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Notes of the Week.

THE Chicago *Interior* says: "Acts and Proceedings" of the Sixteenth General Assembly of the Presbyterian Church in Canada, which met in Ottawa last June, is a book about the size of our own "Minutes," recently received from the press of THE CANADA PRESBYTERIAN, of Toronto. An ample summary of these acts and proceeding was given at the time of their occurrence, by the *Interior's* correspondent. The detailed record, however, deserves notice and commendation for the orderly arrangement and systematic method of its compilation, and for the excellence of its typography.

THE Belfast *Witness* remarks: The lines fell in pleasant places to the Belfast Presbytery on Tuesday. A special train was placed at their disposal by the directors of the Northern Counties Railway to convey them to Whitehouse, and, after a very happy sederunt, the proceedings wound up with a sumptuous dinner at Merville, long well-known as the hospitable seat of Sir Edward Coey, and still apparently destined to keep up its olden character in the hands of Mr. Edward Coey, its present owner. Meetings of Church Courts under such happy auspices can scarcely be called irksome.

THE Rev. Alexander Spence, D.D., senior minister of Free St. Clement's, Aberdeen, died recently in his eighty-sixth year. The son of the minister of Glenbucket, he entered Marischal College at the age of fourteen. Licensed in 1827, he was appointed four years later to Union Chapel, Aberdeen, and subsequently became minister of St. Clement's parish Church. At the Disruption he was followed by a large congregation, to whom he ministered with singular fidelity and acceptance. For upwards of thirty years he was Clerk to his Presbytery and in that court he was a staunch supporter of Professor Robertson Smith. He was the last Disruption minister in Aberdeen. One of his sons is pastor at Insh.

DR. DAVID DUFF, professor in the United Presbyterian Hall, died recently at Ardbeg, Rothesay, after a brief illness. A native of Greenock, of which town his father was for several years the provost, Dr. Duff was in 1856 ordained pastor of the church at Helensburgh which until then had enjoyed the ministrations of Dr. Alexander MacEwen; and there he ministered most acceptably for twenty years, being chosen in 1876 to fill the Chair of Church History on the reorganization of the divinity Hall. Dr. Duff has done excellent service to the cause of education in the Scottish metropolis as chairman of its School Board, a post for which his early experience of scholastic work in Greenock rendered him doubly fit.

THE Church of England by the death of Canon Liddon, of St. Paul's, London, has lost one of her most eloquent preachers. As a young man he displayed great aptitude for study, and carried off high academic honours. In his early public career he was appointed vice-president of Cuddesdon Theological College. In 1864 he was appointed one of the preachers at Salisbury Cathedral. Several times he was select preacher at Oxford University. In connection with the latter institution he was for twelve years professor of Biblical Exegesis. He was appointed Canon of St. Paul's in 1870, where his fame as one of the most eloquent preachers of the time was established. Dr. Liddon's Theological views were in full harmony with the ritualistic section of his Church.

THE number of newspapers published in all countries is estimated at 41,000, 24,000 appearing in Europe. Germany heads the list with 5,500, then comes France with 4,100, England with 4,000, Austria-Hungary with 3,500, Italy with 1,400, Spain with 850, Russia with 800, Switzerland with 450, Belgium and Holland with 300 each, and the rest is published in Portugal, the Scandinavian and the Balkan countries. The United States have 12,500 newspapers, Canada has 700, and Australia also 700. Of 300 journals published in Asia, Japan alone has 200. Two hundred journals appear in Africa, and three in

the Sandwich Islands. In the principal languages there are published 17,000 newspapers in English, 7,500 in German, 6,800 in French, 1,800 in Spanish, and 1,500 in Italian.

ON the assumptions of the Roman Catholic Church to precedence on public occasions the *Christian Leader* says: That the heir-apparent made a serious mistake when he placed Dr. Manning's name next to his own is a fact which the Prince himself has probably begun to realize; and the friends of the Cardinal, by their straining of the courtesy into a formal ranking of that ecclesiastic that is to be permanent, are making it absolutely necessary that steps shall be taken by Parliament to register the utter illegality of the claim. Even the *Saturday Review* warns them that they are hardly discreet; and it adds the significant remark that the incident "forces on the most reluctant mind all that has been said of the sleepless encroachments of the Romish priesthood, and the danger of trusting them to take no more than their full share of freedom."

THIS is how the Welsh people settle the question of precedence: While the Cardiff Town Council Committee were debating the arrangements for the Duke of Clarence and Avondale's reception, a discussion incidentally arose as to the precedence proposed to be given to the Roman Catholic bishop of the diocese over the Nonconformist ministers. Several councillors objected to any distinction being made, and it was argued, says our Cardiff correspondent, that for once all the ministers should come together, and "phob-nob." "One bishop," a councillor observed, "was as good as another, and the Wesleyan bishop was a good deal better." Eventually, it was agreed that, as far as the town council were concerned, all the ministers and the Roman Catholic bishop should go in the procession in one carriage. It was conjectured that the Bishop of Llandaff would come in his own carriage.

