change which never comes in any other

British Zweriena Presbyterian, S JORDAN STREET, TORONTO.

FOR TRANS, MTC . SEE BIGHTM PAGE. C. BLACKETT ROBINSON Editor and Proprietor.

OUR GENERAL AGENTS.

ME. JOHN LINER, general advertising and subscription agent, is at present visiting congregations east of Toronto. We heartly commend him to Ministors and people.

HIM. CHARLES NICOL, General Agent for the PRESETTALIAN Is now in Western Outstrop qualing the interests of this fournal. We commend him to the best Mices of ministers and people. Any agristance: dered him in his work will be taken by us as a perional kindness.

TO CORRESPONDENTS.

Litters and articles intended for the next leads not ld be in the hands of the Editor not later than Tuesday morning.

All communications must be accompanied by the writer's name, otherwise they will not a converted. Articles not accepted will be returned, if, at the time they are sent, a request is made to that effect, and sufficient pesses, as supposed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with

REMOVAL.

The Office of THE PRESBYTERIAN has been removed from 102 Bay Sircet to new and com-modious premises No. 5 Jordan Street, near

THE CANADA

Christian Monthly

A Review and Record of Christian Thought, Christian Life, and Christian Work,

EDITED BY REV. JAMES CAMERON, CHATSWORTH-

NUMBER FOR OCT., NOW OUT.

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Britisk, American Bresbyterian. FRIDAY, OCTOBER 12, 1877.

A SUBSCRIBER Writing to us from Hamilton, says :- "I regret to see any objection offered to Dr. Cochrane's appropriate proposal that the whole of the offering on Thanksgiving Day be devoted to the treasury of our Home Mission Scheme. The money is much needed, and it is to be hoped the call will meet with a hearty response from every congregation. 'Charity begins at Home, and there is no scheme more needing help just now than that of Home Missions."

WE reproduce in other columns the able and appropriate lecture delivered by Rev. Principal Caven at the opening of Knox College. It will repay careful perusal. The attendance on the classes is likely to be good: in the Literary department very large—thirteen new students having been admitted into it. Seventy-four ctudents (all with the ministry in view) board in the College; eight more applied but could not find room. A good many others-Theological and Literary—are prosecuting their studies in the city. We are not yet in a position to give the exact number in the Theological classes.

THE appointment of Rev. G. M. Grant, M.A., as Principal of Queen's College, announced last issue, will be received with general satisfaction. Mr. Grant has accepted, and will enter on his duties early in December. The Halifax Witness expresses the sentiment of the Church in the Maritime Provinces in the following sentences: "We have no doubt at all that the Queen's College authorities have made the very best choice in their power; and we can only now most heartily congratulate them upon their success. We know too well the place held by Mr. Grant in this city and in the Presbyterian Church, to contemplate without deep feeling the prospect of his removal from among us.

A SUDDEN death occured in Knox College on Sanday. Mr. D. C. Mackenzie, student in divinity, died after an illness of only thirty hours. Mr. Mackenzie was born in Puslineh, near Guelph, studied in Toronto University, where he graduated with honers last June, and was about to enter on the second year of his theological course, when he was suddenly stricken down with a serebral affection on Saturday morning. became dead illi successorer became bear shout moon on Sunday. Mr. McKensie Was an excellent student, and his kind manmer passered him to all who came in contact with him. His death has east a gloom door the college, and is deeply regretted by

THE NATIVE MINISTRY.

There can hardly be any more decided in civilization than having a Gospel ministhey consider the difference between Cauada in its carller and later history—between a district grew into sufficient importance to mother country. In dealing with the ecclesiastical history of Canada, we should never forget the important and valuable service which has been rendered to her by the various Presbyterian Churches of Scotland, Itoland, and England. These have the unpromising vineyard which the Canadian field at first presented. Many ministers pied high positions in their own Churches, voluntarily gave up their prospects, and in order to work for the Master in the Colonial field. And the Home Churchesall of them-distinguished themselves by the large charity with which they contributed to the Lord's work in this far disforgotten, when we are quietly congratulating ourselves on no longer requiring aid from abroad, or having to depend upon the calls which old country ministers might feel addressed to them to engage in work in Canada for the Master.

