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TORONTO, WEDNESDAY, NOVEMBER 23, 1887.

A NEW organization has sprung up in the State of New York called the Personal Liberty League. As the name indicates, the avowed object of this new combine "is to promote the liberty of the individual citizen." Those who ought to know, and we believe do know, do not hesitate to declare that the real object of the League is to abolish the Sabbath and have free rum. Our neighbours may be trusted to take care of these agitators. The week before last the authorities showed very clearly in Chicago that in the United States personal liberty does not permit every man to do as he pleases. For years European Socialists and other agitators have been thinking that there is no law in America but each man's own sweet will. Some of them have discovered their mistake in the school of experience, and found the school fees high. If it is necessary to teach 100 or 200, or for that matter 1,000 or 2,000 the same lesson, the schoolmaster is ready. For about 100 years the world has been hearing about American liberty. Our neighbours may spend this and the next few years profitably in showing where American liberty *doesn't* extend. And when the boundary line is laid down by the best people of the nation, if these Personal Liberty Leaguers—Anarchists called by another name—cross the line they may perhaps be led to think of Chicago.

THE Thanksgiving sermons are preached. The Thanksgiving turkey has suffered. The young people who came home have left for school, or college, or business. Now let every one show by his life that his Thanksgiving was sincere. Thanksgiving is good; *thanksgiving* is better. There are many ways in which our gratitude may be shown. God's cause is here, and the manner in which we treat His cause is the exact manner in which we would treat the personal Christ were He with us. A man who cares nothing for the Church, cares nothing for the Head of the Church. A man who despises the Church of Christ, and opposes its progress, would oppose Christ Himself if He were working personally on earth. The best possible way to show our gratitude to God for His mercies is by doing all in our power to advance God's cause. As a rule our work should be within Church lines. Nearly all the good that is being done in the world is being done by Churches. A great deal of what we hear about organic union is, well to draw it mild, we shall say very misleading. So much has been said and written on one side, and so little on the other, that too many people seem to have the idea that it would be well to give up working for Christ, give all our time to talking about union. The more we work for Christ the sooner will union come; that is, if Christ intended that organic union should ever come. Let us show our gratitude by earnest, persevering work for the Master.

If any one doubts that a complete revolution has taken place of late years in public opinion on the liquor traffic, let him note this fact: Not very long ago the first thing that a candidate for municipal honours did in any city, town or village municipality was to consult the liquor traffic. If the whiskey vote was against him

he had little chance of election. This was specially true of Toronto. Whiskey ruled the Ontario capital. Now the first thing that a candidate does is to try to make it apparent that he has no connection with the whiskey vote. The faintest suspicion of connection with that vote injures his chances of election. There are three or four candidates spoken of already for the mayoralty of Toronto, and each one seems quite anxious to show that he is a temperance man. Two of them have been pronounced temperance men for years, but we should not be in the least surprised if those men who have never been known as temperance men should promise more for the temperance vote than the temperance candidates are prepared to promise. In the matter of giving promises and pledges, it is always hard to beat a young convert. And why should a candidate wish to make it clear that he has no connection with the liquor vote? That vote is numerically very strong in all cities and large towns. Why try publicly, at least, to avoid all connection with it? Simply because every shrewd man knows that if the whiskey men vote for him in a body, all other men are likely to vote against him in a body. That is exactly how it is.

EVEN temperance men do scant justice to the late Hon. Adam Crooks. To him more than to any man living or dead do we owe the deliverance of municipalities from the liquor influence. The withdrawal of the licensing power from municipal councils was the first real staggering blow that struck the liquor business. Many municipal councillors owed their election to the liquor influence. They were the mere agents of the whiskey ring. They voted just as the men who elected them ordered them to vote. Respectable men who would not become the agents of the traffic refused to enter municipal life. Mr. Crooks at one stroke severed the connection between the municipalities and whiskey, put the licensing power into the hands of officials that were responsible to the Government, and made arrangements for the proper inspection of public houses. Up to that time inspection had been a farce. As soon as the Act went into operation the *personnel* of municipal councils began to improve. The nominees of the whiskey rings found their occupation gone. The "bosses" who controlled the whiskey vote, and through the whiskey vote the council, found their backs broken. Mr. Crooks not only took the traffic squarely by the throat, he also improved immensely municipal government. He was the first man that ever grappled successfully with the liquor power in this Province. Had it not been for his legislation the Scott Act would not have accomplished much. And yet one rarely hears the name of the Hon. Adam Crooks mentioned even by temperance reformers. Verily there is not much gratitude in this world.