THE Rev. A. Robertson, of San Remo, sends to the *United Presbyterian Record* an interesting item of continental intelligence. He tells of a Catholic congregation among the mountains on the Simplon route at the head of the Palanzo branch of Lake Maggiore, which has suddenly and in a body become Protestant. The people who live high up on the slopes of Monto Orfano held that they were neglected by the parish priest of Mergozzo, who was bound to provide them with religious ordinances. After ineffectual remonstrances they made application to the evangelical minister nearest them—Signor Bossi of Intra—who has at their request taken possession of their church and begun to conduct in it divine service according to the Protestant form. We shall watch with interest the struggle which is likely to ensue between the Roman Catholic authorities and the inhabitants of the mountain hamlet, but whatever the issue may be the incident is sufficiently significant of the change which is passing over Italy.

THE Inspector of Reformatory and Industrial Schools in Ireland calls attention to the services rendered by those valuable institutions. Since their establishment in 1853, they have already turned out 19,000 honest workers; but the most striking fact is the concurrent decrease both in juvenile and adult crime. Year by year the number of sentences passed on Irish children has dwindled till from 12,238 it has fallen to 463. That a large share in the credit of these astonishing results is due to the schools there can be no doubt. The great influence which the reformation of the young has had upon the statistics of crime in general is seen in the remarkable diminution which has taken place in the number of inmates of the Irish convict prisons during the last quarter of a century. Here, again, the fall has been steadily maintained year by year till now, instead of 1,700 prisoners as in 1865, there are something less than 500 only.

AS bearing on the ever-interesting question of the attitude of the Young People's Society of Christian Endeavour toward the churches, we make the fol-

lowing excerpts from the series of resolutions adopted at the St. Louis Conference: Resolved, That we emphasize anew the obligation of each society to neither the United Society, the State Conference, nor local union, but always and absolutely to the Church of which it is a part. That the Christian Endeavour Society stands for no organic unity of the churches, and for no demolition of denominations; that it deprecates as entirely outside of its province, and contrary to its spirit all criticism or disparagement of the great ideas for which the several denominations stand. The fellowship that it seeks is that of common methods of work under a common name, for a common Lord; a fellowship based upon the allegiance of every member to his own Church; a fellowship which we believe will make larger and more efficient every Church of every denomination that enters into it, and which will hasten the day when all shall be the Lord's and the whole world be united in unswerving hostility to sin and unswerving loyalty to Christ.

THE Council of the Evangelical Alliance have published the programme for the approaching Conference in Manchester, which will be the forty-fourth annual meeting of the society. The Conference commences with a conversazione on Tuesday, Oct. 14, and closes with a public meeting on the evening of Thursday, the 16th. The list of chairmen includes the names of Lord Polwarth, President; Sir William Willis, General Sir Robert Phayre, Mr. S. Smith, M.P., and Mr. Donald Matheson, treasurer. Amongst the speakers are the Rev. Prebendary Macdonald, Principal Cairns, Dr. Alexander Thomson, Dr. D. McEwan, G. Stringer Rowe, W. G. Halse, John Urquhart, Talbot Greaves, Newman Hall, Principal Cave, J. Gelson Gregson, Edward Smith, Dr. John Gritton, H. W. Webb-Peploe, J. F. T. Hallows, and H. Armstrong Hall. Amongst the principal subjects for addresses are the following: "Some Practical Results of the International Conferences of the Evangelical Alliance," "The Church of the World—Conformity and Separation," "The Claims of Sacerdotalism as Opposed to the Priesthood of Believers," "The Substitutionary Sacrifice of Christ, the Foundation of Evangelical Faith," "The Old Testament and the Higher Criticism," "Hindrances to the Spread of the Gospel among the Masses," and "The Person, Presence and Power of the Holy Ghost." With the exception of the conversazione in the town hall, all the meetings will be held in the central hall. On each day the Conference will assemble in the morning, there is to be "Open Conference" in the afternoon, and in the evening a public meeting.

THE Lord Chancellor of England, says a contemporary, has been speaking some wise words in advocacy of foreign mission work, which come with great weight from such a quarter. He said that when he was a younger man it was said that there were two dark places on the earth—China and Africa—which could not be assailed; but China, instead of refusing help, had now a regular Ambassador to the Court of St. James, and Africa had been much in men's thoughts of late. People forgot at what cost and sacrifice of human suffering and noble lives missionary enterprises were carried on. Although in some of the darkest places of the earth one might sometimes find noble determinations to gain knowledge of the truth, was it true that the great mass of the world was attracted by the greatest of all truths? He would not attempt to suggest that the time was approaching when the lion would lie down with the lamb, and the reign of peace begin. No cause was ever advanced by overstating the truth. Opportunities were increasing for mitigating evil, but when one contrasted efforts for worldly conquest with efforts for propagating the Gospel of God, men must feel humiliated. Half a million was spent upon one ironclad, but, on the other hand, wide fields of ignorance and folly were left with no one to help or save. Let them get rid of the easy, slumbering conscience. They might thank God that there were signs of the rising light; yet until the Gospel was preached in all lands the glorious end would not come. Would that we had more men of Lord Halsbury's type speaking such words!