

Notes of the Week.

THE General Conference of the Methodist Church in the United States which met at New York, has passed a resolution excluding women from the present Conference, on the ground that the laws of the Church preclude female representatives from taking seats. The question of eligibility to future Conferences is remitted, by a vote of 249 to 175, to the various Annual Conferences.

DR. R. S. STORRS, of Brooklyn, is championing the application of the women for representation in the Brooklyn Board of Education. It has been found to be a decided help to the New York schools to have Mrs. Agnew and Miss Dodge on the Board of Education. Here, in Toronto, the same benefit will doubtless result from the appointment of Mrs. Ewart and Miss Carty to the new High School Board.

A POLICEMAN of New York City was, last week, in less than the space of twenty-four hours, arrested, indicted, convicted of burglary on his own confession, sentenced to State-prison for ten years, and safely landed in the Sing Sing prison. This is swift winged justice, and without parallel in the judicial history of this city. Had he been a boodle alderman, justice would not have followed up with such swift steps.

It would seem as if the discoverer of Livingstone were himself in need of discovery. H. M. Stanley set out months ago to aid Emin Bey, but as yet he has failed to connect. Indeed grave apprehensions are entertained in the best informed quarters that Mr. Stanley is so beset with difficulties that he is unable to accomplish the object for which he embarked on his perilous enterprise. Search parties are being organized for his discovery and relief.

LAST week the death was announced of Leone Levi, the distinguished financier and economist. Deceased was an Italian by birth, but he spent a great portion of his life in Liverpool, where he was instrumental in founding the Chamber of Commerce. For a number of years past he has been a resident in London, where he was closely identified with the Presbyterian Church, and took an active interest in its welfare. He was the author of many works relating to business and financial reform.

FROM the proceedings of the Victoria Institute Philosophical Society of Great Britain, it appears that Professor Panton, of the Agricultural College, Guelph, has lately had the honour of being elected to its membership. The object of this society is to investigate questions of philosophy and science bearing upon the great truths revealed in Holy Scripture. None are entitled to become members except such as are professed Christians. Professor Panton is to be congratulated on having been enrolled in the membership of this important institute.

UNDER the direction of the Evangelical Alliance, an attempt is to be made in Brooklyn to reach the people outside the churches. The city has been divided into thirteen groups of churches, each group containing fifteen or twenty churches and a population of some 50,000. Each church in a given group appoints one supervisor and ten visitors for each 100 members. Then, when the non-church-going families are discovered—and they may be ascertained by a special visitation or by the examination of the several church records—they are to be divided up in such a way that each visitor will have about ten families to look after, upon whom he or she is to call once a month.

LORD LANSDOWNE, as Governor General of Canada, has paid farewell visits to Montreal, Toronto and Kingston. At the former city he took part in the closing exercises of McGill University. At Toronto he received a number of addresses from various

public bodies, and made graceful and appropriate replies. Receptions and festivities, and the opening of Lansdowne School filled in the busy time he spent in the city. Kingston was next visited, and among the sights of the Limestone City, Queen's University was of course one of the most attractive for his Excellency. Professor Williamson read an address, and in his reply Lord Lansdowne paid a justly deserved tribute to Principal Grant.

AT the meeting of the Irish General Assembly's Sabbath Observance Committee held recently a most gratifying proposal was made by one not belonging to the Irish Presbyterian fold, Mr. J. T. Morton, of London. He offers, through the committee, a hundred prizes of £1 each, and 100 more of 5s. each, for the best essays on the Sabbath and the best answers to questions on the same subject, the competition to be spread over the different Presbyteries of the Church, and confined to young people. Of course, the offer was gratefully accepted, and a sub-committee appointed to arrange details. Evidently a scheme like this will give a great stimulus to the much-needed study of the Sabbath question.

THE general statistics of the English Presbyterian Church, to be laid before the Synod meeting, will show that there are now 288 congregations, with a membership of 62,566. The churches provide 150,645 sittings, and the total value of the Church property is estimated at £1,467,946. The debt resting on this property has been reduced to £85,039, as compared with £102,939 the year before. The office-bearers number 4,775, the Sabbath school teachers 7,208, and the scholars 77,251. The total receipts of the Church for all purposes amounted to £219,585 in 1887, as compared with £206,533 in 1886. The average income per congregation has risen from £585 in 1885 to £638 in 1887; and the average membership is steadily increasing, being now 217 per congregation.

