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THE DOMINION PRESBYTERIAN

WILLIAM INGLIS.

The death of Rev. William Inglis removes a well known and influential journalist from the scene of earthly activity. He had the reputation of being a caustic writer, but a kindlier man never lived. Mr. Inglis was possessed of a wide range of information; and all the productions of his pen gave evidence of clear thinking, lucidity of expression and a complete mastery of the subject upon which he was writing. Perhaps the last article written by Mr. Inglis appeared in *THE DOMINION PRESBYTERIAN* of the 29th ult., entitled "Narrow People and their Work"; and in it there is no hint of waning powers. Closely associated with him for several years we can bear testimony to his unvarying kindness, geniality and generally lovable disposition. We shall not so n look upon his life again.

On the occasion of the semi-jubilee of The Canada Presbyterian the following sketch, from the pen of one who knew him well, appeared:

"Rev. William Inglis was born in Scotland on July 5, 1821, and after going through the regular course of an arts education in the High School and University of Edinburgh, he studied theology in the Hall of the Secession Church and was licensed by the Presbytery of Edinburgh. In 1847 he was settled in Banff, Scotland, and after a pastorate there of some years came to Canada in 1856. Having received calls to Columbus and to North Westminster, in the vicinity of London, he accepted the latter and was settled there in August, 1857. In 1860 he entered upon the charge of Erskine Church, Woodstock, where he remained until 1867, when he removed to Toronto, where he has ever since resided.

From the first the press had attractions for Mr. Inglis. Under a variety of pseudonyms, contributed to Dr. Taylor's Canadian Magazine from 1857 to 1859, and later on, when *The Observer*, a weekly Presbyterian paper, was begun and published in Oakville he, every week during the whole period of its existence as a weekly, contributed editorials and letters on a variety of subjects. During this period the Toronto University question and that of 'total abstinence,' not so far advanced then as now, occupied much of the public attention, and in the discussion of these and local questions, Mr. Inglis' pen and brain were ever actively and most vigorously engaged.

After the *Observer* ceased publication Mr. Inglis joined the staff of the *Globe*, where he remained until the fall of 1879, supplying all that time one or more editorials daily. During that period many subjects of great public importance were keenly discussed, and in all of these Mr. Inglis took a prominent part.

In that year his services were transferred to the Canada Presbyterian as editor, to which, from the first, he had contributed more or less regularly. It was not until the spring of 1883 that his connection with the Presbyterian finally ceased.

In 1881 Mr. Inglis was appointed librarian to the Ontario Legislature, in which office he continued till the fall of 1883, when he again returned to the *Globe* staff for another six years. Since the beginning of 1892 he has acted as assistant librarian to the Ontario Legislature, and although since then his pen has not been

so busy as in many former years, it has been far from idle, this journal again and again indebted to him for articles on various subjects.

In addition to papers already mentioned, *The London Advertiser*, *The Stratford Beacon*, *The Winnipeg Free Press*, *Truth* and other periodicals have all from time to time been served by Mr. Inglis' fertile brain and facile pen. Probably few men, if any, in the country, certainly not any minister in our church, has written so long and so largely, and it may also be added, so ably, for the public press of Canada as Mr. Inglis. A keen and logical intellect, ample resources of knowledge, a retentive memory and a trenchant style have made him a formidable opponent in discussion, an able exponent of any subject he treated, and a powerful ally for any man or party, or subject, which he undertook to champion or defend."

COMMUNICANTS AT HOME AND ABROAD.

An interesting statement was made by the moderator of the United Presbyterian Church of Scotland as to the number of church members connected with the missions of several branches of the Presbyterian Church compared with the number in the home churches. He stated that for every 1,000 members in the established Church of Scotland at home, there were 4 in the mission field; for every 1,000 in the Presbyterian Church of Ireland at home, there were 20 in its missions abroad; in the Free Church of Scotland, 28; in the Presbyterian Church of the United States (North) there were 37; in the United Presbyterian Church of America there were 65; in the United Presbyterian Church of Scotland there were 139. With out examining the reports of the American societies of the several denominations, says the *Missionary Review of the World*, we can state concerning the Congregational churches that for every 1,000 members in these churches, there are 80 communicants in the churches connected with the missions of the American board.

In Japan the demoralizing principle of feminine seclusion has held no sway, and it has long been recognized that in the Flowery Kingdom the position of women has always been higher than in the case of any other Oriental nation. Now, however, owing to enlightened legislation and to the broad views expressed by the Mikado, the principle of feminine equality is beginning to be recognized. This recognition, which began at court, has spread throughout Japan and is seemingly well established.

Our neighbors in the land of the Southern Cross are at present very much agitated over the selection of the site for the new capital of the Australian Commonwealth. The act provides that the capital shall be situated in New South Wales, at a distance of not less than 100 miles from Sydney, and the elections which are already at work have provoked such a feeling of rivalry in the matter, that it is believed the Parliament will be located in Melbourne for some years, which likewise will be the home of the newly appointed Governor-General of the Commonwealth, the Earl of Hopetown.

Ottawa, Wednesday, 20th Sept., 1900.

There is a strong probability that before the year is over the Confession of Faith will be much better understood by the general public on the other side of the line than it has been for some generations previously. Perhaps there will then be less desire to change it.

Rev. R. C. Tibb, M.A., has resigned the secretaryship of the Toronto Associated Charities, to become Associate Editor of the *Presbyterian Review*, for which new and responsible position he is in every way well fitted. The readers of the *Review* are to be congratulated on the addition to the staff of our Toronto contemporary.

Is it not possible for the political leaders of our Dominion to find some better employment than abusing their opponents? It is sickening to hear men who are supposed to have the best interests of the country at heart, spend two hours in personal abuse of an opponent. Do those who hold high place in parliament think it absolutely necessary to play to the pit only? Are we not entitled to look to them for a rational discussion of the great problems of government? Why should we be forced to listen to its trivialities, and cast our vote according to the strength of the torrent of abuse poured out.

This is surely the reign of the god mammon. The wires flash their message of disaster to a city by fire or flood, and we are not through reading the newspaper account of the calamity before the advance agent of an enterprising book canvasser button-holes us to subscribe for his 'only true and authentic account of the awful scene.' Next day we are asked to buy seats for an exhibition of moving pictures showing the town in actual progress. Men and women re jostling and pushing and cursing each other in a mad wish to make money out of the affair. God help the man who gets beneath the feet of this crowd! There is no hope for him!