

## NOTES OF THE WEEK.

PROF. F. N. HOPKINS, in his article on "The Presbyterian Cultus" in the "American Presbyterian Review," asserts that part of the Anglican Prayer Book owes much of its attractiveness to the pen of John Calvin, just as the Litany was received through the Reformed Church of Holland.

ON the 3rd inst. the Salvation Army had a great gathering at the Alexandra Palace. In the course of the day a letter was read which had been addressed by the Queen to Mrs. Booth, in which Her Majesty expressed her satisfaction at the efforts made to win many thousands to the ways of temperance, virtue, and religion. The Queen, however, declined to contribute to the fund now being raised for the purchase of the Grecian Theatre.

THE living of Feckenham, Worcestershire, England, was offered for public sale lately, but withdrawn, as only eighteen pence were bid for it. Two clergymen who questioned the auctioneer as to the legality of the proceedings are to be reported to the Court of Chancery for obstructing the sale. The auctioneer very properly told them that his simple duty was to expose the property for sale under the orders of the Court, and not to discuss the matter.

THE Royal Geographical Society have once more resolved to enter the field of African exploration, selecting as the scene of their efforts the hitherto unexplored regions lying along the equator between the coast and Victoria Nyanza. Mr. Thompson, the leader of their last expedition, has been again chosen for this task, and he will probably leave for Zanzibar towards the end of the year. It is supposed that the work will be completed in two years.

REV. MR. THOMSON, Established Church minister at Hoy, Orkney, appears to be regardless of the opinion of his Presbytery on the organ question. A motion having been made to enjoin immediate discontinuance of the harmonium in his church, he intimated that the decision of the Presbytery would not have the slightest effect. So long as he was minister of the church the instrument would be played. By five votes to three the Presbytery resolved not to interfere, but an appeal was taken to the Synod.

MR. WOLF, ex-American Consul to Egypt, himself not a Christian but a Jew in faith, testifies as follows: "The Board of Missionaries of the United Presbyterian Church in Egypt are doing a great and good work—doing it quietly, unostentatiously, unselfishly, and thoroughly and well. They are educating the Egyptians in the principles of honour and morality. I do not mean they are doing any denominational work, but the influence of the principles they are disseminating is vast, beneficial, and widely spreading. The Egyptian fellahen are regarding this country with respect and intelligent consideration. The example of our institutions will in course of time produce an effect that cannot but be good."

REV. EDWARD WHITE, Baptist minister of Camden Town, London, Eng., the advocate of the doctrine of Conditional Immortality, lately complained that Mr. Spurgeon's refusal to listen to that doctrine had formed a more serious obstacle to its popular diffusion than that of any other living man during the last twenty years. Mr. Spurgeon replies that he is fully prepared to take all the responsibility of the conduct ascribed to him, and he only trusts that he may have power to be a more serious obstacle still. He has the most profound regard for Mr. White, and something more tender than regard, but he regrets that he should be teaching such mischievous doctrine, and that so many should follow him in it.

MR. C. W. SAWYER, the friend of Mr. Moody, summoned from America by the evangelist to follow up his temperance work in Glasgow, is carrying it on

with great vigour and considerable success in the Maitland Street Free Church, Cowcaddens. For years he was himself in bondage to drink, and he can therefore appeal to drunkards with a power that is derived from experience. He is being assisted by several of those who have been reclaimed in Glasgow during the past few months. The evangelistic choir, led by a harmonium which is played on the broad steps of the church, sing the favourite hymns, and gather a crowd, which, after listening to a short address, enters the church. At the after-meetings the inquirers have been very numerous. Mr. J. S. Napier, Miss Bonar, and other devoted friends are actively at work in connection with the movement.

"A MERCHANT" writes to the London "Times" from Constantinople, stating that in Egypt the cry is "Egypt for the Mussulman Egyptians"—a cry that is rapidly being carried into effect. A similar cry prevails in Turkey, where also the Europeans may as speedily be driven out as they were in Alexandria. He adds: "Nothing will prevent this but the fear of consequences. The Oriental mind is only swayed by fear—fear, not of distant, but of immediate punishment. Already European, and notably British, influence is at its lowest ebb, but if the Turks once seize the idea that they may with comparative impunity massacre Europeans, or act so towards them as to drive them out of the country, it will not be long before the spark is applied to the already existing combustible materials, and the same results of weak policy which have been seen in Egypt will be witnessed in Turkey also."

AT a meeting of the Glasgow United Presbyterian Presbytery (South) on the 4th inst., on motion of Rev. W. Beckett, Rutherglen, seconded by [the Rev. W. Steedman, Eaglesham, the Rev. J. Elder, Busby, was asked whether he had seceded to the Established Church, and he replied in the affirmative. It seemed to Mr. Beckett that they did not require to pass upon Mr. Elder any sentence except what he had [virtually] passed upon himself. The case was one of *felo de se*, of ecclesiastical suicide, so far as they were concerned. In conclusion, he moved, seconded by Mr. Steedman, that Mr. Elder should be declared no longer a minister or a member of the United Presbyterian Church. The Rev. Dr. Knox, Pollok street, thought Mr. Elder should have shown more respect to the United Presbyterian Church than he had done in his indecent haste to leave it, and that the Established Church would have shown more respect to itself had it evinced less precipitancy in at once admitting—he would not call him a fugitive from their Church, but a member who had not been legitimately discharged.