As we look around to-day how different rostrum. But the active bees in the busy crop out largely. In this great Western

region their name is legion.

It may not be out of place to notice as a sign of the times the appointment of Bey. George M. Grant, M.A., of Halifax, as Principal of Queen's College, Kingston. This is the first instance of a Canadian being sailed to file this honorable position. Mr. Grant is a native of Nova Scotia, and has distinguished himself as a pastor in a large diele of friends and acquaintenose. Prince Edward Island and subsequently in

Halifax. It is is still more noted for the active part he has taken in every cause of benevolence, in the missionary work of the charch, and in the movement towards the nuion of the Canadian Presbyterian interests. His reputation is a world-wide one, both as a prescher and a litterateur. To our certain knowledge he has refused many calls to prominent positions in Canada and Scotland, and his acceptance of the head. ship of Queen's College is simply another evidence to us of his large-hearted and disinterested conduct. Hal he chosen case and comfort Mr. Grant had only to say the word, and the best parish in Scotland would have received him with open arms but Mr. Grant has been called by responsible trustees to the arduous task of the leadership of a great institution. He has obeyed the call. He has stopped forward from the rank and file of the clergy to take the position of a general, and being like the bulk of the native born clergy of Canada, a man ready to obey orders from headquarters, we find him accepting the charge and ready to leave his very home, and the parish he has so nobly served, and the city in which he has been esteemed as a patriot, and the province which he loves with all his soul, in order that he may serve his Church. Is not this auother proof of the position and influence of the native clergy of Canada?

THE TRUE PLACE AND WORK OF TEMPERANCE REFORMERS.

Under the above heading our issue of 14th ult. contained a speech delivered by Mr. John B. Gough, at the Chautauqua meeting, with a few introductory remarks of our own. Few and short as these remarks were, they have aroused the ire of a very good friend of ours who accuses us of heresy and undertakes to set us right. His chief object seems to be to strike a blow, over our shoulders, at the present temperance movement; and on that account we would not publish his communication without such comment as may render it inuccuous. The production referred to runs as follows:

AN UNCERTAIN SOUND.

MR. EDITOR,—One great hindrance to the progress of truth has in all ages been the proneness of man to construe its most obvious bearing to suit his own partial or party views; and so to prevant or cover it up with the dross of his own creation as often to change the truth of God into a lie. And it is matter of sincere reget that a tendency in this direction should in the remotest degree manifest itself in the accredited organ of a Church, which if not the purest is, at least, the most lately purified. These romarks have been sugested by the perusal of an article in your issue of the 14th uit, entitled "The True Place and Work of Temperance Reformers." Now notitier your space nor my time will permit a roview of every sentence, but the following will show that the historical part is wide of the mark, has is well known to myself personally) and what may be termed the Theological part, contrary to both scripture teaching and Christian experience. The said article says that, "Temperance societies or iginally arose out of a religious revival;" where and when? The movement is a Yankee notion and likely the fruit of six sermons, puchished by the late flev. Dr. Beecher, against annihemens, and if they produced any excitence t it had been little else than a mere flutter among human feelings, but be that as it may. Next. "The temperance corem is thus the offspring of Christianity," Strike out the thus and the rest is most cheerfully admitted, but add nother w rd in the same sentence, "accessory to th," and we have a monster—a whole child, and at least half a parent! My forty years experience of the temperance movement goes to show that it has been rather antegonistic, than subordinate to Christianity, and is pre-eminently so at the present day as we shall see by-and-bye. Sometime about the year 1830 the temperance notion was, by some American sailors, carried to Pundee, Bestiand, and was embraced by a drunken coal qarter named Cruik shank, who travelled over the greater part of the country. He made no AN UNCERTAIN SOUND. socialists debated whether Mahomet or Jesis of Nazareth were the greatest impostors upon mankind, and sad to relate the unanimous verdict was against Jesus 'The cause moved on without any improvement in a religious point of view until about 1847, when James Stirling, atta the scientific cobbler, after his ordinary material was played out everywhere he went, said at our last interview, "I now takes text from Scripture and speak from 'I now takes text from Scripture and speak from improvement in a religious point of view until about 1819, when James Stirling, alfas the scientific cobbler, after his ordinary material was played out everywhere he went, and at our last interview, "I now takes text from Scripture and speat from that," whereupon I asked if the plade did not at and in his way, and whether he would not at and in his way, and whether he would not at and in his way, and whether he would not at and in his way, and whether he would not at and in his way, and whether he would not at all then I would cease to be the ugent of the Temperance League." Does this savor of Christianity? and yet he came the nearest it of all the agents I knew. The following incident will give a protty fair idea of the feeling of the Churchec in England toward the temperance movement so late as 1852. A town Missionary reported that he had given an address on temperance at a cottage meeting; he was hauled up and had hard work to get it passed as merely an address against dunkenness, and was told that although only a Missionary, he had a commission much higher than temperance, and that he must not think of laying down the higher to take up the lower, but to do his best to carry out the higher, which would be the bester way to accomplish the object of the lower. Now mark that these Directors, some thirty in number, were the very croam of nearly all the Frotestant churches, and formed a grand index to the whole country. All this ought surely personal perso

