discovering that it demands of him immediate faith in Christ and obedience to His will. To every human being it speaks with all the urgency of divine authority, and sets before him the choice of life or death. Its words run: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him," John iii. 36. This feature of the Scriptures can be accounted for only by the



fact that there is a self-evidencing power in their message which leaves those who reject them without excuse. They carry with them their credentials wherever they go. It is assumed that men need to prosecute no course of learned and laborious research in order to verify their divine origin. When we read the book we may discover the impress of deity and the signature of its divine Author.

The internal evidences are specially dwelt upon by the Westminster divines, no doubt, because they are accessible to all, and are the most decisive. The enumeration of particulars is very fine, but it is not intended to be exhaustive. "The heavenliness of the matter" must impress every thoughtful reader. "The efficacy of the doctrine," which, during all the centuries, has proved the power of God unto salvation to men of every clime and character, bespeaks God as its author. "The majesty of the style" is worthy of the claims made on its behalf. "The consent of all the parts" demands a supernatural intelligence to mould all its parts into unity. It is made up of sixty-six writings, the work of some forty authors, who wrote in almost every conceivable style of prose and poetry at intervals during sixteen centuries, yet one ripening plan steadily unfolds itself from age to age, and gives to these diverse compositions a unity so marvellous as to constitute them one book. "The scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God."

These arguments appeal to the understanding, the conscience, and the heart, and do often beget a strong rational conviction of the divine authority of the Word of God, and but for the perverting and darkening power of sin would lead us to a full assurance of the infallible truth and divine authority of the Holy Scriptures. But we cannot forget that man is fallen. Hence the need of something more than the most cogent arguments which address our rational nature from without. These, however valuable in their place, when they encounter the deadness and the insensibility of a carnal heart, fail to accomplish their work. In moral reasonings, arguments on the one side are liable to be met with arguments on the other, which, if they do

not overthrow the argument, at least weaken its impression. And the difficulties which attend any book which touches on so many mysteries and impinges on such momentous practical interests as the Bible can easily be magnified so as to shut out the proper impression which the argument is fitted to make. The impression, moreover, made by the marks of divinity found in Scripture depends largely on the moral and spiritual condition of the person who studies them. In the purely intellectual sphere, the strength of conviction is regulated by the nature and amount of the evidence presented to the understanding; but in the moral and spiritual sphere, the strength of the conviction is often in the inverse ratio of the evidence. It is a proverbially bootless task to convince a man against his will. It is only the pure in heart who see God. And except a man be born again he cannot *see* the kingdom of God. A mind swayed by pride, prejudice, and passion, does not perceive "the heavenliness of the matter" found in Scripture. It is only the musical ear that perceives the beauties of musical harmonies, and it is only the heart which, by "the inward work of the Holy Spirit," has been made receptive of the truth to which the truth is unveiled in its beauty. This is the explanation why men with ample evidence, external and internal, before them fail to reach a divine faith, until the inward work of the Holy Spirit, bearing witness by and with the truth in their hearts, overcomes their questionings and enables them to rest with full persuasion and assurance in the infallible truth and divine authority of the Holy Scriptures.

#### II. WHAT IS INVOLVED IN THE WITNESS OF THE SPIRIT TO THE AUTHORITY OF SCRIPTURE?

It may aid us in answering this question to remember that this witness is just one phase of the inward work of the Holy Spirit in the heart. And it is admitted by all Christians, with, perhaps, the exception of a few enthusiasts, that the Spirit does not now give objective revelations to men. His work in our day is to enlighten the mind and renew the will, so that men perceive, in its real significance and in its relation to themselves, what has already been revealed in the Word, and rest upon it as an undoubted verity.

"The Bible reveals and verifies its authority only to regenerated men. Only they are competent to judge it, and pronounce upon its true character, its purpose, and its value." (Rooke,

p. 112.) When the divine Spirit regenerates the soul, the subject of His grace sees the Bible with new eyes, and perceives a beauty, meaning, and significance in it which he never saw before. To the unrenewed mind there is no "form nor comeliness" in Christ, but to those renewed by grace He is the chief among ten thousand, and altogether lovely. The difference is not in Christ, but in the eye that sees Him. If the witness of the Spirit is conceived of as partaking of the same general character as the rest of his inward work, it must be regarded, not as imparting fresh knowledge from without, but as so touching the springs of thought and feeling within us, and so quickening the inner man, that we perceive in the Word features which were always there, and were seen by others, but which had never before arrested our attention. No fresh objective revelations, whether by voices, dreams, or visions, are involved in this witness of the Spirit. It is a witness which the Spirit bears "by" the Word as His instrument, and "with" the Word as the standard with which He leads Christians to compare and test their experience and life. When we see the sun shining in his strength, we need no other evidence of his existence. And when the divine Spirit, by His secret and inscrutable inward working opens our eyes to apprehend the real import of Scripture, and to recognize its practical influence in the hearts and lives of men, we need no other witness of the divine origin of the Holy Scriptures. The truth shines with self-evidencing power into our hearts, and there springs up within us, we scarcely know how, a "full persuasion and assurance of the infallible truth and divine authority" of the written Word.

Man's spiritual blindness, deadness, and insensibility, which render such an inward work of the Holy Spirit absolutely necessary, do not render it useless to ply unrenewed men with arguments for the divinity of Scripture, or to point them to those marks of God's workmanship which are wrought into its structure. Dr. Lee seems to think that the witness of the Spirit is so unintelligible to skeptics and unbelievers that we might as reasonably "discourse with the blind upon the varieties of colors" as speak of this kind of testimony to them. But there are two remarks which this objection calls forth, viz.: (1) If men can attain a "full persuasion and assurance of the infallible truth and divine authority" of the Holy Scriptures, without any

inward work of the Holy Spirit in their hearts, for what purpose do they need the inward work of the Holy Spirit? Can any step in the matter of human salvation be more difficult than this which is supposed to be taken without the aid of the Spirit? Why should we not fall back at once on bald Pelagianism? (2) Bible analogies which hold in one point do not necessarily hold in everything. Christ, on account of His stability and firmness, may be compared to a rock; but it does not follow that He can be broken in pieces and trampled under foot. And if unrenewed men, on account of their spiritual insensibility and moral impotency, are represented in Scripture as blind, deaf, and dead, it does not warrant us to infer that it is useless urging upon them motives, or plying them with means. It does not entitle us to infer that their wills have ceased to be "endued with that natural liberty that is neither forced, nor by any absolute necessity of nature determined to good or evil." The Scriptures explain their own analogies; they call upon the blind to see, the deaf to hear, and the dead to arise that Christ may give them light.

When we enquire, How does the Spirit witness in our hearts? the Confession answers "by" and "with" the Word. This phraseology is clearly designed to indicate two distinct ways in which the inward work of the Holy Spirit bears testimony that the Bible is from God. But some difficulty has been found in stating the exact difference indicated in bearing witness "by" and "with" the Word.

The specifications of the internal evidences enumerated in this section may give a clue to the distinction. They are not all of one order. There is one class of these marks which we discover as we study the Bible itself. We have only to read and meditate on what is spread before us there in order to see the footprints of deity; but there is another class of marks which involve a comparison between what is revealed in the Word and what is observed in man, in a state of nature, and in a state of grace.

In order to discover "the heavenliness of the matter," "the majesty of the style," "the consent of all the parts," "the scope of the whole (which is to give all glory to God), and the many other incomparable excellencies, and the entire perfection of the whole," we have only to examine the book with hearts receptive of the truth. It is seen to be radiant throughout with the divine

glory. As the sun evidences his existence to all who open their eyes to see his light, so the divine authorship of the Scriptures is patent to every heart taught of the Spirit. This is the witness which the Spirit bears by the Word as His instrument.

But when we turn to what is here spoken of as "the full discovery which it makes of the only way of man's salvation," we require to study both the book of God and the book of the human heart. We have to compare the remedy with the disease, as set forth in the Word, as made known in our experiences, and as revealed in the records of the race. And when we examine "the efficacy of the doctrine," we have not only to study our Bibles, in order to discover the claims to potency which it puts forth for its teaching, claims which even a false religion might advance, but we have to compare the efficacy asserted for it with the results actually attained in the lives of those who have embraced it.

We place side by side the efficacy claimed for the Gospel message in the Word and the results achieved in the history of the church and in our personal experience, and we find the one is the counterpart of the other; and the efficacy of the doctrine is proclaimed by the record of its triumphs. The central message of God's Word has, in all ages, been to the Jew a stumbling-block, and to the Greek foolishness; but it has held on its way, doing its work unmoved, and wherever it has come it has proved the power of God unto salvation to every one that believeth. It has brought a consciousness of peace and pardon to the guilty. It has transformed hearts impure and vile into the divine image; and lives fast sinking into moral degradation, it has ennobled with lofty aims, with Christian virtues, and with high achievements.

When we are enabled, with true insight, to compare God's remedy with man's disease, and to set side by side what the Scripture claims for its teaching and the transforming power which it has exerted in those who believe it, then the Spirit bears witness "with" the Word that the book is of God. When the remedy cures the disease, it proclaims the skill of the physician who prescribed it. And when the wards of the lock respond to the key, we know that both came from the same hand.

### III. THE RELATION WHICH THE WITNESS OF THE SPIRIT SUSTAINS TO THE AUTHORITY AND THE INSPIRATION OF SCRIPTURE.

Were we seeking to establish what we regard as the true doctrine of the inspiration of Scripture, we would start, as we

have already indicated, at the point where the Christian apologist has successfully completed his work. We would not discuss the doctrine with skeptics, but with those who acknowledge that there is a personal God, and that He has made a supernatural revelation of Himself to mankind, of which the Scriptures are a record historically trustworthy. We handle this question only with men who admit that we have in the Bible a supernatural revelation, recorded by writers of competent information and sterling integrity. This stops short of inspiration. Competent information is not omniscience, and sterling integrity does not exclude all prejudice, bias, and misconception. We cannot, at this stage, appeal to these books as infallible, but as trustworthy and credible writings. Were the appeal made to isolated expressions, or texts found in individual books, the evidence might not be sufficient to establish the inspiration of Scripture. For in writers of the highest character, we recognize the possibility of a measure of unintentional mistake, and perchance these isolated utterances might be the result of honest mistake, or slovenly writing. But if it can be shown, as we think it can, that the claims to inspiration, direct and indirect, put forward by the sacred penmen for their own writings, and the manner in which they recognize it in other sacred books, are so clear, numerous, and emphatic, that we cannot regard the writers as honest, intelligent men unless in very deed the human authors of the Bible wrote under supernatural guidance, then we can construct a rational argument for the inspiration of Scripture from writings which, up to this point, have been viewed as only historically trustworthy.

In this way, even unregenerate men can find a rational basis for the conviction that God has supernaturally guided the sacred writers to put on record what He had supernaturally given them, or prompted them to write. This, without the inward work of the Holy Spirit in their hearts, will not beget in them a true and lively faith; but it will, at least, put them in a better position to study with a reverent and teachable spirit the evidences of its divine origin, and to ponder the way of life which it makes known.

Robertson Smith, and those to whom we have chiefly referred in this lecture, would, perhaps, object both to our method and our conclusion. For we have seen that all they mean by inspiration is the power of the Scriptures "to lodge Christianity and its doc-

trines in our minds as divinely true." This is an experience which the Spirit gives to believers. It supplies no evidence of the truth and accuracy of anything except the divine element which runs through Scripture, and culminates in Christ. All we need to know, and all we really can know, of inspiration is already imparted to us by the witness of the Holy Spirit.

