

subject was discussed seem to have fairly well covered the ground, and as other interesting subjects demand attention, the request of the correspondents cannot in the meantime well be conceded. At the same time it is quite in order to repeat what has become trite in these columns that to these subjects the very best minds of the Church ought to be directed. The Symposium has placed before the Church the mature thought of practical workers and much valuable suggestion has been made available by its means.

One way which has been suggested in which they could be turned to account is that they be taken one by one, and read and discussed at young people's meetings where their merits would find favour and bear fruit. While the space given to the Symposium must be used for other purposes, correspondents having fresh ideas will find space in our columns for a statement of their views if pithily expressed. The subject will always have an interest to the REVIEW, whose every effort is intended to assist in the work of the Church.

The Chiniquy Fund. A friend who does not wish his name to be published has forwarded \$5, to be transmitted to the Chiniquy Fund.

Death of a Scotch Divine. Rev. William Milligan, D.D., principal clerk of assembly and retired professor of divinity and Biblical criticism in Aberdeen university, died on 11th inst. in Edinburgh, where he had lately taken up his residence. Born in 1820 in the manse of Elie, he had a distinguished career as a student at St. Andrews, and was ordained to Cameron, Fifeshire, in 1844. A few years later he was translated to Kilconquhar, and after ten years work there he was appointed to the Aberdeen chair. In 1875 he received the deputy clerkship of assembly the principal office falling to him in 1886. The moderatorship was conferred on him in 1882. His scholarship was attested by his being appointed one of the New Testament revisers. Several theological volumes issued from his pen, the subjects being chiefly the Resurrection and Ascension. The Croall lectures, dealing with the former, have had a large circulation, and been translated into several foreign languages. He was a prominent figure in the public life of the Granite city, education especially securing his services. Doctrinally he was chiefly in sympathy with the High party, as was shown by his accepting the presidency of the Scottish Church society. His mother was a daughter of D. M. Moir (the "Delta" of literature), and one of his sons is the minister of St. Matthew's, Morningside, Edinburgh.—*Christian Leader*.

The Sunday Newspaper. At the recent annual meeting of the American Sabbath Union, in New York, Rev. Dr. Plumb, of Boston, discussed the Sunday newspaper. He said: "The Church is the foundation upon which all moral reform rests. We cannot get enough people interested in these institutions to-day to maintain the high standard of morality that we should. This is very largely owing to the influence of these Sunday publications, which secularize public thought on the Sabbath, thereby exerting a powerful tendency toward breaking down the religious influence and restraint which is absolutely necessary for the preservation of our religious institutions."

Wasted Wealth. The following figures given by the press bring out in startling light the movement of population

from once populous parts of London, and the consequent desertion of the churches. Few large cities there are that have not some such facts to report.

	Attendance.	Sittings
St. Dunstan-in-the-East.....	17	700
St. Margaret Patten.....	30	450
St. Swithin, Cannon-street.....	15	300
St. Catherine Coleman.....	13	240
St. Edmund-the-King.....	31	200
St. Mary Woolnoth.....	10	650
St. Mary Abchurch.....	12	200
St. Stephen's, Walbrook.....	13	400
St. Andrew, Undershaft.....	45	500
St. Catherine Cree.....	38	500
St. Helen, Bishopsgate.....	24	750
St. Peter-le-Poer.....	28	650

That is to say, in twelve City churches the attendance (on two recent Sundays) was, in all of them together, 280; if the churches had been half filled there would have been 2,770 present; if full, 5,540. We wonder what the gross income of the hard-worked incumbents of these parishes is, and how many are resident.

The Waldensian Church. The Waldensian Church is peculiar in this; it is practically two Churches, though nominally one. The one is the Church of the Valleys, the original Church among the mountains, where the blood of the martyrs flowed so freely, and the other is the mission field, the rest of the kingdom of Italy, in which the mission churches are. The remarkable fact is that the ordained pastors in the mission churches outside the valleys are more than thrice as numerous as those within them. The mission part is becoming the great body of the Church. A corresponding change of organization is about to be made.

Christian Union. Dr. Schaff wrote in one of his last published communications in the *Independent* on the "Means of Promoting Christian Union." Among these means he indicated: 1. The cultivation of an evangelical, catholic spirit in our dealings with our fellow creatures. 2. Co-operation in Christian and philanthropic work. 3. Comity among the missionary societies, and avoidance of encroachment upon each other's field. 4. A study of church history and comparative theology, and the recognition of the fact that there has been no ideal Church in any age.

Parliament of Religions. Rev. M. J. Savage, of Boston, one of the ablest and, perhaps, the most aggressive, among the Unitarians, says *The Truth*, has preached and printed a sermon on "The Parliament of Religions." He thinks it is the grandest event that has occurred since the "time when the morning stars sang together, and the sons of God shouted for joy over finished creation." He exalts in "the fact that Christianity has been willing to sit down on equal terms in a parliament of the world's religions," and "it means, and must mean, nothing less than a voluntary abdication on the part of Christianity of its autocratic and exclusive claims to being the only one revealed and infallible religion." He also greatly rejoices in the fact that the speakers who did not advocate Christianity received the loudest cheering, "and that, when Christianity through these great world representatives did consent to sit down in the Parliament of Religions on equal terms, it gave up, whether it meant to or not, any logical right hereafter to the claim that it is the one only divine religion of the world."