God's method so graphically approximed a few days ago by Rev. J. M. King, M.A. viz. "Moral sussion, and she preaching of the Gospel." Equity.

The remarks of ours which have incurred this terrible condemnation, were, as we have already stated, very short; therefore to save our readers the trouble of hunting up the paper in which they originally appeared we will reprint them here:

speared we will reprint them here:

Temperance Rocieties originally arcse out of a rolligious revival. The temperance reform is thus the offspring of Christianity; and onght always to be subordinate and accessory to it. It has often been laid to the obarge of prominent men in the total abstinence ranks that they were running a sort of opposition to Christianity and endeavoring to reform human nature without the Gospel-without the power of the Holy Spirit. This of course could not be done; but the charge against total abstainers was, that they led ignorant men to be contont with a mere outward and partial reformation, and to suppose that when they had relinquished their drunken habits they had attained to the height of holiness. Occasionally the apseches of some of the meat unguarded of the temperance orators gave a color of justice to the temperance orators gave a color of justice to the charge. We believe, however, that very little harm was done in this way; and that as a rule the roformend drungfand became a church goer, and was placed in a much more favorable position in relation to the gospel than he had formerly occupied. From the published addresses of the present prominent temperance cloturers of the present prominent temperance could be based; and that they place the tomperance roform in its proper position in relation to the gospel, and recognize the meessity of regeneration to effect any permanent or saving deliverance from sin. As a sample, our readers may take the following extract from the speech of Mr. John B. Gough at the Ohntauqua meeting, paying particular attention to his: one of the charge.

Mr. Gough's speech is too long to be re-Mr. Gough's speech is too long to be re-

produced here, but his opening sentence is: Our principle of total abstinence has been a great agency in removing the hindrance to men's hearing the truth." And, after describing the rescue of a poor woman in Dundee, he closes as follows: 11,1 288 in Dundee, he closes as follows: 1 1, 1935.

"Now, my friends, total abstinence could not make that woman a Christian; total abstinence removed the hindrance to her hearing the truth, which must be heard to be believed and must be believed to affect the life. When Jesus went to the form of Luzarus there was a stone by the mouth of the tomb. He could have removed it! He saw fit, but He used human agency. They took away the stone. They rolled it away. Jesus spoke and Luzarus came forth. Now I believe that the total abstinence principle is the human agency that rolled away the stone from the sepulcine, and inciplent putrefaction has transbled into fife, and inciplent putrefaction has transbled into flood's house, a living, active, Christian man—not made so by temperance, but made so by the power of His grace, brought under the intiuence of truth which must be heard—by the agoncy which I advocate as a remedy for the evil of drunkenness.