There are several points of importance on which we find ourselves in accord with these authors. (1) We unite with them cordially in the recognition of the fact that through the inward work of the Holy Spirit believers have what is to them a decisive witness to the divine authority of the Bible. (2) We agree with them in thinking that the witness of the Spirit does not prove the inerrancy of the details of Bible history. Whether a given king reigned twenty or forty years, whether a list of names is accurate, and whether variations in the record of the discourses of Christ are due to the freedom with which they were reported, or to the fact that they were repeated on different occasions with variations, are matters in regard to which the witness of the Spirit cannot be wisely invoked. Even good men are sometimes in danger of claiming the Holy Spirit's sanction for their own whims. Luther, who certainly had as much of the Spirit's teaching as most Christians, did not hesitate to speak in very disparaging terms of the epistle of James, and to reject the Apocalypse as neither apostolical nor prophetic, because his spirit could not adapt itself to the production. (*Vide* Lee, p. 46.)

But while the witness of the Spirit does not guarantee the inerrancy of all the details of Scripture, it is equally certain that it does not suggest doubts. If doubts arise, they must come from some other source. The mental attitude natural to those who have felt this witness is that of unquestioning faith in the Holy Scriptures. Indeed, "the consent of all the parts" makes it exceedingly difficult, if not presumptuous, for any one to say what details have an important bearing on the great verities the sacred volume was designed to make known.

There is another point on which we are in substantial accord with these writers, viz. : (3) The witness of the Holy Spirit must greatly increase the confidence in the Scriptures felt by those who have not yet ascertained their plenary inspiration. Of these we may note two classes, viz. : (a) Those who approach the Scriptures from the side of the Christian apologist. From a careful

examination of the evidences, external and internal, they have been led to the conviction that these books are the records of a supernatural revelation from God, written by men of competent information and thorough honesty. Viewed even in this light, they carry with them a considerable degree of authority. But when these same persons are led by the inward work of the Holy Spirit to see the real significance of the revelation, which argument had commended to their intelligence; when they discover its divine beauty and drink in its message for themselves, and when they find from their own experience that the apprehension of its truth is somehow linked with a sense of peace and pardon and the dawning of a new and higher life, then they have an evidence more conclusive and decisive than any they had before, and whatever confidence they previously reposed in the Scriptures, viewed as historically trustworthy, is greatly increased by this new evidence.

(b) The believing class who approach the Scriptures from the standpoint of the higher criticism must readily admit that their faith depends largely, if not wholly, on the witness of the Spirit. Indeed, it is difficult to imagine to what other evidence they can turn. For when they have examined the historic portions of the Bible, and have subjected them to the usual critical processes, and have gone through them verse by verse, and have sorted out the words and clauses of each verse, according to the centuries to which they belong, and the unknown authors to whom they are assigned, it would require a peculiarly keen and well-trained mind to measure the degree of credit due to the result. Whatever that result may be, it is not history, and it rests on no ascertainable historic basis. It may be myth, legend, or fiction, or all three combined, but it is not history, nor a narration which is historically trustworthy. This is a somewhat momentous conclusion, as both the Mosaic religion and Christianity have always been held to rest on historic facts, and, if these are rendered uncertain, the superstructure cannot be secure. It is not surprising that believing critics are glad to find a refuge for their faith in the witness of the Spirit. They quite agree with us in holding that the witness of the Spirit should greatly increase the believer's confidence in the Bible.

Thus far we can travel on the same road with the writers we are criticizing. We agree with them in holding that the witness



of the Spirit gives conclusive and decisive evidence to believers of the divine authority of the Scriptures. We agree with them in thinking that, by itself, the witness of the Spirit does not prove the inerrancy of Scripture. And we agree with them in the opinion that before we have reached any conviction on the plenary inspiration of the Bible, the witness of the Spirit must necessarily increase the believer's confidence in the sacred volume. But here our road divides.

It is manifest to us that the reality of the Spirit's witness is no reason why we should not seek to ascertain what the Scriptures teach in reference to their own authorship, accuracy, and freedom from error, or, in other words, what they make known in regard to their own inspiration. It rather gives importance and encouragement to such an inquiry. For the witness of the Spirit adds to the value of the *data* from which we reason, and increases the certainty of the conclusion. We have indicated that a thoroughly valid argument for the plenary inspiration of Scripture can be deduced from its books, which, up to this point, have been viewed merely as historically trustworthy; but surely such an argument gathers immense strength when, by the inward work of the Holy Spirit, we are fully assured that the books from which we reason are from God.

But while the writers to whom we allude cannot regard the books of the Bible as in any proper sense historically trustworthy, they maintain that the divine element which pervades them is so attested by the Holy Spirit that they are reliable as teachers of doctrine. They do not acknowledge that their Bible has ceased to be a standard to which men may appeal in matters of religion. It has been supposed by some that this is the position to which they are drifting, but they repudiate the insinuation. The Bible must still rule our faith and practice.

They appeal to the Holy Scriptures for their doctrine of sin, the Trinity, the incarnation, the atonement, the resurrection of Christ, the work of the Holy Spirit, and the judgment to come. They have not renounced the Gospel. But if they appeal to the Bible for their doctrine on these momentous questions, why should they not appeal to it for what it teaches in regard to its own character, authority, and freedom from error? There is no reason to accept the authority of the sacred books on some doctrines, and reject it on others.

The real question is, What idea do the Scriptures give of themselves? Do they claim infallible truth and divine authorship for their contents? Do Christ and the writers of the New Testament handle the Scriptures as those who believe in their partial or in their plenary inspiration? These are questions that can be answered only by a careful induction of what the Scriptures teach. The Scriptures supply sufficient material, we believe, to sustain the doctrine of plenary inspiration. They do not teach it in the set phrases of systematic theology, but in the incidental way in which they are wont to set forth all the great doctrines of religion. They make known this doctrine by a body of evidence, direct and indirect, that should satisfy every mind which yields itself to the natural impression which Scripture gives of its own composition and authority. It is certain that the Christian church, from the apostolic age to the present day, has always treated the Scriptures as the supernatural record of a supernatural revelation. And it is unquestionable that the majority of those who, in modern times, have studied the Scriptures inductively in their relation to this doctrine, whether they accept or reject plenary inspiration themselves, have reached the conclusion that Christ and the writers of the New Testament believed and taught this view of Scripture. Kuenen, who cannot be suspected of any leaning towards a high doctrine of Scripture, says: "It is the conviction of all the writers of the New Testament that the Old Testament is inspired of God, and is thus invested with divine authority. It is unnecessary to support these statements by quoting passages. Such passages are, as every one knows, very numerous." ("Prophets," p. 448.)

We cannot enter on the wide field of evidence to which Kuenen refers, but we think it is almost impossible for any one to read carefully the Scriptures without perceiving that the books are represented as at once perfectly human and perfectly divine. The writers put forth claims constantly which involve plenary inspiration. They recognize the divine authority of their fellow-writers. They reason from the exact collocation of words, from minute verbal peculiarities or forms. It is, with them, a maxim that the Scriptures cannot be broken. They believed that "holy men of God spake as they were moved by the Holy Ghost."

If the Scriptures are not reliable in what they teach regard-

ing themselves, their authority as teachers of doctrine is gone, and we are at sea, without rudder, compass, or anchor.

We are aware that it has been proposed to modify what the Scriptures have been supposed to teach in this regard by an appeal to facts which are supposed to be inconsistent with a high doctrine of inspiration. But this can be legitimate only where the language is ambiguous, or its meaning, for some cause, uncertain. When Christ spoke of rising again on the third day, His disciples kept that saying in their hearts, questioning one with another what the rising from the dead might mean. They evidently did not know whether to construe His language literally or figuratively, and their hesitation is not surprising, as they could find examples in Christ's discourses of both modes of speech, John v. 25-29. If they had put a figurative meaning on His words, His literal rising from the grave, as an outstanding *fact*, might very properly have qualified their interpretation of the words. But it can scarcely be pretended, reasonably, that there is any ambiguity or uncertainty in the teaching of the Scriptures in regard to their own authority and inspiration. The testimony of Christ and the writers of the New Testament is decisive. In these circumstances, to appeal to facts to modify the doctrine is not to treat the Scriptures with respect. It is rather an attempt to discredit their authority as a teacher.

Our work in this discussion has been chiefly expository. We have sought to unfold the Westminster doctrine of the authority of Scripture and of the witness of the Spirit. And, while that doctrine is, we think, in full harmony with the Bible, it does not accord with the sentiments of some who have claimed Confessional sanction for their views.

We have seen that the Westminster divines do not rest the authority of Scripture on the witness of the Spirit alone. They base it on three concurrent lines of evidence: external, internal, and the witness of the Holy Spirit. The last is represented as the element which is decisive in the case of each individual believer, but it does not stand alone. It is not presented as a harbor of refuge to which the despairing mariner may betake himself when he can no longer outride the storm on the open sea of intellectual conflict.

We have seen that what is called the witness of the Spirit is merely the necessary result of the inward work of the Holy

Spirit, by which the eyes of the spiritually blind are opened to see what is in the Word, and to recognize the transformations wrought by its potency in those who believe. When our natural insensibility is overcome and the eyes of our understandings opened, the light of God's Word shines with self-evidencing power into our minds, and we see in the book features which "abundantly evidence it to be the Word of God."

We have seen that, while the authors to whom we have made special reference do not regard the witness of the Spirit as implying the inerrancy of Scripture, they regard it as carrying with it an adequate doctrine of inspiration. If a power to lodge Christianity and its doctrines in our minds as divinely true is all that is meant, as they tell us, by the inspiration of Scripture, we might agree with them. But there is nothing in this peculiar to the Bible. A religious treatise or a good sermon may, with the divine blessing, lodge Christianity and its doctrines in our minds as divinely true. We must read our Bibles with strange inattention if they do not teach us a higher doctrine of inspiration.

Finally, we have seen that, while the witness of the Spirit does not prove the absolute freedom of the Bible from error, it should increase our confidence in its teaching, and lead us to search the Scriptures for the testimony they give and the indications they supply of the nature and extent of their own inspiration. The result of this search is not doubtful. For we have seen that the testimony of those who have made the most careful inductive study of the Word, whether friends or opponents of plenary inspiration, is that, if we do not accept the infallibility of God's Word written, we must part company with Christ and all the writers of the New Testament.

*Knox College.*

WILLIAM MACLAREN.

## WESTERN RESERVE UNIVERSITY AND ITS PRESIDENT.

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AN account of the Cleveland Summer School of Theology, given in *THE MONTHLY* for October, would remain incomplete unless supplemented by a brief review of the career of the projector of the school. And perhaps something ought first to be said of the institution over which President Thwing presides, the institution under whose auspices the very notable conference already described was convened and conducted.

Western Reserve University, strictly speaking, is a quite recent creation. It is not yet ten years old; nevertheless, its roots reach back to the first quarter of this century. In 1826 it consisted of but a single college, now known as Adelbert, but called at that time Western Reserve College. Nor was it then situated at Cleveland, but at Hudson, Ohio, where it remained until 1882. It was in the year just named that the college was removed northward to the lake, and received its present familiar designation. This change of site and change of name mark the commencement of a new era in its history, but it was still simply a college. Perhaps it should rather be said that it had now become a college, *plus* the influence and generous support of a large-hearted philanthropist; for, as in the case of the Leland Stanford, Jr., University, "Adelbert" is to-day a memorial of a benefactor's only son. Meanwhile, in 1843, a medical college had been added to the foundation. In 1888—under the far-sighted administration of Dr. Haydn, the last president—the college for women was founded. For the use of these new students, Clark Hall and Guildford House were built upon a campus contiguous to that of Adelbert; and thus an important new department, with its own staff of instructors, was added to the growing corporation. This college represents a distinct faculty, enjoying privileges and standing equal in every respect to those granted to the other faculties in the university; it has its own separate endowment, amounting now to more than \$250,000; and already its students number over 100. It has been since 1890, however, when President Thwing entered upon his duties, that the institution has gained its present enviable

reputation. Not only has its progress been remarkably rapid, but its development into a fully-equipped university has been happily accomplished. Three additional departments have been supplied, viz., a law school, a dental school, and a school for post-graduate study. The staff of professors and lecturers, which is still being augmented, numbers already over 100. Between 700 and 800 students are in attendance. The assistance of the wealthy citizens of Cleveland is being successfully enlisted. A friend of the university is at the present moment erecting on the campus a very handsome structure, intended to give needed accommodation for the rapidly increasing library. Plans for the construction of a most complete Y.M.C.A. Hall have just been adopted. And thus there is rapidly being created—in one of the most beautiful suburbs of one of the most beautiful cities of the west, and housed in a group of modern and splendidly-appointed buildings—an important new university centre. Western Reserve seems destined to do for the Middle States a work not inferior to that which the leading American universities are so grandly doing in the east.