NOT long ago somebody called attention to the fact that Dr. Talmage's congregation do very little for the denomination to which they belong, and do that little in a rather erratic kind of way. It is only fair that the public should hear Dr. Talmage's explanation. Here it is as given by himself a Sabbath or two ago:

Misapprehensions have been going the rounds of the religious papers concerning the generosity of this Church. Seven hundred and eighty-one thousand, three hundred and sixteen dollars and twenty-four cents have been paid cash down in this Church for religious uses and Christian work during the nineteen years of my ministry here. This church was built by all denominations of Christians, and by many sections of this and other lands, and that obligation has led us to raise money for many objects not connected with our denomination, and this accounts for the fact that we have not regularly contributed to the Boards of our denomination. Subscription papers for all good objects—Christian, humanitarian, collegiate and missionary—are as common as the daylight, and no Church in Christendom has been more continuous in its charities than this. Besides that, I am grateful that we have received during the year, by confession of faith in Christ, 725 souls, which fact I mention, not in boasting, but in defence of this Church, showing that it has been neither idle nor inefficient.

An average of over \$40,000 a year is very good giving. It should be remembered that though Talmage's congregation is now the second largest, if not the largest, in America, it was certainly very small when he took charge of it. The Tabernacle people have been giving "at large"—giving to everything and everybody instead of giving to their own Church. Hence the poor show they make in the Church blue book. This plan of "giving at large" is not a wise one even if Talmage's congregation do adopt it. It

has great attraction for people who wish to appear generous and large-hearted, but the Brooklyn Tabernacle does not stand any higher in the Church or world than Dr. John Hall's congregation who give tens of thousands every year for denominational work. It does not stand as high, and may not stand as long.

A VETERAN CHRISTIAN PHILOSOPHER.

AS it is a pleasant thing to record munificent benefactions for religious and charitable purposes by rich men during their lifetime, instead of waiting for the wills of the dead, so it is no less pleasant to be able to say a good word respecting a noble life-work before the life on earth has ended. The career of President McCosh, of Princeton, has been one of distinction in the best sense of the word. From the quiet life of a Free Church minister in the small town of Brechin to the presidency of one of the foremost educational institutions in the United States, his progress has been steady and enduring. All his life he has been an earnest and laborious student. From the time that he gave to the world "The Method of the Divine Government," he has occupied a position in the forefront of profound Christian scholarship.

From the comparative retirement of a Scottish Free Church manse he was called to the occupancy of a professorial chair in Queen's College, Belfast, where he did good and substantial work. For the vacant chair of Logic and Metaphysics in Aberdeen University he was a candidate in 1859. His competitor was a man who had earned distinction in philosophy, and had been connected with London University. Besides, an influence that worked in his favour was found in the fact that he was a native of the Granite City. To Professor Alexander Bain, an exponent of a materialistic philosophy, the prize was awarded, much to the astonishment and regret of not a few who hoped for the appointment of one who was in thorough accord with the distinctive philosophy known as the Scottish School. What, however, was Scotland's loss was Princeton's gain. Had Dr. McCosh been the successful candidate at Aberdeen it is probable that he would have remained in his native land, and the American institution been deprived of the healthful and inspiring influence he has been enabled to exert.

Under the presidency of Dr. McCosh Princeton has made solid and rapid advances. When in 1868 he assumed its management, as an educational institution it was in the shade. It was surpassed not only by Yale and Harvard, but by several other colleges of less note. Now it takes no second place. At the annual meeting a few days ago the President, in announcing his resignation, referred to the fact that he had reached "several years above the threescore years and ten." His advanced years had raised no clamour for a younger man to fill his place. To students and trustees alike the announced intention to retire was an unwelcome surprise. There was no diminution in the attendance of the former; on the contrary, a larger number than ever before had presented themselves for enrolment. When Dr. McCosh first undertook educational work at Princeton the total attendance of students was 264, while those entered this year number 603. Then qualifications for entrance and the quality of scholarship were by no means so high as they are now. There were in 1868 ten professors and seven tutors, while at present there are thirty-seven professors and three tutors engaged in the work of the college, and arrangements are nearly completed for raising the time-honoured institution to university rank. Dr. McCosh will not withdraw immediately from all connection with the college his nineteen years' labour has done so much to benefit. The announcement of his resignation has caused general regret. He has, however, well earned the leisure to which he looks forward.

Already the name of another illustrious Scottish philosopher is mentioned as a fitting successor to the veteran who has so long and so ably filled the presidential chair at Princeton. Professor Henry Drummond, it has been hinted, would worthily carry on the work so ably performed by Dr. McCosh. It is premature to anticipate. Should the distinguished author of "Natural Law in the Spiritual World" be the choice of Princeton, and should he elect to dwell under the clear atmosphere of Princeton in prefer-