A CORRESPONDENT of the London "Daily Telegraph" says: "It is four or five months since I first had occasion to call your attention to the grave symptoms of Pan-Islamic agitations. From Tunis, Tripoli, Cairo, and India, intelligence was forthcoming of a secretly-organized propaganda, the threads of which defied detection, but was evidently spreading rapidly amongst the Mussulman world of Asia and Africa. Strange to say, not the remotest trace of it was or is to be found amongst the Mussulman population of Europe, either in Bulgaria, Roumelia, or the occupied provinces. But elsewhere it has assumed formidable proportions. Secret emissaries, whom it is next to impossible to recognize as such, and who are influentially recommended and well provided with funds wherever they go, have been overrunning the two Mussulman continents for the past three years. The number of pilgrims to Mecca is largely on the increase. It is said in the East that he who goes to the holy city half a believer comes back a fanatic; at all events, he returns with a prestige which he did not possess before starting, and that has within the past few years been exercised on behalf of the Islamic revival movement. Those whose duty it has been to study the question have arrived at the conclusion that the pending agitation has a two-fold object—firstly, the regeneration of the Mussulman religion; and secondly, the emancipation of Islam from the Christian yoke."

WHAT promises to be a very useful Government Report has just made its appearance for the first time. It is entitled "Agricultural Returns to the Ontario Bureau of Industries," and contains statistics of the grain crops and wool product of the Province, collected on the 31st of May, along with statements of the condition of grain crops, meadows, and fruit, as shown by information collected on the 1st of July. For the collection of these valuable statistics the Bureau took advantage of machinery already in operation—that of the educational system—with very satisfactory results. The Report thus speaks of the manner in which the teachers have done the work: "The data for grain and wool statistics have been obtained, with the co-operation of the school teachers of the Province, direct from the farmers. Schedules were distributed through the schools to occupiers of five acres or upwards, with the request that they should be filled in and returned to the teachers on the 31st of May. School section reports were prepared by the teachers, and these together with the schedules were forwarded to the Bureau for revision and further tabulation by townships and counties. The work of the teachers, it is but simple justice to say, has been, as a whole, very satisfactorily and very cheerfully done. Many of the reports are models of neatness and accuracy." The information supplied regarding the condition of the crops on the 1st of July has been compiled from reports made on that date by five hundred correspondents scattered throughout the Province. The prospects, on the whole, are excellent, and if the crop should be safely harvested there will be a large surplus of grain for exportation.

THE Established Church Presbytery of Aberdeen, Scotland, at a meeting on the 4th inst., had under consideration a charge of "High-Churchism," or "Ritualism," brought by the elders of the East Parish Church, Aberdeen, against the Rev. James Cooper, M.A. The complaint set forth that Mr. Cooper had furnished the Sunday school with a litany against the wishes of the congregation; that at a daily prayer meeting "he had a kneeling-desk so placed as that when there his face is turned away from the people towards the east;" that he administered the communion to sick persons, and had private communion in the houses of his congregation, contrary to the Confession of Faith. They also averred that Mr. Cooper, in observation of what he termed "the holidays of the Church," last Christmas held numerous private practisings in the church, assisted by a brass band with fifes and drums. All these things, the elders maintained, Mr. Cooper had done without the sanction of the kirk-session, who, as well as many members of the congregation, were especially scandalized by Mr. Cooper's novel and alien preaching and practices in the administration of the ordinances. Under these circumstances, the petitioners asked the Court to admonish Mr. Cooper to desist from the practices complained of. The Presbyterial Committee appointed to consider these charges reported that in regard to the alleged innovations in the form of conducting public worship, however natural it may have been in the petitioners to come to the conclusion which they express, Mr. Cooper, in any of the changes he may have introduced, did not appear to them to have been influenced by a desire to assimilate the prayers and the mode of worship to those of the Church of England, and that the changes have been slight. In all the circumstances, the Committee think there is no reason why the Presbytery should take further procedure in regard to any points referred to in the petition, but they were of opinion that the Presbytery might seriously recommend to Mr. Cooper the propriety of taking every possible care so to frame his teaching, and so to conduct the services, that they might not be, as they seemed to have been, misunderstood. It would always be well for him, they added, to remember that the feelings of the minister may not be shared by members of the congregation, and were therefore, if expressed at all, to be expressed with caution and consideration. The report was adopted, Mr. Thomson withdrawing a motion for further consideration, and Mr. Fairweather entering his dissent.