President Thwing, the founder and director of the Cleveland Summer School, is an educationist whose career is fruitful in many a suggestion. The head of the vigorous corporation whose phenomenal growth has just been described is a Harvard man. Dr. Thwing is in a dual sense *president*, for he is at once president of Adelbert College and president of the university. Graduating at Harvard in 1876, and afterwards at Andover Seminary in 1879, we find in him one of the younger men who, in the United States, have lately been called to occupy important educational positions. President Schurman, of Cornell University, a Canadian whose multiplying honors his countrymen watch with pleasure, is another instance of the same thing. Dr. Thwing seems to be about forty years of age. At first glance his comparative youth awakens surprise, especially when one recalls what he has accomplished since 1890; and yet one of the secrets of his distinguished success is doubtless to be found in that very youthfulness of spirit which, in a hundred different ways, is constantly revealing itself. He fully sympathizes with young men, for he himself is one of them. He is fully conversant with the problems which interest and perplex young men, for he himself (though made wise by special

training and experience) has to make his own way through the very same quicksands and pitfalls. He must have a marvelously retentive memory, for he seems invariably and instantly to recognize any one with whom he has held even the briefest conversation. Quick-sighted, full of energy, not wanting in courage as regards either speech or action, he is at the same time an unusually genial companion; and the qualities just named have made him firm and undaunted as a trusted administrator and leader.

And certainly President Thwing's latest undertaking has been crowned with abundant success. Loyally supported by those whom he called to his assistance, and to whom he communicated in no small degree his own buoyant enthusiasm, the experiment of holding a theological conference, conceived and conducted on very liberal lines, has been fertile in results which are a rich reward for months of forethought and labor. If theology is no longer systematically taught in Western Reserve University—it used to be taught in the old Western Reserve College at Hudson—at least it was examined there this year with a freshness of treatment, with a fearlessness of consequences, and with an acknowledgment of the modern scientific spirit and method, which has rarely been equalled. And President Thwing, by his constant presence and help, placed the school continually under added obligations. Unlike Principal Fairbairn, at Oxford, he did not himself deliver a formal course of lectures; but the conference did not slip from beneath his control even for one hour. For as each of the appointed instructors was about to commence his work at the desk, Dr. Thwing invariably introduced him to the audience in an exceedingly happy manner. By an adroit word or two, for these welcomes were noticeably brief as well as brotherly, the president never failed to put the teacher and his students immediately *en rapport*. Thus, from beginning to end, Dr. Thwing was the force which unified and regulated the spirit of the conference.

President Thwing is to be congratulated in particular upon two things. First, because, in moulding the high destinies of the university, he is not required to undertake the duties of a professor. Practically his undivided strength is given to directing the progress and to promoting the growing interests of the naturally vigorous institution over which he presides. And, secondly, because, as regards the recent Summer School, he was able to announce before it closed that it had fully paid expenses.

*Toronto.*

LOUIS H. JORDAN.

## THE IMPROVEMENT OF OUR THEOLOGICAL SEMINARIES.

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### INTRODUCTORY NOTE.

**D**URING the past summer two articles appeared in the New York *Independent* under the above heading. The first was written by President Thwing, of whom and of whose work some account appears in this number of *THE MONTHLY*; the second, by Professor Warfield, who has lately given a course of lectures to the students of Knox College. President Thwing's article begins with a statement of the function of the minister, followed by a rapid sketch of the history of theological education in America. Then comes a discussion of the true design of a theological school, and a suggestion as to how that design can best be realized. Professor Warfield, in his paper, discusses more fully the design of the theological school, and proceeds to show how in Princeton they are seeking to carry out the design indicated. Believing that these articles will be of interest and value to our readers at the present time, we append an extract from each. Only the latter part of President Thwing's paper is quoted; Professor Warfield's is given somewhat more fully.—ED.]

[EXTRACT FROM PRESIDENT THWING'S ARTICLE.]

The theological school is designed to train men for the ministry. In this training the question of what studies and of what proportion of studies is one of the most serious. As one looks into the courses of study in the various seminaries, he learns that the emphasis upon linguistic studies is strongest. I take a recent catalogue of the divinity school of Harvard University, and I find that the courses in the Old Testament number nine, and, in the New, eight. The courses in church history are six; in ethics, one; in theology, five; and in homiletics and pastoral care, three. That is to say, linguistic studies are more numerous than all other studies combined. I turn to the catalogue of the divinity school of Yale University, and I find that about two-thirds of the instruction of the first year and one-third of that of the second year is linguistic.

I am confident that a similar condition would obtain in many



seminaries, though not in all. The study of the languages and literature of the Old Testament and the New represents the chief body of work done by the candidate for the ministry. Much may be properly said in behalf of such an emphasis. The Bible is the Word of God. The study of language also tends to promote a cultured and scholarly type of the ministry. It tends to give an intellectual discipline which may be represented in the word discrimination. Discrimination is always important; discrimination is absolutely necessary to the fundamental element in training. But it may be safely said that a course of study in which the linguistic element is chief is not best for training ministers of power.

The course of study in the theological seminary is assuming a method, however, which the course of study in the college in the last twenty-five years has come to possess. It is to be an elective course, and it should be an elective course with a very much larger range of studies than it now has, even in the best equipped schools of theology. I believe that the course of study should be entirely elective. My reasons for this opinion are:

(1) Some students need more extensive study than the seminaries can, under the present system, provide.

(2) Some students need to dwell longer than others on particular departments.

(3) Some students need a discipline which others do not, in studies other than theological.

(4) Some students have an incapacity for one class of subjects, and a remarkable capacity for another class.

(5) The elective system would be of peculiar advantage to clergymen who desire to prosecute their studies further than they were able to prosecute them in the ordinary theological school.

(6) Every student ought to possess sufficient knowledge of each department to enable him to prosecute his studies by himself.

(7) The introduction of the elective system into the theological seminaries would increase the enthusiasm of the students in their studies.

(8) The elective system increases the enthusiasm of the professors for the studies which they teach.

(9) The elective system will allow subjects which ought to be

taught in the seminary, but which now are not for lack of time.

Various objections may be urged against the introduction of the elective system into theological seminaries. Among them are :

(1) Post-graduate courses of instruction would accomplish the same purposes as the elective system.

(2) Students do not know their intellectual needs, and therefore will not, under the elective system, select their studies with discretion.

(3) Students will select the easiest courses, not those they need to pursue.

(4) The variety of studies presented by the elective system is too great.

(5) The work of instruction which the elective system demands will prove too severe for the professors.

These objections need not for the present purpose be answered in detail. It is sufficient to say that the same objections were urged against the introduction of the system into the American college. But the system has made, and is making, its way in the most conservative of institutions.

[EXTRACT FROM PROFESSOR WARFIELD'S ARTICLE.]

The fundamental purpose of our theological seminaries is, very clearly, the training of men for the ministry. President Thwing very truly says: "The theological school is designed to train men for the ministry." The chief problem before them in the ordering of their work is the selection and distribution of studies for the prosecution of this primary end. President Thwing touches the right key when he remarks: "In this training the question of what studies and what proportion of studies is one of the most serious." The primary end of the seminary as a training school must, of course, be the determining factor in the decision of these questions. Those studies must be selected for prosecution in the seminary, and that proportion of time and effort must be given to each of them, which are judged to be best calculated to fit its graduates for their work in the world as ministers of the Cross.

The circle of subjects taught in a theological seminary need not be—let us rather say ought not to be—narrower than are set by the limitations of this school to the one subject of theology. The theological seminary is not a university. It is one branch of a university, and may not properly undertake work outside the

limits of its own encyclopædia. But within the limits of its own encyclopædia its teaching should be universal. Due and proper place should be given in the teaching of a thoroughly equipped theological seminary to every topic which legitimately falls within the theological encyclopædia. When we ask, however, what is the due and proper place for these several topics in the work of our theological seminaries, we need to remind ourselves again that these seminaries are not primarily departments of the universities, but training schools for the ministry. And this is as much as to say that what place and emphasis is due and proper for each topic is to be determined purely, or even primarily, not on scientific, but on practical grounds. This need not sink the university side of our theological teaching into the practical side; but it certainly subordinates it to the practical side. Before all else, our seminaries are and must remain practical training schools. These considerations will, as it seems to me, indicate for us the direction in which we are to look for improvement in our theological seminaries. To be ideal, our seminaries must, first of all, be ideal training schools for the ministry; but to be ideal they must, along with a perfect fulfilment of this primary function, perform also the work of the theological department of a great university.

The curriculum of the seminary, required of all, should be so framed as to give each student a symmetrical and comprehensive training in all departments of theological learning, so as to send him into the world an all-round, good man, able to fill his part as a thoroughly furnished minister of Christ, fitted for all the ordinary duties of his office; while the body of elective studies should be such as will enable each man to deepen, widen, and work out into detail his knowledge on whatever special lines his tastes or his apprehension of the needs of the day or of his own position may call him to.

Now this, I say, represents roughly what I should desire to see in the work undertaken by our seminaries. What are our seminaries doing towards fulfilling it? Much less, of course, than they would like to do. But, I am also persuaded, much more than is generally understood. Let me simply point out briefly what we are trying to do toward it in Princeton. This will serve as a sample.

In the first place, then, we are seeking in Princeton to perform

as thoroughly and as well as possible our primary function as a training school for the ministry of the Gospel. To this end we have sought to frame a comprehensive curriculum which shall contain everything which a minister needs to fit him for his work. We do not think that the curriculum, if passed in its details under Dr. Thwing's eye, would seem to him to give an undue emphasis either on linguistic or any other one branch of study. We have certainly striven to make it just the hammer which is needed to beat men into ministers of power. It has been an evolution with progressive, careful adjustments of details; and we hope in time to discover any flaws it now has, and to continue to perfect it for its purpose. This curriculum embraces something like 1,560 hours, which are distributed, under broad captions, as follows:

Hebrew Philology.....	150	hours.
Apologetical Theology.....	180	"
Old Testament Literature and Exegesis.....	210	"
New " " " ".....	180	"
Biblical Theology.....	120	"
Historical Theology.....	180	"
Systematic Theology.....	180	"
Practical Theology.....	180	"
Actual Praxis.....	180	"

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1,560 hours.

By this curriculum, then, the entire accomplishment of which we require as a condition for the conferring of our diploma, we seek to fulfil our primary and chief function as a training school for ministers. Our supplementary function as a theological university we are seeking to fulfil as completely as possible, by providing as large a body of elective studies in every branch of theological learning as we can. We are greatly aided in this by the kind courtesy of the College of New Jersey, which opens its post-graduate courses to our students. Quite a number of our men avail themselves of the valuable opportunities thus laid before them. In the seminary itself we propose as large a supplementary body of special classes—*seminars*, if you will—as proves each year to be possible with the force of teachers at our disposal. The last year, for example, there were sixteen of these courses in actual operation; and as they are purposely varied from year to year, a student who stays with us the three years' course out will have some forty-eight of these special courses brought to his attention.

In order to give a greater unity to this supplementary work, the body of supplementary classes are formally ranged under five departments, and known as the honor courses in the Old Testament, the New Testament, Systematic Theology, Church History, and Ecclesiastical Theology, respectively. When a student, in addition to the curriculum, takes three hundred and sixty hours from these extra courses, either during the course of his three years' stay in the seminary, or in a fourth year (of course, under certain regulations, which it is not needful to recite here), his advanced standing is to be recognized by conferring upon him the degree of Bachelor of Divinity.

