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## NOTES OF THE WEEK.

THE Rev. Dr. Arthur Mitchell, of Chicago, refused to give the manuscript of his Sabbath morning sermon to a reporter for publication in Monday's paper for the reason that in doing so he would be depriving reporters and compositors of their legitimate day of rest.

"HOTEL Cars," with "bars" attached, are among the latest novelties that may disturb the peace. Each car carries the United States Internal Revenue receipt for a "twenty-five dollars" permit to sell liquor to passengers. We are sorry to say that these bars are run by the Pullman Car Company.

IN a sermon before the "Church Missionary Society" preached in London, Bishop Day, of Ireland, said with apostolic "plainness of speech," that "the Free Church in Scotland, with a membership of a million, raises for missionary purposes as much as the whole Church of England does, despite its vast wealth and its twelve millions of adherents."

A FACT has been ascertained since the death of Rev. Dr. Hodge, which we think will surprise many of his old pupils, to wit—that his preparations for the Sunday afternoon conferences in the "Oratory" at Princeton were carefully made, and sometimes largely written out. He carried "beaten" oil into this "sanctuary" of the Seminary, and so made impressions which will never be effaced.

THE St. Louis "Evangelist" tells this story: "The pastor of one of our leading churches was absent from his pulpit a Sabbath. Several persons expressed dissatisfaction at seeing a stranger in the pulpit, and one lady said she would not have come if she had known that Dr. — was not going to preach. An elder standing near very promptly replied, 'Madam, the worship of Dr. — will be resumed next Sabbath.'"

MORE than a year ago Belfast College, one of the institutions of the Presbyterian Church in Ireland, was offered \$50,000 by some unknown donor, provided that the Church would raise an additional sum of \$50,000. At the late meeting of the Assembly it was found that nearly \$55,000 were raised, and the whole sum thus made available for the interests of the Church. The name of the donor is still unknown.

AFTER all that was said and done regarding Sabbath desecration in Philadelphia last year, the Board of Directors of the Permanent Exhibition have again thrown it open to the public on the Sabbath. It is said that on the 28th ult, there were six thousand per-

sons present, and the exhibits were all uncovered. However, to make it all right, and close the mouths of fault-finders, they gave a grand "sacred" organ concert, whereby the whole affair was abundantly sanctified.

MR. JOHN B. GOUGH, who has gone on a visit to England, will receive a cordial welcome from temperance workers and others in that country. An English Sabbath school paper says: "Many of us remember J. B. Gough's marvelous dramatic oratory. Some of his persuasive and arousing word-pictures are treasured visions of our souls. We are glad to hear that he is again visiting England. Almost a new generation has sprung up since he was with us; but his old friends will be sure to go and hear him, and we can assure the new generation of ample reward if they go too. We trust a great blessing will rest on his labors."

IN the current number of his magazine, Mr. Spurgeon records the death of the venerable minister of Isleham, in Cambridgeshire, by whom he was baptized on May 3, 1850. The baptism took place in the River Lark, which is the Isleham baptizing place. "His death," says Mr. Spurgeon, "serves as a landmark in our life, reminding us at forty-four that the days are long past since we were generally spoken of as 'the boy preacher.' One correspondent kindly trusts that we shall be 'strengthened under the infirmities of our declining years,' which kindly wish we gratefully acknowledge and lay by in store, but we hardly feel that it is quite seasonable at present."

AT the Crystal Palace, London, Eng., there was recently held a great Board school festival, the occasion being the distribution of 4,000 Bibles and Testaments, presented by Mr. Francis Peek and the Religious Tract Society to Board school scholars for proficiency in Scriptural subjects. Sir Charles Reed, chairman of the School Board for London, in the course of a brief address, reminded his audience that the Board had decided to give Bible instruction throughout all their schools, so that now 188,000 children daily heard a portion of the Word of God read to them, not one child in 4,000 had been withdrawn from it, and not one complaint had reached the Board from any parent who had objected to the instruction given.

THE Congregationalists will have a written creed or Confession of Faith by-and-by. They are making one now, in the shape of resolutions passed at meetings of the Union. Here is an extract from one of these resolutions, and as part of a creed or confession it is very good: "That the Congregationalists have always regarded the acceptance of the facts and doctrines of the Evangelical faith revealed in the Holy Scriptures of the Old and New Testaments, as an essential condition of religious communion in Congregational Churches; and that among these have always been included the Incarnation, the Atoning Sacrifice of the Lord Jesus Christ, His Resurrection, His Ascension and Mediatorial Reign, and the work of the Holy Spirit in the renewal of men.

"WE learn with much regret" says the Halifax "Witness," "that the Rev. W. Richardson of St. Andrew's, New Brunswick, died suddenly in New York on Thursday of last week. Mr. Richardson had gone to Bermuda about two months ago to supply the congregation vacated by Rev. K. Junor. The people had resolved to give him a call; but his acceptance of it

was at least uncertain. He returned by the New York boat, and arrived in that city on the 14th ult. He was ill on his arrival—suffering severely from dysentery. He became rapidly worse, and died on Tuesday. Mrs. Richardson was at Boston awaiting his return. Summoned by telegraph to meet him at New York, she hastened thither but he was gone before her arrival. Rev. Dr. Ormiston was in constant attendance on him while in New York. Mr. Richardson, though not widely known in the Maritime Provinces, was much esteemed and was a hard worker in the Master's service."

A RESOLUTION was offered recently in the English House of Commons to appoint a committee "to inquire into the operation of the Patronage Act of 1874, and its effect on the reciprocal relations of the various religious denominations in Scotland, and to ascertain how far the people of Scotland are in favour of maintaining the connection between Church and State in that country," the debate on which brought out an eloquent speech from Mr. Gladstone. The question of patronage, *i.e.*, the right of imposing a minister upon a congregation without their assent, was, it will be remembered, the one upon which the Presbyterian Church in Scotland split in 1843 and out of which the Free Church grew. In 1874, however, an act was passed abolishing patronage and placing the Establishment in this respect on an equal footing with the seceders. In his address Mr. Gladstone maintained that there was an acquiescence by a very large majority before 1874 in the existence of the Established Church. "In my very decided opinion," he continued, "expressed at the time, it would have been the wisdom of the Church of Scotland to be contented with that state of things, but others, who perhaps took a larger view of the question, pressed the passing of the Patronage Act, and the consequence of the passing of that Act has been that the other Presbyterian Churches accepted that Patronage Act as a distinct challenge on the subject of Establishment. They answered that challenge by saying that in their deliberate conviction the Establishment which existed in Scotland ought not to continue in the possession of the public property. I do not understand myself that any great change has taken place since then. . . . The question up to 1874 slumbered, but is now a living question, and brought forward at every election in Scotland, and the large proportion of the people urge that the mode of obtaining religious union in Scotland between the three great bodies, which jointly number five-sixths of the people of the country, is to remove from one of them those funds which they enjoy, so as to allow all to be brought together. I can hardly understand that a church can be a national church which is a church of the minority, and nothing has been said to show upon what principle it is that the Establishment is to be maintained which is an Establishment only of a minority of the people. It was said in the case of the disestablishment of the Irish Church that we were bound to maintain the Protestant Church, that it might uphold its testimony fully against the errors of the Church of Rome; but would any man rise in his place and say that the Church of Scotland must be maintained for the purpose of guarding against the errors of the Free Church and the U. P. Church?" The motion to institute the inquiry was not pressed, neither party as it seems being sure that the result of such an inquiry would be favorable to its side of the question.