THE Rev. Aaron Matthews, who, together with Mr. Dunlop, visited Canada lately in the interest of the Jewish Mission, in an address delivered in Edinburgh on the conversion of the Jews, traced the increased interest in that subject to the sainted Mc'Cheyne, and remarked on the specially important part which Scotland has played in this branch of mission work. During the last fifty years 100,000 Jews had been converted to Christianity. In the opinion of some newspapers, and among these the *Scotsman*, the price per head for the conversion of each individual Jew was far too much; but Mr. Matthews said that some people's conversion was of such importance that a large expense would be justified. He would be willing if he had it to give \$50,000 for the conversion of the editor of the *Scotsman*.

It is now evident, the *Belfast Witness* says, that the Cooke Centenary will be observed on this day fortnight with immense enthusiasm, not only in Belfast, but all over the North of Ireland. It would be a shame if it were not. If ever services rendered to the cause of truth entitled a man to remembrance, Dr. Cooke eminently merits the honour. The meetings in Belfast, the arrangements for which are now perfected, promise to be specially interesting. We are glad also to see that Dublin is following the lead of Belfast in the matter of the Cooke Centenary. The Dublin Presbytery has appointed an influential committee of clergymen and laymen to make arrangements for a public meeting in Sackville-Hall on the evening of May 11. It is intended that all the Evangelical Churches in Dublin shall be represented on the occasion. The Dublin daily papers have drawn attention to the subject in sympathetic words, and there is every prospect of a successful gathering.

THE Upper Canada Bible Society held its anniversary last week, and the illustrious stranger from a distance was the Rev. John Hall, D.D., New York. He is still the same attractive and impressive preacher he has been for years past. The sermon in

the Metropolitan on Tuesday evening was a vigorous and rousing presentation of Scriptural truth, bearing directly on the conditions of modern life. The mammon worship of the age was depicted forcibly, but with strong common sense. Dr. Hall is too wise a man to indulge in exaggerated denunciation. He finds that palpable fact and clear Scriptural principles are sufficient to bring the truth home to the minds and hearts of his hearers. His speech at the annual meeting the following evening was powerful and effective, and his remarks on the religious newspaper press were just as they were appreciative. The address of Hon S H Blake was eloquent on the basis for unity which the Bible Society affords. The work accomplished by the society during the past year indicates steady progress, and that it is every year becoming more firmly entrenched in the confidence of the Christian community.

THE *Christian World* says: What is known as a "Lambeth degree" is a degree conferred by the Archbishop of Canterbury at his sole will and pleasure upon any person whatever; and, though ludicrously indefensible in theory, the practice does no great harm and pleases a great many very estimable individuals. But in this country, at least, fees and degrees are inseparable, and the fee attached to a Lambeth degree has called forth a letter of remonstrance addressed to the usual depository of an Englishman's grievance, the editor of the *Times*. "Indophilus" states that two Hindus, recommended by their respective bishops, were to have received the degree of Bachelor of Divinity, but though Archdeacon Koshi and Rev William Satyanatha were fully sensible of the glory of adding B D to their names, they not unnaturally thought it was rather dear at \$285, and consequently their applications were withdrawn. The fee is collected in the Archbishop's name by certain functionaries, who, apparently, divide the spoils. Every well-regulated mind will sympathize with the disappointed Hindus, whose only fault was that they were not so rich in worldly goods as in intellectual attainments.

THE *Christian Leader* tells the following interesting facts concerning the late Dr. Bowen of Bombay: At the time of his death he set a remarkable example before his neighbours of plain living and high thinking. One of his brother missionaries, writing to a friend in Edinburgh, mentions the fact that latterly he occupied a house of two rooms in one of the great thoroughfares of the city, without even a servant, doing everything for himself. He seemed to think absolutely nothing about the comforts of life. His surviving friend declares that Dr. Bowen's life was more like what one conceives our Saviour's ministry on earth to have been, both outwardly and inwardly, than that of any other man he ever met. The cynical secularists who are never weary of taunting the followers of Christ with the contrast which their lives present to that of the Saviour will probably pass by such a record as that of Dr. Bowen. Nor should the fact be overlooked that the case of the Bombay missionary is not quite so singular as even many professing Christians may suppose. He could hardly have less of this world's goods than hundreds of poor Nonconformist pastors living at this hour in England, and of whom the world hears little or nothing. A type of the class has been pictured in the late Dr. Charles Stanford's beautiful memoir of "Rhodes of Damerham"; and very closely akin to Dr. Bowen's life, both in respect to spiritual intensity and the utter ignoring of external comforts, were the lives of two Lancashire worthies well known to many of our readers—David Griffiths and Joseph Harbottle of Accrington—the latter a kinsman of Principal Angus. It is a pity that the story of such lives is seldom or never told in a realistic style. If they happen to get a biographer he is usually frightened by Mrs. Grundy into that conventional style of treating his subject which leaves out the actual facts. Dr. Bowen's case is making a profound impression because the people who knew him are telling the simple truth.