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NOT MY WAY.

I have not had my way, since He knew best,  
     Where paths divide  
 So strangely, how to bring me to His rest,  
 Though in a by-way led by Him aside,  
 I thought to sow and reap in wider fields,  
     But thus spake He :  
 "Toil here beside the rocks ; my harvest yields  
 Shall all be measured by thy love for Me."  
 The rain and sunshine and the dew were sweet,  
     And, where they fell,  
 I gathered up my little sheaves of wheat  
 And heard the Master smiling say, "'Tis well."  
 He seemed to love the by-paths where I strove,  
     And told me where  
 To look for gems as signets of His love,  
 Which, polished, I on royal days might wear.  
 Denied for greater good, I found it so ;  
     His sacred feet  
 Hallowed all paths through which He bade me go  
 To find His rest where all His by-paths meet.  
     —*Dwight Williams.*

" CONFESSION OF FAITH " vs. CONFESSION OF  
LOVE.

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**A**BOUT two years ago an overture was presented to a certain presbytery (but subsequently withdrawn), the purpose of which interested me very much. The overture in question was an appeal for a simpler creed than the Confession of Faith, to which not only ministers and elders, but church members as well, might subscribe ; a creed that would unfold in brief terms what was in the heart of the church as well as in her head, and be a confession of her love as well as of her faith. I felt that that overture would have been a message of love to our own church as well as to the church as a whole—to our own church, asking her to open her heart in the name of Christ to her brethren ; a message to the church outside our pale, telling her that we were ready to show her the kindness of God as never before.

In a wayward mood, induced by these errant thoughts and feelings, I asked myself if the Confession of Faith is an absolutely perfect thing in all its parts, from which nothing should be taken, and to which nothing can be added ; if as an expression of the faith and life and character of the church it is absolutely necessary to take it in its entirety, and that it must never be changed. Is the confession of the church's faith all that is necessary ? Is not a confession of her love just as necessary ? What we want, even in a confession of faith, it seems to me, is an unfolding of Jesus Christ, a confession of Him that filleth all in all ; a declaration of the love of God in Christ. This might be done in simple and concise terms, so as to contain the whole faith of the church, and breathe in a greater degree the spirit of heaven. This would convert an isolated portion of the vineyard, darkened by the shadows of the high walls that so isolate it, into the very garden of the Lord, containing plants of every variety, and open to all the sunlight of the sky. It would change our confession from being merely the backbone and framework of our life and faith into a living thing, backbone, framework, flesh and blood, heart and life, and all. Has the church not changed since the Confession of Faith was framed—I do not

mean in her faith, but in her heart? Has she not changed in her relation to, and in her feeling and attitude towards, the church of God and of the whole world? Our creed should express the mind of Christ, which should be the church's feeling toward all the brethren. We want not merely to say what we believe, and how we believe, but what we love, and how we love. We should express what we know of the love of God, and what we are ready to show forth of it. Our Confession of Faith, all will admit, is a compendium of systematic theology, and, as such, simply priceless. The Bible has been, in a most marvellous manner, analyzed and synthesized; but, for practical purposes, why not better have a compendium of historical, or, if you will, Biblical, theology? Is the human plan of representing or presenting truth better than the divine? Or, why not have a compendium of practical theology? Why not have the church's features living, acting, with Christ in her heart, and the Spirit in her life, photographed in miniature—the church in her work of love? If we must have a system, why not an articulating system like that of our own body, to which Christ likens the church—Christ—love—the heart; the spirit of *truth* flowing therefrom to the remotest bounds? Why not have a system (for practical purposes, I mean) like our celestial system—Christocentric; all the church's doctrines looking in toward Christ, illuminated with and resplendent in love?

In my wayward mood, it seemed to me that our Confession of Faith was not a whole, a unit, but a mere co-existence of more or less independent parts, with some of the parts wanting. Not a tree needing to be spared, growing out of a root into stem, branches, twigs, leaves, and fruit; but an accumulation of branches rather, some of which might be engrafted into the living tree. Not a building compactly put together; but a gathering of material, of incalculable value, indeed, waiting to be built into a house which Christ will inhabit. Not a stream proceeding out from under the throne of mercy; but a channel, diverting a portion of that stream from its course, and which, somehow, has become unpalatable to many that would drink. The Confession of Faith seemed to me not to be a unit, as, *e.g.*, the Lord's prayer is; as the Gospel of John is with its theme, the *Logos*; or the Sermon on the Mount with its theme, the new principle or law of the church; or the thirteenth chapter of Corinthians with its theme, love; or the Bible itself, whose theme is

the love of God unfolding itself according to a marvellous law of development throughout the ages. Is it not, rather, more like a wonderful piece of patchwork ; some of the parts which compose it abnormally large, and parts that should be found in it wanting, or else very diminutive in size ; some of them fairly faded and decayed with age and now discarded ?

Peter said, with regard to Paul's epistles, "In them are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other scriptures, to their own destruction." But the Confession makes these harder to be understood, and thus invents a more perfect instrument for the wrenching of the weak, and unlearned, and unstable from the faith. Are we justified in using stronger language than the inspired writers themselves, and incorporating it into the working creed of our church ? Are we justified in forcing the flaming sword from the side of the cherubim with which it was associated ? The expression, "These men and angels are eternally and unchangeably designed," and the others in the same connection, may be true ; we cannot say they are not. But there is a possibility of the difficulty being explained in a way that we have little idea of, or else swallowed up in the effulgence of divine glory. If these are truths, they are rendered all the more awful by the mere human words in which they are expressed, and made murky by the effusion from lips and hearts not made perfect in love, and unpalatable because of the elimination of the divine element of compassion and love. "I have no pleasure in the death of the wicked." "I could wish myself accursed from Christ for my brethren." This portion of the Confession is, in my opinion, abnormally enlarged, unnecessarily prominent at the present day, not sufficiently mellowed by the spirit of Christ and love of God—backbone, indeed, I was going to say, petrified, vertebra, vertebral column, and all.

Then there are elements all but wanting in the Confession, *e.g.*, the love of God, and its response from the heart of the church. Oh, it is there, indeed, but is not the centre, the life sending its influence in great heart-throbs into every part of it. The Spirit of God, where is He in the Confession ? There certainly, and prominent, too, some will say ; but not in His pentecostal character, nor in the full realization of the promise of Christ. In what part of the Confession of Faith will you find a



setting forth of the great work of the church, a recognition of the commission given her by her Master? It is not there, could not be, because the church was dead in that regard when the Confession was framed, and was so for one hundred years afterwards. Which is more necessary for a confession at the present day, a statement of the decrees, or an expression of the church's loyalty to the command of her once crucified, but now risen and exalted Lord?

What we want to-day is a confession that will unite all branches of the church for the evangelization of the world. Now that the world, in the providence of God, is opening up and longing, yea, dying, for the Gospel, we want the church of one accord in one large place (ecclesiastically); then we will be prepared to hear our Lord's commission anew, and be prepared, as at Pentecost, to fulfil it. I would be prepared to move *instanter* that a chapter on the unity of the church and her mission be substituted for the chapter on the decrees. I suppose we have all wondered, should Christ suddenly appear on the earth again for a little, what His attitude toward the churches would be. I feel like answering in the words of Rothe: "The infinite moral greatness of Christ is admirably shown in the fact that in the development of his consciousness, and in all His practical course of doing and suffering, He kept with such clearness and consistency to the centre and substance of things. It becomes clearly evident, too, in His strict avoidance of all connection with the sects of his own historical circle; some of these, especially the Essenes, seemed to present many more fruitful points of contact than orthodox Judaism. This was a brilliant proof of His truly historical insight." What shall we say for the historical insight of our church, when we perpetuate in our practice these standards in their ancient form? Christ would be a party to no barriers or dividing lines, separating into semi-hostile camps mutually jealous and distrustful sections of His great family.

If, as Paul says, love is the greatest of the three—faith, hope, love—let love rule our faith, as it eventually will. Let the church look to its love, and pay homage to it first and most. Let the church receive the Christ and manifest Christ. Rothe may be quoted again in this connection: "It is not sufficient that we should be guided in all things by the word of Jesus. We must place ourselves before His image. The former is not really pos-

sible without the latter, for His word can be truly understood only as an integral element of His person." Let the church look to imbibing the spirit of Christ from the truth; all else will come right. We all know that the character of the life determines the form and manifestation of it. Why pay all attention to the form—the expression? Why always remain in the self-conscious state, not able to get away from the sound of our own voice? "Take no thought for your life, what ye shall eat . . . the life is more than meat." "Seek first the kingdom of God, and his righteousness; and all else will be added." That, to my mind, is a message to the church, and has not only an individual application. The church of the Confession age was the age of estrangements, of repulsion; as the old Greeks put it, centrifugal. This is the age of reconciliations, of attraction—centripetal. It is at night that the divisions, the rivalling, of the spheres appear. When the day dawns, all rivalry ceases, all distinctions vanish.

To my mind, that overture—whose author, I am sure, would not care to father the sentiments I have written—was "a beam in the darkness. Let it grow." "Now we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. . . . Now abideth faith, hope, love; but the greatest of these is love."

In this wayward mood of mine, I feel like closing this paper with a possible overture (no doubt needing considerable carving and amending) for some Assembly in the dim and distant future:

Inasmuch as the Confession of Faith is not the expression of the true life and character of the church in its entirety—some vital elements being wanting; others, not so vital, abnormally enlarged;

Inasmuch as the element of love is subordinated to faith, or mere doctrinal belief, while the former is the greatest of all, and should appear as the centre and vital principle of all;

Inasmuch as it is the duty of the church to prepare for her Lord's coming by the healing of her divisions and the evangelization of the world as speedily as possible, for He says, "Surely I come quickly";

And inasmuch as, for practical purposes, our Confession should be much simplified and unified;

It is humbly overtured the Venerable the General Assembly, while leaving the Confession of Faith intact as a historical

document and an ultimate theoretical standard of faith and morals, yet, for practical purposes, ordination of ministers and other office-bearers, to construct and enact a working instrument with the view specially of unifying the church as far as possible, and of concentrating her energies on the fulfilment of the mission of Christ—the evangelization of the world and the perfecting of His glorious body.

HERETICUS.

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WHAT GOD FORGETS.

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In ignorance I thought,  
 In silly fear, and foolishness, and dread,—  
 God doth remember all the sins I wrought,  
 And doth forget how needy is my lot.  
 But lo, instead,  
 When I His message read,  
 I found it was my needs on which He thought,  
 My sins that He, because of Christ, forgot.

—*Anna Temple.*

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SOME gifts the Lord cannot bestow  
 Until in holiness we grow ;  
 Therefore, to fit us for His will,  
 He keeps us under training still,  
 But not one trial does He send  
 Which brings not blessing in the end.

—*Margaret May, in New York Observer.*

## MISSIONARY.

### LETTER FROM CHINA.

To the Alumni and Students of Knox College:

**D**EAR BRETHREN,—We are overjoyed to hear that “Knox” is responding to the needs of China by sending out Mitchell and Menzies.

Though the outlook in the East was rather unpromising when we left Toronto, the 21st day of February last, yet we were prospered in our journey, and reached Honan, April 30th, without mishap. The restoration of peace has brought about the old order of things. We began work again under about the same conditions as before the war. We may be allowed to work on without molestation for the next fifty years, or we may not be left alone as many days. The best friends of China must confess to a feeling of despair at this recent unseemly outburst of hate against the representatives of three friendly powers. However, amid all uncertainty, our only course is to pray and toil on; for, come whatever will, we are confident that the purpose of our Lord shall be attained, and His elect gathered out.