Now, if there is any point et ell that we

Now, if there is any point at all that we

can honestly yield to our friend we will

yield it with the greatest alsority. He ob-

jects to our first sentence. Well, after

giving the matter a good deal more consid-

eration than we had time for in the first instance, we are inclined to modify it so as to make it read as follows: Temperance societies originally arose out of the general revival of religion which took place in the early years of the present century. And we might add that up to the present day, wherever a revival of religion takes place, a revival of the temperance cause invariably accompanies or follows it. But this is immaterial to the present discussion, for our friend, who is not at all un unfair opponent when his eyes are open, concedes that temperance societies are "the offspring of Christianity," and this is all that is necessary to justify our deduction that if temperance societies are the offspring of Christianity they ought to be subordinate and accessory to it. Our friend will observe that we said "ought to be;" he does not seem to have noticed this when he wrote his criticism. He takes pains to show that the temperance movement has been an tagonistic to Christianity in the past; and this we did not deny. He also asserts that the Church has been in the past opposed to the total abstinence principle; and this we are perfectly well aware of, although we said nothing about it. But he does not stop here; he says that this antagonism still continues on both sides, and seems to imply, if he does not directly affirm, that temperance sccieties and Christianity are necessarily antagonistic. Here we differ. We re-iterate our statement that the speeches of the most prominent temperance leaders of our day furnish no ground whereon to found a repetition of the old charge of antagonism to Christianity, and we point to the closing sentences of Mr. Gough's speech given above as a sample of the proof which can easily be multiplied a hundredfold. We also venture to say that the Church is not now opposed to the total abstinence principle; and further, that by far the greater number of the most setive and successful Christian workers of the present day not only practise personal total abstinence but employ the total abstinence priuciple—yes, the pledge—to aid them in their efforts to bring the fallen-those who are not only fallen from innocence, like the whole race, but fallen from their manhood and their womanhood-to bring them, if it should be but for a short time into a rational state of mind in which they can give an intelligent hearing to the truths of the gospel which being accompanied by the power of God's Holy Spirit may bring them a permanent deliverance. This is what Mr. Gough calls rolling away the stone. The class referred to are of course spiritually dead: if that were all, they would only be on the same level with a great many respectable shursh-goers; but their case is still worse—they are not only dead but buried, and there is a stone on the grave's mouth. If the temperance people should succeed in removing this stonethat is in removing, even temporarily, the stupelying insubus of habitual intoxication -so that the gospel and its influences can be brought to bear upon the poor victims, and they should experience that blessed

way than through the gospel, then these temperance people have no more share in their conversion than the recopie who rolled away the stone from the grave of Lazarus had in the miracle of raising him to life; and Mr. Gough claims no more for them. Christian workers also employ toe pleage as a means to prevent the young from acquiring a tasto for strong drink; and perhaps it has been the means of doing more good in this way than in any other. Many of our congregations and Sabbath schools throughout this Province have their own temperance societies and find them a valuable help. Our good critic finds fault with our use of the word "accessory." He seems to attach some mysterious meaning to it which we did not intend it to convey. We simply meant that temperance societies ought to be a help and not a hindrance to Ohrietianity; and we rather think that most of our readers would take it in that sense. Certainly, to say that temperance societies are the offspring of Christianity and that they ought to be accessory to it, does not involve the monstrons idea of "a whole child and half parent" which our friend "Equity" has somehow or other stumbled on. The monster is entirely his own creation, not ours. When he talks of our "changing the truth of God into a lie" we cannot for the life of us make out what it is that he refers to. When he characterizes our remarks as contrary to both Scripture teaching and Christian experience, he forgets to mention the passage of Scripture that they are contrary to, and he also forgets that Christian experience differs. As to the rest of our correspondent's letter it is simply an attack on temperance, in the shape of a very unfair, one-sided, fragmentary, and prejudiced history of the movement. We wonder whether our good friend is at all aware of the position in which he is placing himself. Does he know that if a drunkard, or a bar-room loafer, or a liquor seller, should read his letter, they will claim him as belonging to their side? We regard this claim as unjust, but they do not, and thus their cause is strongthened. We are perfectly well aware that there are many good Christian people who have not adopted total abstinence in principle although they come very near it in practice. We should be very sorry to classify these with the ordinary drinking man, but the ordinary drinking man will claim them nevertheless. Our friend has related several anecdotes connected with the rise and progress of the temperance cause in Scotland. We will relate one, and so end the matter for the present. At a meeting held in some town or village, for the formation of a temperance society, after several had spoken in favor of the cause, the minister, a good old man who seldom touched strong drink, got up and made a speech somewhat like our correspondent's letter, throwing cold water on the movement. While he was advocating the principle of moderate drinking as the true temperance principle, a well-known toper among the audience started up and shouled "That's right minister; you're on our side !" The good old minister stopped short in his speech, turned very pale, and scemed deeply affected. At last, he said with the greatest solemnity, addressing the drunkard who had spoken. Well, if I am on your side then I am wrong," and retired to a seat. But he appeared on the platform once more before the close of the meeting, and when he did, it was for the purpose of moving for the formation of the proposed society, and of placing his name first on the list of its members.

