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Canada Presbyterian Premium List

THE CANADA PRESBYTERIAN is now so well and favourably known as to require no words of commendation at our hands. The twenty-first year of publication commences with the first week of January, and Publishers, Editors, Contributors and Correspondents, will unite in the effort to make the coming volume better and more useful than any that has preceded it.

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It is work, the next two or three weeks, that will tell.

Let us hear from you without delay.

THE PRESBYTERIAN PRINTING AND PUBLISHING CO. (Limited)
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Notes of the Week.

A STATEMENT is current in Nonconformist circles in London that the report of the Commission on Scottish Universities will recommend that membership of the Established Church shall no longer be a necessary qualification for theological professorships. The report will, it is said, not touch modern incomes or ancient endowments, but will be restricted in the first place to the question of tests.

SINCE the lamented Hon. Ion Keith Falconer, brother of the Earl of Kintore, founded the first modern mission to Arabia at Sheikh Othman, the outpost of Eden, for the Free Church of Scotland, people in the United States have planned a mission either to co-operate with that or to open a new station. More than a year ago two young missionaries—Messrs. Cantine and Zweimer—went to Beirut to perfect their knowledge of colloquial Arabic. They have finally fixed on Basrah, or Bussorah, which, however, is not in Arabia proper, but in Asiatic Turkey, on the confines of Western Persia. Mr. Cantine is on his way back to the United States to arrange for the missionary occupation of Bussorah by "The Arabian Mission," formed of subscribers of all Churches, but chiefly the Congregationalists. He describes the place as a large growing city in itself, with a strong British element, of easy and extended water communication up the Tigris, Euphrates, and Karoon.

UNDER the direction of the Kaiserswerth, Mother House of Protestant Deaconesses, the first house established by Fliedner, the statistics of the present status of the department of Christian activity have been collected. They are practically complete, although they do not include all of the institutions of this kind which are being inaugurated in America at present. A total of sixty-three houses are reported from all the corners of the globe. The total number of sisters in 1891 was 8,478, of whom 3,180 were probationary. The various fields of labour number 2,774; the income for 1890 was 7,649,097 marks; the expenses, 7,489,437. Germany leads all Christian countries in this work. The Fatherland has thirty-eight Mother Houses with 5,804 sisters, of whom 2,234 are probationary. The first house was established in 1836; the first in America, in 1849, the so-called Orphans' Homes at Rochester, Penn. The growth of the cause can be seen from the fact that in 1888 there were only 6,528 sisters and 2,233 fields of labour, and the total income was 6,331,191 marks.

SOMETHING has just happened, says the English *Presbyterian*, which illustrates the way in which Episcopal authority is sought to be exercised by our race of bishops. The Rev. Malcolm Forbes, who was ordained deacon by the Bishop of Montreal, recently came to New Brighton, Cheshire, for the benefit of his health, and, finding that he disagreed with the ritual at the parish church, commenced a series of Evangelical services at the rooms of the Young Men's Christian Association. The Rev. C. Hylton Stewart, vicar, remonstrated with him, and asked him to discontinue the services, on the ground that he had not been licensed by the bishop to preach in the diocese. Mr. Forbes refused to comply with the request, and the vicar accordingly referred the whole question to Dr. Jayne, who at once communicated with the reverend gentleman, hinting that if the services were to be continued he would feel it his duty to inhibit him. Mr. Forbes curtly replied that the services would be continued. The Bishop of Chester, having failed to induce the Rev. Mr. Forbes to discontinue the services objected to, has finally written him as follows: "It is my duty to write and inform you, as a clergyman of a Church in communication with the Church of England, that your continuance to officiate in Victoria Hall, New Brighton, is contrary to my express wish and request, and, therefore, with regard to my position as Bishop of Chester, schismatical. It will accordingly be necessary for me to report to the Bishop of Montreal, and to all

others whom it may concern, the position you have assumed with regard to Episcopal authority in this diocese." It remains to be seen what view the Bishop of Montreal will take of the matter. The Christian public are not likely, however, to have much sympathy with the idea that an Evangelical minister of an American Church is to be silenced in England at the good pleasure of any bishop who may favour the Romanizers in the Church.

RECENT trials in English courts have roused popular opinion against the method in which barristers examine witnesses. In this connection the *Christian Leader* remarks: The manners and customs of the Bar are always very peculiar. Two recent trials have suggested that they are sometimes scandalous. The theory that the counsel are bound in honour to move heaven and earth in favour of their clients has been pushed to the verge of moving hell also. In the one case gross insinuations were made against a gentleman, not a party to the suit, solely with a view of blackening the defendant; the instruction and evidence gave no legitimate justification of such a course, and the counsel subsequently withdrew his imputations—the judge doing his best to repair the damage that had been done to a man whose professional career depends on an unblemished character. In the other case, the private life of the defendants was unearthed and it was plainly intimated that one of them was guilty of the act which he had imputed—and as it had turned out had justly imputed to the plaintiff. This extraordinary case was nevertheless described by the presiding judge, after the imputations had been withdrawn, as a "noble" defence and apology. The two cases are but illustrations of the peril to which public trials expose innocent persons, when counsel exercise no judicious carefulness in pleading. The difficulty, however, is on whom should be cast the responsibility of these reckless aspersions; the counsel plead instructions, the solicitors plead the counsel's discretion, and the clients throw the burden on both their lawyers. There seems no remedy but a more stringent watchfulness on the part of the judges in excluding and suppressing such proceedings, and in the voice of public opinion, which in both these cases has happily become loud and clamant in favour of more reticence.

THE *British Weekly* says: The news of M. de Laveleye's death has been received with a regret in England that is only less keen than that felt by his own countrymen. He was one of the really few European politicians who had an audience here, perhaps for the simple reason that he was one of the few who understood the English temperament or the condition of society sufficiently well to touch the right strings in addressing us. Whatever may have been M. de Laveleye's other distinctions and interests—and they were many, reaching from political economy to Scandinavian sagas—he was far excellence, by special bent and talent, a journalist. The main part of his life, it is true, was not spent in writing for the newspapers, for he was an industrious professor of economy at Liège, and an earnest worker in many social movements. But in journalistic ability lay his great strength, in his keen touch with the modern mind, in his aptitude for gathering the results of modern science and economic research and social endeavour to a point where they might be seen of all citizens, who would find in them food for the exercise of their minds, their hearts, and their consciences. Though an indefatigable student and a careful investigator, he has perhaps added little of original value to our knowledge of social and economic questions. Indeed, economists tell us he was woefully wrong in some of his conclusions, but his open-mindedness, his great power of vigorous expression, his sympathy with the onward course of things, raised him to a position of great distinction as a teacher. Liberalism has lost a good friend in Emile de Laveleye, and not only theoretical Liberalism. For he knew how to set his hand to the work as well as his head, and in all questions which are of international importance and interest, not Belgium alone, but the whole of Western Europe, is the loser.