Our object in coming to China when we did was to reinforce the brethren on the field, and to convince the people, and especially our converts and enquirers, that, even though danger threatened, we would not neglect them. As it has now turned out, we have nine members of the mission on the field this summer, instead of only two, as last summer. The returning of so many of us to the field when war still threatened will, we hope, dispel the false impressions which some of the people had formed of us. It was unfortunate that so many of us were absent from the field when war broke out. The natives construed our absence to mean that we had some sort of connection with the war. Some of the enquirers went so far as to quote John x., *re* “hireling shepherds,” to account for our running away from them in troublous times.

A further advantage of returning thus early is to be seen in the fact that I have been able to live these months at our new station, Chang-te-fu, and get quarters ready here for one family and, at least, one single man. This is important, in view of the

reinforcements coming out this autumn, for without this additional accommodation it would be difficult to find houses for all. If the people continue friendly, Mr. MacGillivray and myself and family will probably move to this city before the end of the year. Besides looking after the repairs, I have had opportunities of making the Gospel known to people who called upon me from the city and surrounding country.

I have now entered upon my second term of years in China. The first term was largely preparatory. We had to grope our way through the mysteries of the language and customs, and under many difficulties, and some set-backs, to get into position. Chang-te city was set before us as the goal, and now it has been reached. We believe, by the grace of God, we have been enabled to gain a foothold here (see Mr. MacGillivray's able argument in last annual report), and, by the same grace, we hope to retain it. I take this opportunity to gratefully testify to God's great goodness to me, personally, since returning to China. He has brought me into more intimate communion with Himself. His word and prayer have become to me grander realities. I accept it as proof that He is going to more abundantly bless. I face the future with brighter hope. I realize a more absolute consecration. If it were possible, I would work ten times harder, and make tenfold more sacrifice, so convinced am I that at this present time world-wide missions are the chief business of the church. "Go ye into all the world, and preach the gospel to every creature," is as imperative to-day as when the early followers of the King, with limited human resources, sped to every known land to herald the glad tidings. The example of the Master is important. On one occasion He was urged to stay and preach where thousands flocked to hear Him, but he answered "No"; "I must preach in the other towns and villages also: for therefore am I sent." Would that our hearts were as responsive to the divine will! Then it could not be said that fifty or a hundred of His servants strove to get a hearing in some vacant congregation. Instead they would strive with a holy emulation for the exalted privilege of doing a little shining amid the darkness of heathendom. The fulfilment of our Lord's definite purpose is being delayed by our partial disobedience. Has He not said that "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and

then shall the end come"? Plainly, the will of our Master is to give all peoples a chance. Plainly, by no manner of argument can we convince either God or man that we are in harmony with that will while we keep one ordained witness for every few hundred souls, as in Ontario, and send one for every few hundred thousand souls, as in heathendom. More must be done if we would save ourselves from awful rebuke at the judgment seat of Christ. Of course some of us intend to make big sacrifices when we die, but a present obedience is a thousandfold more acceptable to Him who said, "If ye love me, keep my commandments."

Can it be that "Knox" is going to look back, after putting her hand to the plow? We believe that out of love for Christ we undertook to put our representative into the foreign field. Surely the reasons which prompted us to action in 1887 are as potent in 1895. Indeed they ought to be more potent, for the coming of the King draws nearer by nine years. It is no time to grow weary in well-doing while millions perish. In earthly warfare, under similar circumstances, our watchword would be, not to lessen, but to redouble our efforts. I believe we ought, and can, do more. Can we not advance by sending out, say, a single man? I would pledge, myself, \$15 more a year for that purpose. I would say these things if I were speaking to you face to face. But a deep sense of duty forced me last February to hasten away to these multitudes, who sit in the region and shadow of death. I can now, therefore, only pray that this letter may be used of the Holy Spirit to stimulate you to greater effort.

J. GOFORTH.

*Chang-te-fu, Honan, July 24th, 1895.*

## HARDSHIPS OF THE STUDENT MISSIONARY.

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THERE is a disposition among the supporters of our student missionaries to pity the young men who, at considerable personal sacrifice, are attempting to preach the Gospel in the outlying parts of our own country.

These young men are looked upon almost as martyrs in leaving their comfortable homes and entering into the discomforts of pioneer life.

Now, while there are frequently disagreeable physical experiences through which students must pass while on their fields, yet I venture to assure our sympathizers that these hardships are not very seriously considered by those who suffer from them.

If the people among whom the missionary labors can, for years, cheerfully put up with scanty supplies, humble dwellings, and bad roads, it is not likely that he will waste time in murmuring during his short time of service.

A young man full of energy and hope is not likely to fret over such inconveniences when he sees around him the opportunity for doing telling Christian work.

The real hardship comes to him from another source, viz., the sentiments of the people with whom he labors, and the indifferent knowledge of the situation manifested by his home supporters.

The sentiments of different localities differ widely. A lumber camp in the heart of the Rocky Mountains cannot be compared with a lumber camp in northern or western Ontario. A farming community in Muskoka or Parry Sound differs widely from a ranching community in Alberta.

As the student missionary's work consists largely of breaking new fields, he has a good opportunity for studying the popular sentiments towards those who are attempting to introduce Gospel services for the first time.

At one place he finds that he is not even a curiosity. The people to whom he goes have grown apathetic. They do not welcome his coming; they do not oppose his remaining. They are spiritually, and therefore morally, *drowsy*, and it remains for him to discover the cause and administer the antidote.

At another place he finds the worst forms of reckless immorality ruling the community. Fifteen or twenty years' absence from home and religious influences has well-nigh reduced the public mind to the level of looking upon the Bible as an "antiquated bundle of fables," and upon its moral and spiritual teaching as fitting subjects for coarse witticisms. The highest pinnacle of freedom is reached when a man proudly proclaims himself an atheist. Each man has his ideal of what a man's behavior ought to be. In the majority of cases it is far too easy to attain that ideal; in very few cases does there seem to be any connection between what a man ought to *do*, and what he ought to *think* and *believe*. Morality is not based on love to God and your neighbor, but rather on "minding your own business, and keeping off your neighbor's toes."

But, fortunately, all the fields are not like those just mentioned. In many cases the student is heartily welcomed, and the people manifest an honest desire to attend religious services. They willingly make personal sacrifices in order to accommodate and support him in his work.

They regret his departure, and eagerly look for his return. Here, then, it would seem that he has no hardship. And yet it is in just such fields as these that he is most perplexed. It is here that he finds that the flesh has limitations.

He can forego the luxury of reading; he can hold a service every day of the week; he can attempt to teach day school and keep up regular visiting; he can cheerfully take his part at manual labor, and he can refrain from taking part in innocent amusements, but he cannot overtake his work. On every hand are places in which it would be an advantage for him to establish a system of regular services. The work of ten men is upon him, and, if he has the cause he is advocating earnestly at heart, he cannot but grieve over his own inability to meet the demands upon him.

This is the cause of real anguish to a right-thinking man. Herein lies the secret of the cruellest hardship he has to bear.

Now, in order that the supporters of Knox College Students' Missionary Society may see that these general statements are made upon the strength of a knowledge of the particulars, there will be published in our MONTHLY, from time to time, reports from representative fields.



Our position as a society is this: We have men; we have fields; we have some money. So far as our money goes, we are trying to meet the needs of our own countrymen in the outlying parts of Ontario and in the great West. In a very peculiar sense the people are our brothers, for a large percentage of them are Ontario boys.

It remains with our kind supporters in this work to say whether we are or are not to extend our field of labor.

F.

*Knox College.*

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EXTRACTS FROM LETTERS OF STUDENT MISSIONARIES.

“As to A——, I don't know. It is an awfully hard place to work. The people simply don't care about spiritual things; too keen after money and pleasure to care for anything else.”

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“I would like to establish a service at ——, but it seems impossible to do so at present, as I am already nearly worked off my feet. Many of the people are anxious to have services, but I cannot promise them. What is a fellow to do?”

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“Our place of worship is a typical bachelor's shanty. In one corner is a bed made of willow poles; in another, a carpenter's bench, and in the centre is the stove. The walls are adorned with rifles, shotguns, and revolvers. On Sabbath morning some recline on the bed, others sit about the stove, while your missionary supports himself at the carpenter's bench.”

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“I have six appointments in working order, and the prospects are fair for a good summer's work.”

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“I have come off fortunate so far, as I have had to sleep out only one night, and have only once been thrown off horseback.”

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“There is only one man who said he was glad that I had come, and only two persons have asked me to call, one of these being a Roman Catholic lady. With Christ on my side, I expect to have a different story to tell before the summer is over.”

## THE IMPORTANCE OF FRONTIERS.\*

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THERE is no question before the churches of America of greater importance than the home missionary work on our frontiers. In proportion as we attend to the work at the front, every benevolent society goes forward, or stands, or retrogrades. Had the churches kept pace with the growth of the frontiers, there would not only have been an abundance of men for the foreign field, but no lack of money to have sent them.

The great mass of church members have the most vague idea about the frontiers. The time was when the frontier was well defined, and was supposed to have settled about twelve miles from Boston. After a long period it stretched away into Western Massachusetts, and then the churches of Massachusetts and Connecticut began to think of missions to the heathen in America.

Within a generation men have proposed calling a conference in Syracuse "the northwestern," but an old gentleman hinted that it might be possible that conferences would yet be held farther north and west, and the name become a misnomer. Within the last twenty-five years the frontier has seemed to recede as fast as does the horizon as the traveller walks toward it, and to-day men are heard saying, "We have no frontier; all the land is taken"; but the real facts are we have more frontiers than ever, and there is much land to be possessed.

The land is settled in spots, and each new settlement sees new frontiers to be conquered. Where the fathers had a well-marked frontier, the sons have four, and, paradoxical as it may seem, our frontiers are in the interior.

One of the great obstacles for successful evangelizing of the land is the fact that 70,000,000 are scattered over a field that can support 1,000,000,000. Settlements are constantly formed that grow into great cities, with all the luxuries of modern life, and yet within a few miles the wilderness spreads out in all directions, growing wilder as it recedes, until it begins to meet the next centre of civilization, and this in hundreds of cases.

\*From *The Missionary Review of the World* for November.

To take the number of church sittings and the population of the country and show how every one can go to church on Sunday may be very comforting to people that do not think. Hundreds of thousands could not get to church were they to start with a fast horse and ride all day, while thousands are born, grow up, and die without once hearing a sermon. There is no civilized land on earth to-day in the condition of ours in regard to church privileges, and where crime of a serious nature has made such rapid growth.

The Superintendent of Home Missions in Canada wrote to me, in answer to my question as to the number of unchurched towns in the Dominion of Canada: "Not one that he knew of had not some church," was his reply. Canada, with her 5,000,000, had eleven murders last year. We had reported through the *Chicago Tribune*, which makes a specialty of these statistics, 9,800 homicides. Life is cheap on the frontier; and, apart from violence, the poor settler often literally dies for those who come after him. The loneliness of the women, especially, on the great ranches and prairie farms often leads to insanity and early death. Thousands of our city roughs to-day were born and raised in the outposts of civilization, where no Gospel privileges exist.

Last winter I had a letter from a friend who keeps a reading-room in the Rocky Mountains. One day a bundle of papers was sent out by a freighter to leave at the lonely homes on the ranches. A letter came back from one poor woman, saying the reading had saved her from suicide. Another man, writing to me, says: "I am building a church in His name—the first in 9,000 square miles. Very little money in this region; one of my members does all her sewing with thread that she gets from the cotton flour sacks. A man who had managed to get a little wool geared his grindstone so as to spin it, and is making stockings on his grindstone. This man gave us eight days' labor for the church." Little as the people care for the church under ordinary circumstances, when death comes they like to have a minister. Let me give you a recent case. The man has travelled twenty-five miles. His horse is bespattered with mud. There are no bridges; the roads are mere trails. He pleads with the missionary to go with him. The missionary is an invalid. He asks: "How can I go?" "I have brought a thick strap, and I will buckle it around my waist, and you can

hold on, and I will ride slow over the bad places and through the rivers. We ain't quite heathens, but we are pretty near. I won't ask you to say much; just read a bit and make a prayer," and away goes our missionary to carry the consolation of God to this stricken family. The wife and mother is dead. The grown-up children are weeping around the coffin. For the first time they hear the words: "Let not your heart be troubled," and, beside the grave, the triumphant question and answer of St. Paul: "O death, where is thy sting? O grave, where is thy victory? Thanks be unto God, who giveth us the victory through Jesus Christ our Lord." They want to know more, and beg for the missionary to stay and tell them about it. Back in the little cabin is the missionary's wife. She has gathered a class, and they are going to have a Christmas tree. Some of them have never heard of such a thing.