At the quarterly meeting of the Presbytery of Montreal, held on Tuesday, October the 2ad, the Rev. A. V. Millingen, M.A., presented a commission from the Colonial Committee of the Free Church of Scotland. and was cordially received, and his name ordered to be entered on the Presbytery's roll. Mr. Millingen is the son of an English physician, long resident in Constantinople, was educated in Scotland, is a graduate of Edinburgh University, and an ordained minister of the Free Church of Scotland. For upwards of a year Mr. Millingen was assistant to the Rev. J. H. Wilson of the Barclay Church, Edinburgh, from whom he brings a cordial letter of recommendation. He was thereafter settled over the Presbyterian Church in Genoa, Italy. After labouring there for two years he was called to an English congregation in Constantinople, of which he has been pastor for seven years. Upon the outbreak of the present trouble in Turkey. this church became greatly crippled in its finances, and it was decided to place the congregation under the care of the American Missionaries in the Turkish capital, leaving Mr. Millingen free for a year to visit this Continent, with the hope that in the course of that time neace would be restored, and the way thereby opened for his return to his flock. That hope not having been realized, Mr. Millingen has resolved to remain in this country and seek a field of labour in connection with our Church. Mr. Millingen has already become favourably known in several of the pulpits of Montreal. Mr. Millingen's address is Rev. Mr. Warden's office, 210 St. James St., Montreal.

evidence of the advance a country has made try of its own. Our readers will appreciate the importance of this remark when Canada in the Pioneer stage of its existence and Canada in the fuller development to which it has reached in these years of grace. At first there was, generally speaking, no regular service in many localities. The worship of God depended upon the nucertain visits of preachers. Gradually enable it to consolidate its Presbyterian interests in a congregation, and at length to call a pastor. For supplies and pastors the churches were generally indebted to the sent us the very best of ministers-men fitted by original talents and the grace of God's Spirit to undertake for the Lord in who by staying at home might have occudevoted themselves to a life of self-denial tant field. These things should never be

is the spectacle presented to view! Here and there an occasional minister from the old country is being settled amongst us. And we may say parenthetically, lest we be misunderstood, that we are only too glad to welcome such to this broad land. and to give assurance that there is room in this country for as many able and pious ministers as may choose to come. But now we can hardly open a roll of Presbytery without seeing that the majority of such is composed of the nativeborn and native-educated clergy. Who are the men that are taking the most prominent part in church work and in church courts? There are ministers like Dr. Robb. Dr. Topp, Mr. King, the various Professors in Toronto, who are regarded with satisfaction and delight, whether they preach from a pulpit, or speak from the Assembly bive of the Canada Presbyterian Church are the men who have been trained in her own colleges. Nor are they confined to one section of the country. They are all over. In the Maritime Provinces they

In this connection nothing pleases us more than to witness the promising openings which our various Theological schools have recently made. Some think, and perhaps justly, that we have too many of these Divinity Halls, and possibly the day is not far distaut, when they will be reduced in number, and when the training of students will become more concentrated. But in the meantime it must be gratifying to the Church at large to hear from the heads of every one of our colleges the most hopeful language regarding their future. The Halifax, the Montreal, the Onebec colleges are undoubted facts in the Presbyterianism of this country, and they are giving greater promise than ever of furnishing the Church with a sufficient and hopeful number of native-born Clergy. When we come to our own immediate district what have we to say? Here is the interesting opening day of Knox College, which occurred no later than last week. To our mind it was most interesting to see the chapel of this College crowded on the opening day with a most intelligent and respectable andience of ladics and gentlemen as well as of students. The admirable lecture of Principal Caven-so able, so scholarly, and tender and sympathetic, addressed to the students, showed the appreciation of the rey, gentleman and his colleagues of the important work committed to their care of training young men of the country for the Presbyterian Ministry. From that one scene we confidently predict that Knox College shall, as she has done in the past, form no unworthy motor in the great and important work of training up a native born ministry for the Church which she so worthily represents.