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### AN EXTRAORDINARY OFFER!

From this date till the 1st of January next, we shall mail THE PRESBYTERIAN, postage prepaid, to any one not already on our list, on receipt of TWENTY-FIVE CENTS. Send this amount in postage stamps or Dominion currency and the paper will at once be forwarded. If our readers know any neighbours who do not subscribe for a religious paper they will do good service by DIRECTING ATTENTION TO THE ABOVE OFFER. Or if they send us names on a postal card we will mail copies as specimens for examination.

## NOTES OF THE WEEK.

THE Montreal Presbytery meet in St. Paul's Church Montreal, on Thursday, the 30th inst., to consider the new hymn book and other business.

AT the request of the Senate of the Montreal Presbyterian College, the Rev. A. B. Mackay of the Crescent street Church, has kindly consented to take charge of the Elocution and Sacred Rhetoric department for the present session.

HERE is an indication of the severity of the depression of trade in the old country. It is said that one-third of the householders in Glasgow have failed to pay their poor rates this year, and so have disqualified themselves from voting.

THE following is from a late Scottish paper: "In February next there will be five Sundays. This fact occurs but three times in a century. Thus, after 1880, we will have to wait until 1920 before the shortest month in the year can again boast of five Sundays."

THE American Missionary Association, which directs its attention chiefly to the spiritual welfare of the negroes in the Southern States, will hold its thirty-third annual meeting in the First Church, Chicago, beginning October 28th. We rejoice to learn that this Society is extending its operations.

THE coloured Baptists of Virginia support four missionaries at home and one in Africa. The four home missionaries preached last year 491 sermons, held 337 prayer-meetings, organized 7 churches and 17 Sunday schools, and collected \$255. An appeal is made for money for a chapel and mission building.

THE Pope does not wish the French clergy to fight against the Ferry Education Bill. He thinks, and rightly too, that peace between the Church and the

French Government is desirable just now. France is in danger of drifting away from "Holy Mother Church," and everything must be done to retain her.

MR. DAVID MORRICE of Montreal has generously founded a Scholarship of one hundred dollars per annum in connection with the Presbyterian College of that city, to be known as the Annie Morrice Scholarship. It is, we believe, to be awarded to the first student in Honour and Pass Work of the second theological year.

THE Board of French Evangelization recently opened a preaching station at Chicoutimi on the River Saguenay, Que. The Board have since received a request for a permanent English and French missionary, the people guaranteeing \$700 per annum with free house and fuel, provided the missionary conduct a mission day school in addition to the Sabbath services.

THE Presbyterian Musical Association of Sarnia met on Tuesday, September 30th, and elected the following officers: President, D. N. Morrison; Vice-President, J. D. Stewart; Sec'y-Treas, Wm. Morrison; Conductor, James Watson; Pianist, Mrs. James Watson. The society resumed practice on Thursday of last week, after three months' holidays. The membership has been enlarged by the addition of several new members. They expect to give their first concert this season on the evening of Thanksgiving Day.

IT affords us pleasure to note that the Hon. Edward Blake is again to enter public life. The opportunity is afforded by the resignation of Mr. Burk of West Durham. This announcement must be very gratifying to Canadians altogether irrespective of party politics, as it is very desirable that a man of Mr. Blake's great ability, high personal character, and unsullied reputation as a politician, should have a seat in the Dominion Parliament. The pity is that amongst our politicians on both sides of the Speaker's chair we cannot name a larger number of the same class as Mr. Blake.

THE Lindsay "Post" has the following kindly reference to our "new departure": "Rev. William Inglis, for many years one of the principal leader writers on the 'Globe' staff, has severed his connection with that paper and has become the editor of the CANADA PRESBYTERIAN, published, as most of our readers are aware, by Mr. C. B. Robinson, the former proprietor of this journal. Mr. Inglis is one of the ablest journalists of the country and under his control and with the time he can put to the work we have no doubt the popularity and usefulness of our contemporary will be largely increased. We trust Mr. Inglis may long enjoy the deserved and comparative leisure of weekly paper work."

PREACHING at a recent installation service in Vermont, the Rev. Dr. Bellows of New York, a representative Unitarian, spoke of declining from the "deep and animating faith of the Puritan forefathers." He added: "We try to make science, art, æsthetic culture, and the like, do for us, as a people, what faith in God as a living Spirit and in ourselves as God's children only can do." The tendency to which Dr. Bellows refers is a widespread one. It would be well if all were to consider these words of his: "A lack of faith in God as Jesus represents Him, and a lack of faith in the power and efficacy of prayer, must be

surely followed by spiritual decay and death, and morality will not long survive."

THE Stratford "Beacon," in noticing the change in our editorial staff says: "Mr. Inglis was formerly a popular and talented minister of the Presbyterian church, and has for several years occupied a leading position on the editorial staff of the Toronto 'Globe.' A graceful and trenchant writer, deeply versed in ecclesiastical lore, and thoroughly familiar with the history and progress of the Church in this and other lands, Mr. Inglis will elevate the tone and standing of the CANADA PRESBYTERIAN to the highest rank among denominational journals. While Mr. Robinson is to be congratulated on having secured so able and well-trained a chief of staff, he is also to be commended for his great enterprise. Few journals in Canada could afford to employ a man of Mr. Inglis's shining talents. We hope Presbyterians will rally round their church organ in greater force than ever."

THE ecclesiastical war between the English Church Missionary Society and the Bishop of Colombo in Ceylon is prosecuted with vigour, especially on the part of the Bishop. Ritualism is the cause of the trouble. Bishop Coplestone seems to be an extreme "attitudinarian," and being isolated, and absolute in his diocese, he carries matters with a high hand, and will not permit any clergymen to officiate who will not practise every posture, gesture and grimace which he prescribes. In 1878, it so happened that the Church Missionary Society sent three missionaries to Ceylon of quite a different type from that which the Bishop admires. The Society expected that, as on former occasions, their nominations would be accepted. But when Bishop Coplestone found that these three missionaries would neither receive nor administer the Lord's Supper accompanied with a certain ritual, he flatly refused to grant them license to officiate in his diocese. They humbly submitted to the interdict; but they remained in the island, connecting themselves with educational institutions and making themselves as useful as possible among the coolies, without performing any distinctly ministerial acts. It now appears that the Bishop had expected them to leave, on his refusal to license them, and that he was not at all satisfied with their tenacity; but he waited with what patience he could command until he should find some occasion against them. That occasion was furnished a few months ago by the fact that the names of these three men appeared in the annual report of the Church Missionary Society, as missionaries to Ceylon. No sooner had the report appeared than they received letters from the Bishop, accusing them of exercising the office of the ministry in his diocese without license. They replied mildly but firmly, denying the charge and repeating their request for license. This called forth an angry rejoinder, in which they were told that they ought not to remain in a place in which they could not exercise the proper functions of their calling; that they might go to Tinnevely, where they could find coolies in abundance; and that they only remained in Ceylon under the Bishop's protest. By latest accounts, the missionaries keep their ground, referring the Bishop to the Society which sent them there. The foregoing facts we have gathered from the lengthy correspondence which appears in the Madras "Times" of August 27th. Between that time and this it may be supposed that there have been some particularly "spicy breezes" blowing, not very "soft, o'er Ceylon's isle."