One young woman wants to know whether there is any connection between Christ and Christmas Day. "Why, we keep Christmas Day to commemorate His birth." "Yes; but there never was any Christ, was there?" "Where were you born, dear?" "Here, in this State"; and then, for the first time, she hears the story of redeeming love. Had this happened in China or Japan, we should not think it strange; but here in America, where there are over 21,000,000 church members, with millions of dollars to spare and a country to save, it seems strange, indeed. Within a month I have seen people on the frontier, who had already been to church on a week-day, driving ten miles to hear the Gospel again that night. On Sunday many came twenty miles; some attended three services. In a hundred different places you can find the people ready to put out chairs and furniture to make room for a service in the house, so crowded that they cannot sit down. Women and men weep as they hear the old hymns, and beg the minister to come again. Like the exiles by the rivers of Babylon, they wept when they remembered Zion.

The poverty in the new settlements is almost past belief. They often pay three per cent. per month interest. In hundreds of homes there is nothing to eat but flour and a little milk. Fresh meat is a luxury not thought of. It is in the great farming districts of the frontier where the most good can be done, and often where it is most neglected. The towns and villages of

the newer parts are in a constant state of flux. In the great lumber regions, where there are tens of thousands of men, scarcely anything has been done for their spiritual welfare.

The miners, too, are shifting people, and live, too often, where vice of every kind is made alluring and the church too feeble to cope with it, or not there at all. In the Southwest we have over 400,000 Mexicans speaking the Spanish language, ignorant, superstitious, and mostly left to themselves. Utah is another great field white for the harvest; indeed, there is not a Western State or Territory to-day that could not profitably employ from two to three hundred missionaries, and not one of them need build on another man's foundation.

It is true that eight new churches are built and dedicated every day in the year, while one thousand new post-offices are added yearly; but many of these churches are built where they are not needed; they are built, too often, to preach an "ism," and not the Gospel. The church has property valued at \$670,000,000, but the added wealth of the nation is more than that daily. And, grand as are the proportions of the church's growth and her riches, it still remains true that there are more places to-day upon the frontiers without a church than at any previous time in our history. Churches expend thousands upon decorations, thousands for music, for hundreds they give to missions. It costs more to run an average city church than the denomination to which it belongs gives for the support of missions in a great State. There is not a great denomination in our land but has members whose incomes are more than the amount given by its entire membership for missions.

The frontiers of any country are its weakest places morally, and its most dangerous characters are there. This is true on the borders of old countries, much more so of ours. When the great denominations get enough of Christ-Spirit in them to rejoice when any one of them raises His standard in a new town, and say with Abraham, "Let there be no strife, I pray thee, between me and thee, for we be brethren," then new light will break out over the frontiers; but so long as we see new churches being erected in New England in towns of 1,200 inhabitants, where there are five or six already, just so long will the frontiers cry in vain for us to come over and help them; and until Christians give their Lord's cause at least as much as they spend on

luxuries, we shall be paying out, as we now do, four times as much to care for the criminal as we do for his reformation. But once let the church members of the land rise to the sublime sacrifice of two cents a day for Christ, and then "will the wilderness rejoice and blossom as the rose"; but that time will not come until the man in the pulpit is, at least, interested enough in missions to take one annual collection for them.

W. G. PUDDEFOOT.

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AS A LEAF,

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So fade we all ;  
 But, ah, the leaves sometimes fade out in gold,  
 Or wait in royal purple hues their fall,  
 And they grow beautiful as they grow old.

May it be thus,  
 May we fade out in gentleness and love,  
 And age become a coronet for us  
 With fore-gleams of the glory from above.

The toilful days  
 Of summer heat gone by, sweet ripeness then ;  
 The fading is the beauty of the haze,  
 The glory blending with the last " Amen."

—*Dwight Williams.*

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CARE THOU FOR ME.

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Thou that carest for the birds that fly  
 Across the sea,  
 Care Thou for me.

Thou that hankest out the lamps that shine  
 So bright at night,  
 Lead Thou me right.

Thou that shieldest tender buds that bloom  
 So sweet in spring,  
 To Thee I cling.

## BIBLE STUDY.

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### THOUGHTS ON FIRST JOHN, FIRST CHAPTER.

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IT has been said that not every "mystic" is a Christian, but yet every Christian is a mystic.

The Gospel of John shows Jesus the Saviour to any sinner seeking salvation. The epistle is for those who, having found the Saviour—or, rather, having been found of Him—are now sent forth as His witnesses, to bear testimony as to what they have seen and heard, when with Him.

Christians freely admit there are mysteries in their beliefs, things which they cannot now fully understand, and in which they walk by faith, and not by sight.

The first verse touches two of these—"beginning" and "life"—and yet John touches them as if their heights and depths need prove no obstacle. He says: "That which we have heard, which we have seen with our eyes; that which we beheld, and our hands handled."

What was it that thus, through the common, everyday avenues of sight, hearing, touch, found its way into John's consciousness? "The Word of life, which was from the beginning." *For the life was manifested, and John, having seen it, claims to be a competent witness, qualified to show to others what had been manifested to him.*

A competent witness is one who has himself seen and heard that of which he bears testimony. Christians are their Lord's witnesses, to give to the world testimony regarding Him. The world does not see, or hear, or touch Him, but it comes in constant contact with His witnesses.

The risen Christ was seen and touched by none but believers in Him, and, to-day, the message from Him that God is Light and Love, and willing to receive sinners to be cleansed in the shed blood of His Son, is committed to saved sinners who can tell that which they have seen and heard.

The whole epistle deals with God's family on earth: sons of God viewed in their relation to the Father, and to Jesus Christ; to one another; to sin and sins; and to the Holy Spirit.

In the first chapter there is a call to "fellowship." Fellowship includes the ideas of friendship, partnership, intercourse, or communion.

It is to fellowship with the apostles and saints who have gone before, and through whose witness and testimony the Gospel of salvation has come to us.

It is to fellowship with the Father and the Son, now, in this present life, that believers are called. "God so loved the world, that he gave his only begotten Son." Are we willing to have fellowship with the Father in this?

The Son, Jesus, came and gave Himself for our sins, and, in one aspect of His work, no one can have fellowship with Him. He was alone, and, on the cross, said: "It is finished"; but the work to be done in telling out His finished work for sinners is left to His followers, and for this we are called to give ourselves, even as He did.

Compare John iii. 16 with I. John iii. 16, and see wherein we may have fellowship with the Father and with the Son.

Absolute surrender of self to God is necessary to true fellowship, but it is the road to fullness of joy, for John says: "These things write we unto you that your joy may be full." This fellowship, while it gives perfect rest, produces the most earnest activity, and he who walks in fellowship with the Father and the Son soon learns it is more blessed to give than to receive.

"God is light" is stated as being not a human discovery, but a message from Him who is the Word of Life. These words have a depth of meaning deeper than human intellect can follow. Yet, as believers, we are called to walk in this light, and in fellowship with Him who is the Light. In the natural world the sunlight is the origin and source of all activity and energy. It comes to us without labor or effort on our part, free as the air; it is constantly beaming forth from the one great centre. Yet it is but a faint emblem of Him who made it, and who is the Light, the centre and source of all life and energy and power, whether physical or spiritual. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Light both obscures and reveals. In the gloom of night we use lights of our own production; but, when the sun arises, its



very brilliancy puts out the feeble rays of what, in the darkness, seemed to be a brightly shining lantern.

Amid the shadows of earthly differences believers are found broken up into separate companies, each following some light-bearing standard; but, when they step out of the shadows into the glorious light of God, then the variously-colored standards disappear, and they have fellowship one with another, as being all saved by the one Saviour and loved by the one Father, and this is the only true brotherhood of man.

Light reveals as well as obscures, and, as we walk in the light, we now see things more clearly, and, as we look at ourselves, things which before seemed to us to be only trifling defects are now seen to be vile sins. The more clearly we see God, the more vile and sinful will we appear to ourselves; and so, for our comfort and strength, the glorious words are added, "*And the blood of Jesus Christ his Son cleanseth us from all sin.*"

Walking in the light, as He is in the light, yet needing the cleansing blood!

It is not: "The blood of Jesus Christ his Son *keeps us clean.*" That would be something quite different from *cleansing*.

It has been said: "The righteousness which saves is forensic, not ethical." The cleansing spoken of here is not merely ethical, but forensic. In Jewish ritual, no man, ceremonially unclean, had any right to take part in the service. He was unclean, and his offering would not be accepted. He must himself be cleansed before his offering could be made. So here, in these verses of John, the same truth is enforced. We are cleansed and fitted for fellowship with God, and for walking in His light, by the cleansing power of the one atoning sacrifice of Jesus Christ, whose blood was poured out for us.

Fellowship with God is for those who accept God's plan of salvation, who admit their own sinfulness, and accept God's statement that the blood of Jesus Christ His Son *cleanseth from all sin.* The man who claims to have a right of fellowship with God because he has attained to a holy condition and is now free from sin, and, therefore, while still in the flesh, qualified by his own merit to walk with God, cannot surely have entered into the meaning of the language in these verses.

They seem to have been placed here by the Holy Spirit to guard us against such delusions:

"If we say that we have fellowship with him, and walk in darkness, *we lie*, and do not the truth."

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

"If we say that we have not sinned, we *make him a liar*, and his word is not in us."

The "if we say" of these verses is very significant. The important matter is not what we say, so much as what does God say. If our experience and practice do not correspond with what God has said, anything we may say will have very little weight or importance.

Our experience, or what we think is our experience, should be tested by God's Word, rather than that we should test God's Word by our experience.

A distinction is made between sin and sins, but verses 8 and 10 seem to cover both: "If we say that we have no sin," and "If we say that we have not sinned." Sin may mean the evil nature which we inherit as members of a fallen race. Sins are the evil deeds, or words, or thoughts, which are the outcome of the evil nature within.

If we, while saying we are Christians, deny these conditions, then "we deceive ourselves," and "make him a liar."

These verses seem to teach that, so long as we are in the present life, we must expect to have conflict with the evil nature within, which is in alliance with the evil one, and shall continue to need renewed application to the blood that cleanseth.

The ninth verse brings out these very thoughts. "If we confess our sins," not merely *once*, but make a practice of confessing, then "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Is this mere repetition, "forgive sins," "cleanse from all unrighteousness," or does the one cover something which the other does not?

In second Samuel, fourteenth chapter, we read of King David forgiving Absalom for the murder of Ammon, but, though Absalom returned to his own house, he saw not the king's face. He was forgiven, but not restored to his position as a son of the king. He was the king's son, and even the sins he committed could not break the bond of relationship; but he was a king's son who saw not the face of his father.

We have the assurance that if we, as sons of the King, confess our sins, and thereby agree with God's declaration as to our present condition, and His mode of salvation, we shall be forgiven and cleansed from all unrighteousness, and see the King's face. We could not otherwise have fellowship with the Father and with His Son, and have the fullness of joy spoken of in the fourth verse.

The "forgiveness of sins" seems to cover the penalty due to guilt; "the cleansing from all unrighteousness" seems to be the removal of whatever would hinder or prevent joy in the presence of the Father.

The way into the excellent glory is here made plain, and he who would see the King's face and rejoice in the fullness of joy must first go down, and, confessing his sin and his sins, take the sinner's place under the cleansing blood.

To whom shall confession be made? To one who himself needs to make similar confession? The thought here is rather, confess to Him who alone has the power to forgive.

One has well written: "We do not need a human confessor to probe us, and to direct to us searching questions. That would be not without serious danger both to him and to us." Christ asks the question, "Lovest thou me?" Take the Word of God, and convert it into a confessor. Here is the precept; do I obey it? Here is a statement concerning man's heart and life; do I believe it? Here is a promise; am I resting in it? am I acting on it? Here is a warning; am I dreading this danger?

Let us test ourselves by God's Word, by the aid of the Holy Spirit, and we shall find much to confess.

What of unconscious sins? Of forgotten sins? Sins of ignorance? Here, again, by the power of the Holy Spirit applying the Word, we may be enabled so to see sin in us as to be ready to accept God's verdict, and confess to Him that we need forgiveness in those matters of which we had been ignorant and unconscious.

Refusal to confess is equivalent to saying we have not sinned. The solemn warning is added: "If we say we have not sinned, we make him a liar, and his word is not in us." R.

*Toronto.*

## OUR COLLEGE.

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WE welcome the old students back.

THE freshmen are also welcome, and there are quite a number of them.

THEY are easily known. They wear better clothes than the old-timers. We remember our former days with—a variety of emotions.

THE new stairway is almost finished, and we all are glad. It should have been done before the session began, thus avoiding the noise and pounding, which were by no means an aid to the taking of notes in the lecture room.

W. M. MCKAY makes an excellent president in the dining hall, and presides with grace and dignity, not only at the table, but also at the mass meetings, where frequently it is necessary to manifest considerable firmness for the discharge of business.

THE Glee Club, with Mr. Gorrie in charge, has been organized for the season, and the members are looking forward to a pleasant time this session. Several invitations have been received already, and with a little practice the boys will be able to uphold their worthy reputation of the past.

THE committee in charge of the weekly prayer meeting of the college has decided to dispense with the usual address, and endeavor to make the service consist more of prayer and praise. This is a step in the right direction, and we hope the prayer meeting will be much enjoyed this session.

A VERY hearty reception was tendered Rev. E. A. Henry and Mrs. Henry on the occasion of their settlement in Brandon. Mr. Henry was called to Brandon under the most encouraging circumstances, and the outlook for a good work is very bright. We wish Mr. and Mrs. Henry much success and prosperity in their western home.

W. J. WEST, B.A. '95, left per steamship *Sardinian* for Edinburgh on Saturday, October 26th, where he intends taking post-graduate work. W. J. has had a very successful summer at Bearbrook, and leaves his charge with the well-wishes of his people, who presented him with a purse of fifty dollars before leaving for Scotland.

THE movement on foot to have some of the best men in the city address the students on some live question is a good one. We need to be stimulated and directed along certain lines of thought which to-day are commanding the attention of our leading men, and we trust the Literary Society will be successful in carrying out the proposition.

DR. WARFIELD'S LECTURES.—As announced, a course of lectures was given in the Convocation Hall of the college, during the week beginning with October 14th, by Prof. B. B. Warfield, D.D., of Princeton. The lectures were largely attended, not only by the students, but by many ministers and other citizens. We shall postpone any further remarks in reference to these able and interesting lectures until next issue, when we hope to present a somewhat full synopsis of the course.

REV. A. J. MANN, of Smithville, while a delegate to the Sunday-school convention, found time to renew old friendships. He looks well, and was even happier than was his custom; but at this we were not surprised, for we had seen the following in the press, which was, no doubt, the efficient cause of the pleasant expression: "At the residence of the bride's parents, North Grimsby, by Rev. John Muir, M.A., Laura, daughter of Mr. John Maitland, to Rev. A. J. Mann, B.A., pastor of the Smithville Presbyterian Church."

The football season is with us again, and finds our boys with a first-class team, prepared to make a great struggle for the pennant. The lads look very neat in their new suits, and under the captaincy of P. F. Sinclair we are sure will give a good account of themselves. The first game of the series, in which Knox was matched against a team representing the University, resulted in a tie, neither side scoring after one hour and a half play. Whether we win or lose, the students will all stand by the men who have been chosen to represent them on the field. The following are the names of those who will do battle for Knox this season: Goal, W. B. Findlay; backs, J. Taylor, J. G. Reed; half-backs—left, R. W. Dickie; centre, G. Scott; right, H. E. Abraham; forwards—left, F. R. Rutherford, F. Roxborough; centre, R. J. Ross; right, Capt. Sinclair, A. W. MacIntosh.

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#### COLLEGE OPENING.

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The services in connection with the opening of Knox College were held in the Convocation Hall on Tuesday afternoon, October 1st, with a good attendance. Along with Rev. Principal Caven, who presided, there were upon the platform Rev. Professors MacLaren, Proudfoot, and Gregg, Rev. Dr. Wardrope, Revs. W. G. Wallace, and Peter Straith, president of the Alumni Association, Mr. Mortimer Clark, chairman of the College Board, and the Hon. G. W. Ross, LL.D. After devotional exercises the Principal welcomed back to "good society and hard work" former students from their summer fields of labor or their homes, and new students coming for the first time to college. He mentioned that Rev. Messrs. Ramsay and Duncan

would again render assistance in the teaching of the college; and that after recess Rev. Dr. Somerville, of Owen Sound, would temporarily supply the place vacated by Professor Gregg in the teaching of church history. To the personal character and long and faithful services to the church, as professor and in other capacities, of Rev. Dr. Gregg, Dr. Caven paid a warm tribute, and assured him of the good wishes for the future of his late fellow-professors, and their hope both of seeing him and enjoying the benefit of his counsels for some years to come. Dr. Caven next made reference to the practice, now obtaining in similar institutions in Britain and the United States, of special courses of lectures by men distinguished in their own departments of work, and said that Knox College had followed the example of these institutions by inviting Rev. Dr. Warfield, an eminent theological professor in Princeton College, New Jersey, to give a course of lectures, which would begin on October 14th. The Rev. W. R. Mackintosh, Allandale, was presented by Rev. W. G. Wallace for the degree of B.D., after having passed creditably the examination on the subjects required for it. The ceremony was performed, the students applauding the recipient of this honor.

Rev. Peter Straith, president of the Alumni Association, was introduced, who, in a speech full of kindly and high appreciation of the many and eminent services to the college and the church, in the name of the Alumni, presented to the college, through the chairman of the board, a portrait in oil of Dr. Gregg, which, upon being unveiled, called forth loud applause, being an excellent likeness of one whom all who know him delight to honor. Mr. Mortimer Clark, in an appropriate address, in which he referred to his long acquaintance with Dr. Gregg, and high and growing esteem for him from the first, on behalf of the board accepted the portrait, to adorn with others the college walls, and be an inspiration to future generations of those who might yet be connected with it as professors or benefactors in other ways.

The Rev. Professor MacLaren then delivered the opening lecture on "The Witness of the Spirit in Relation to the Authority and Inspiration of Scripture." This able and valuable lecture will be found in full in this number of THE MONTHLY.

At the close of the lecture the benediction was pronounced by Dr. Proudfoot.

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#### THE ALUMNI MEETING.

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On opening day the association met just long enough to adjourn until the afternoon of October 15th, the object being to secure a larger attendance in connection with Prof. Warfield's lectures. In this there was

somewhat of a disappointment, for augmentation committees and other meetings kept several from being present who were in the city. The meeting was a fairly representative one, however, and initiated some things of great importance. Goforth's semi-annual letter speaks for itself in this issue of *THE MONTHLY*. It is gratifying to know that the goal at which our missionary has been aiming, by way of location, has been reached. Let us hope and pray for greater blessing than ever before. Dr. Gregg's portrait is an excellent one, and is a fitting reminder of one whose services have done so much in the past for Knox, and whose character and life have been so helpful to the students. The one item reported concerning *THE MONTHLY* was that the business management had been handed over to Mr. F. N. W. Brown, and we trust Mr. Brown's efforts will be responded to as loyally as Mr. Mutch's were, and that our readers particularly will pay good heed to keep the date on the little red label ahead of time, instead of behind. Of course, the chief interest centred around the question of Knox's requirements, both financially and professorially. We earnestly hope that the strong joint committee of the Alumni and College Board will be able to set on foot some schedule to put the college on the best of financial footing; if this is done, it will greatly simplify the matter of providing for her professorial needs. How to make a sum barely sufficient to provide the salary of one professor stretch to cover the needs of two vacant chairs is a difficult problem. As to the wisest course to be pursued in view of the present condition of things, a good, large committee was appointed to act as a bureau for gathering and diffusing information to the friends of Knox throughout the church. We hope they may be wisely guided, and that they may prove of assistance in centring the attention of the church upon the best available men to fill the vacant chairs. The universal regret caused by the death of Prof. Thomson was expressed by the adoption of the following minute prepared by a committee appointed in April last :

As the Alumni Association of Knox College, we desire to express and place upon record our sense of the great loss the church has sustained in the death of our brother, Robert Yuille Thomson, M.A., B.D., at the early age of thirty-seven years. Those who were associated with him in study within these walls were greatly impressed with his unflinching devotion to duty, his clear and penetrating intellect, and his determination to grapple with and master the most difficult subjects, and many were the predictions uttered by his fellow-students as to his future usefulness, many of which were being realized when he was so early in the day called home from his labors.

There was nothing which he prized so highly as the truth, and to gain it he was always ready to make many and great sacrifices, considering no

labor lost, nor time misspent, which was given to acquire it, and when secured it was held with a firm, manly grasp.

His genial nature, thoroughly transparent character, honesty of purpose, consecration to the Master's service, and diligence in the employment of time and talents, were reminders of duty and incentives to action to those who came within the circle of his influence.

To the work of the ministry he brought such qualities of head and heart that he could not fail to be beloved and appreciated by the people, and his labors were certain to be blessed by the Master.

Although so short a time engaged in professorial work, he secured for himself the reputation for sound scholarship and thorough honesty in dealing with the great truths of Revelation, and he was esteemed and respected by his fellow-professors and students alike.

He was always a loyal son of his *alma mater*, whose welfare was dear to his heart. It was his delight to associate with his brethren to refresh memories, or lay plans for more aggressive work, and our appreciation of his services found expression in his election to the office of president during the Jubilee year.

He was a man whom we all delighted to honor, and, now that he is gone, it is with sorrow mingled with pleasure that we review the past, and are made better by the contemplation of a life so devoted, noble, and true. His abundant labors strengthened the college, and his memory hallows many of its associations.

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### COLLEGE CONFERENCE.

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Knox held her first conference for study in 1894. It was largely attended by ministers and students, and found to be so helpful that it was unanimously agreed the conference should become an annual event. Our next conference will begin on Tuesday, January 28, 1896, at 9 a.m., and last for ten days. Below is the programme of study prepared. Arrangements will be made for free and open discussion of the subjects lectured upon. There will be meetings for devotional purposes and exchange of thought on the work of the pastorate. It is hoped many will attend and come prepared to take part.

#### PROGRAMME.

##### I. Theology.

(1) Biblical—Rev. Principal Caven, D.D., three lectures.

(2) Systematic— $\left\{ \begin{array}{l} \text{"Christocentric"}—\text{Rev. Prof. MacLaren, D.D., two} \\ \text{lectures.} \\ \text{"Atonement"}—\text{Rev. Prof. MacLaren, D.D., one} \\ \text{lecture.} \end{array} \right.$



- (3) Two lectures by Rev. W. D. Armstrong, Ph.D.—subject to be announced later.

II. The Church.

- (1) "Idea of the Church"—Rev. Principal Sheraton, D.D., one lecture.  
 (2) "History of the Irish Church"—Rev. Prof. Gregg, D.D., two lectures.  
 (3) "The Eldership"—Rev. J. J. Proudfoot, D.D., one lecture.  
 (4) "Some Elements in the Development of the Church"—Rev. J. Somerville, D.D., two lectures.

III. Introduction.

Book of Acts—Rev. James Ballantyne, M.A., one lecture.

IV. Comparative Religions.

- (1) "The Brahma Somaj in India; its Significance and Value"—  
 Rev. Louis H. Jordan, B.D.  
 (2) "Religion of Egypt"—Rev. W. A. Hunter, M.A.

V. Homiletics—Rev. J. J. Proudfoot, D.D., two lectures.

VI. Social Science.

- (1) "Socialism and Christianity"—Rev. G. M. Milligan, D.D., one lecture.  
 (2) "Socialism as found in (a) Plato, (b) More's Utopia"—W. Houston, M.A., two lectures.  
 (3) "Single Tax"—J. W. Bengough, one lecture.

VII. Astronomy—John A. Paterson, M.A., one lecture.

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BETTER to stem with heart and hand  
 The roaring tide of life, than lie  
 Unmindful on its flowery strand  
 Of God's occasions drifting by;  
 Better with naked nerve to bear  
 The needles of this goading air,  
 Than in the lap of sensual ease forego  
 The godlike power to do, the godlike aim to know.

—Whittier.

## LITERATURE.

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AN INTRODUCTION TO THE STUDY OF SOCIETY. *By Albion W. Small, Ph.D., Head Professor of Sociology in the University of Chicago, and George E. Vincent, Vice-Chancellor of the Chautauqua System of Education. 8vo., cloth, 384 pages. Price, \$1.75. The American Book Company, New York.*

One of the advantages of a largely endowed institution like the University of Chicago is that its professors have ample opportunity for research, and to make contributions to the literature of their subjects. Several valuable works have thus issued recently from this seat of learning, and one of the most significant is the "Introduction to the Study of Society."

It is a timely book, for many are asking, What is the specific field of Sociology? What subjects does it embrace? Where is a suitable conspectus of this new department to be found? To such enquiries it is a satisfactory, up-to-date reply. The various ideas that have been hitherto floating without any fixed point here find a place, and have a systematic arrangement in a scientific work of fundamental importance that will be regarded as the starting point in the study for many years to come. Henceforth Sociology will have a definite place, within well-understood lines, on the college curriculum, like Moral Philosophy.

In Book I., the authors treat of the origin and scope of Sociology, as well as its relation to the special social sciences, and to social reform. An outline of the subject is given. Here, too, we are shown what is meant by society as an organism, and learn the value of a complete survey of its interlacing activities from this point of view.

The next book presents an object lesson on the method of social observation and investigation. The growth of an anonymous western settlement is traced from the first dug-out through all its stages to a large and wealthy city in the heart of a flourishing and populous community. Each is thus shown how a course of social study may be pursued within his own home and neighborhood, and led to avoid those visionary theories that have hitherto tended to discount Sociology. Though the authors' purpose, in this account, was strictly pedagogical, they have shown a power of literary embellishment not often seen in a scientific text-book.

Then follows a close study of the social elements: man and land, personal wants and personal satisfactions, the family as the primary social group, the aggregation of families, and their constituent relations to the

social organism. The systems by which society is sustained, its elements united by lines of communication, and its activities regulated, are presented from a new and interesting point of view. This the authors designate "Social Anatomy."

The corporate life of society, its animating impulses, the direction of its activities, and the exercise of its functions, are considered under the title "Social Physiology." But social relations will vary and social functions become deranged, giving rise to abnormal conditions and social disease, hence the subject of "Social Pathology" receives special attention.

It may seem unnecessary to remark that this analogical use of biological nomenclature is adopted simply because of its convenience, and does not imply that society is to be identified with an animal organism. Yet because this use of terms has been misunderstood, it has been made the subject of much clumsy ridicule. Surely the authors' words, p. 169, are sufficiently explicit, "Again we warn the student against the dangers which lurk in analogies between the social organism and any particular zoological type such as the human body."

In the division, Social Psychology, a sphere of study is entered where knowledge is less exact than in those that have preceded. So all that is here attempted is a preliminary survey of psychic phenomena. As the vital principle of society is psychic energy, the relations of authority, public opinion, morality, and law, as directing factors in social activity, demand careful study. Into this inviting field many will be prompted to enter, but it lies at the outer verge of the present work.

What we have here is not a full treatment of the whole subject of Sociology in all its parts, *descriptive*, *statical*, and *dynamic*, but simply a laboratory manual, indicating a method of study in part of the broad field of descriptive Sociology, and proposing a plan of investigation, without which dangerous theories might be easily propagated, to work serious injury. Unless this fact be kept in mind, the scope and intent of the book may be misunderstood.

Its pre-eminently practical character is seen in the valuable illustrative charts with which it is furnished, and the very suggestive "Subjects of Investigation" appended to each chapter. The resources of the printers' art are utilized to emphasize essential features by different sizes of print in the text, and the running analysis on the side of the page. By the use of superior paper and the best type, even those parts of the book in small print are easy and inviting to the eye.

W.G.H.

THE PEOPLE'S BIBLE. *By Joseph Parker, D.D. Vol. XXVII., Ephesians to Revelation. Funk & Wagnalls Co., New York, London, and Toronto.*

This volume brings to its completion Dr. Joseph Parker's monumental work, that which he has himself called his life work, the witness by which he would remember his daily ministry in his spiritual education. So much has been written in the way of review and criticism of the various volumes as they have successively appeared that little now remains to be said. This volume in plan and arrangement resembles its predecessors. The sub-title, "Discourses upon Holy Scripture," most accurately describes their character. They do not give us a complete commentary. The discourses are upon selected texts, often embodying, however, in their reference and exposition, much of the surrounding material. The space devoted to the various books is not at all in proportion to their length. Thus we have here two discourses upon Ephesians, six upon Colossians, seven upon James, and four upon the Revelation. The independence and individuality shown in the selection of themes are characteristic of the discourses themselves, and these things, in large measure, give them their charm and value. Not one of the chapters can be read without finding some new light upon old texts and fresh thoughts suggested by passages that have long been familiar.

Most interesting are Dr. Parker's closing words, in which, among other things, he has this to say about the Bible and its inspiration: "The less we theorize about inspiration the better. . . . My counsel would be, let the book speak for itself. When inquirers come with their questions, objections, and difficulties, insist, as a condition of conference, that the book itself be read through and through from end to end, until the inquirer is thoroughly acquainted with its contents. That reading will do its own work. That reading has made me an unquestioning and grateful believer in the plenary inspiration, the divine authority, and the infinite sufficiency of Holy Scripture." H.

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BUNYAN CHARACTERS: THE HOLY WAR. *By Alexander Whyte, D.D. Fleming H. Revell Co., New York, Chicago, and Toronto. Pp. 301. Price, 90 cents.*

Those who have read Dr. Whyte's other Bunyan books will know what to expect here. And they will not be disappointed. For here are references to and quotations from the great Puritan divines—Owen, Baxter, Boston, Edwards; from Thomas à Kempis, also, and Jeremy Taylor here are lessons from Dante and the *Divine Comedy*, "Beyond dispute the

greatest book of personal and experimental religion the world has ever seen." Here is most discerning and suggestive comment upon the characters and scenes of the great allegory; and here, above all, are searchings of the human heart, terrible and humbling revealings of its hidden depths. The *Holy War* has been little read compared with the *Pilgrim's Progress*. But we should not forget that Macaulay has said that if the *Pilgrim's Progress* did not exist the *Holy War* would be the best allegory that ever was written. Even as literature it is well worthy our attention. And we are certain that no one can read it, especially with the illuminating comment of Dr. Whyte's work, without being benefited, not only intellectually, but spiritually.

H.

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AMONG the more interesting articles in the *Missionary Review of the World* for November are: "What John Williams Saw in the South Seas," by the Editor-in-Chief; "The Importance of Frontiers," by Rev. W. G. Puddefoot; "Brazil, Through an Evangelist's Eye," by Rev. D. G. Armstrong; "Reforms in China," by Rev. Gilbert Reid; "The Utility of Protestant Missions in Mexico," by Justo M. Euroza. A number of other good articles and the usual departments of general information go to make up a valuable number. Funk & Wagnalls Co., London, New York, and Toronto. \$2.50 per year.

*The Presbyterian and Reformed Review* for October presents the following table of contents: "The Antistes of Zurich," James I. Good; "The Situation Presupposed in Genesis," Edwin Cone Bissell; "James McCosh," Francis L. Patton; "The Spirit of God in the Old Testament," B. B. Warfield; "'Philosophers'" and "'Higher Critics,'" Howard Osgoode; "The Synoptic Problem," Samuel C. Hodge; "Ecclesiastical Notes," Norman L. Walker, Willis G. Craig, Talbot W. Chambers, and William Caven; "Recent Theological Literature." Philadelphia: MacCalla & Co. Quarterly; \$3 per year, 80 cents per copy.

ALL military men in Canada will be much interested in Col. Denison's article on Lord Wolseley in the October *Canadian Magazine*. He relates his personal recollections of the new commander-in-chief, and tells of the latter's connection with the famous Red River expedition, bringing to light many new facts connected therewith.

Goldwin Smith has a bright article in the same issue criticizing the Canadian Copyright Bill. Although he takes an anti-Canadian stand, his views are worthy of more than passing notice.

This number has also an illustrated article on Esquimaux and Victoria, B.C.; an illustrated article on the agricultural importance of the North-

west, and an original, illustrated story entitled "In Acadie." The typographical appearance of the number is excellent.

Important articles by J. Castell Hopkins and the Rev. Dr. Scadding also appear, as well as a department conducted by Ella S. Atkinson (Madge Merton). Book lovers will find an article on Isabella Valancy Crawford, by E. J. Hathaway, a review of Conan Doyle's latest book by the editor, and four pages of book notices.

*The Canadian Magazine* never was better than it is this issue, containing, as it does, contributions from over a dozen of Canada's leading writers.

THREE new religious works will shortly be issued from the press of the Funk & Wagnalls Company, New York :

*The Elements of Higher Criticism*, by Andrew C. Zenos, D.D., Professor of Biblical Theology in McCormick Theological Seminary, Chicago, will undoubtedly meet a real need of our theological seminaries for a text-book on the subject of criticism. The purpose of the work is not to advocate or oppose any set of results, but to state and explain the principles and methods of the higher criticism, with reference to the large and growing periodical and book literature on the subject. There is no other book of this kind on this subject, and it will prove helpful and useful to students who are compelled to enter into discussion regarding the results of criticism without knowing anything of the process governing it. 12mo, cloth, 300 pages ; price, \$1.

*The American Church and Its Baptism of Fire*, by Rev. S. B. Halliday and D. S. Gregory, D.D., LL.D., presents a bird's-eye view of the progress of religion in this country during the last two centuries, including an account of the principal religious bodies and their progress ; of the great eras of revivals, and of the leading revivalists. 8vo, cloth, 600 pages.

When the *Library of Religious Poetry* was first published, Oliver Wendell Holmes pronounced the plan of the work a most happy one, and John G. Whittier declared that it supplied a want that had been long felt. Both opinions were verified by the many editions through which the book has passed. The Funk & Wagnalls Company will soon issue a new edition. The book contains a collection of the best poems of all ages and tongues, with biographical notes, index of authors, subjects, and first lines. There are also fifteen full-page steel engravings. The editors, Philip Schaff, D.D., LL.D., and Arthur Gilman, M.A., have made the collection truly catholic. They have not relied upon their general acquaintance with the subject, but have made extensive studies throughout the range of literature. They have had the valuable aid, also, of special students, and of persons of cultivated taste, who have given much thought to many of the selections here presented from their favorite authors. Royal 8vo, cloth, 1,004 pages price, \$6.

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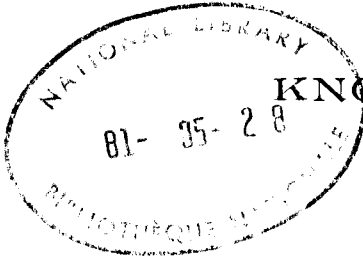
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