

## Notes of the Week.

A CORRESPONDENT of the *British Weekly* says: A notable feature in the autumn's preaching in London has been the number of sermons dealing with social questions. Since the great strike almost every preacher has had his say on the subject of capital and labour. The tone of most of these sermons has been one of deep sympathy with the struggling poor, although in a few cases it was easy to see that the preacher found it difficult, as Bagshot says, "to make out why people who want dinner don't ring the bell."

THE Conservatory of Music gave the first quarterly concert of the present season in Association Hall last week. The building was filled to its full capacity by an interested audience. The programme was varied and was well adapted to test the qualifications of the pupils, who acquitted themselves in a most satisfactory manner, giving ample evidence of the thoroughness and care with which they are trained by the efficient staff of instructors in that institution.

THE argumentative capacity of the average Scot is thus alluded to by the *Christian Leader*: To the many happy epithets that have been applied to these islands another has been added by that original Original Seceder, Mr. John M. Gordon, solicitor, Stranraer, who in an eloquent address delivered recently to the Good Templars of that town said that we have the "proud pre-eminence among the nations of being the land of the motion and the amendment."

IN the *Young Man* is another valuable paper by Rev. F. B. Meyer on the "Study of the Bible," in which he gives earnest utterance to a much-needed warning. The multiplication of helps for the understanding of the sacred Scriptures is apt to engender excessive reliance on these external aids, and a neglect of the deep spiritual lessons which lie beneath, as the kernel in the shell. "Some shepherd on the Scotch hills, who has had none of our advantages, may be drawing supplies from the depths of Scripture for his inner life, which have never even suggested themselves to our hearts."

THE second of the series of popular concerts was given in the Pavilion last week. The managers, in their endeavour to interest varying degrees of musical taste offered a programme that could not fail to gratify. The Chautauqua Orchestra acquitted themselves with great credit, the selections being from the works of the most distinguished composers. The quartette singing was also a great attraction. As a musical director Mr. Depew cannot fail to win golden opinions both on account of his eminent ability and his modest bearing. This enterprise, in its effort to provide refined enjoyment and advance musical culture, deserves the fullest support and encouragement.

THE Irish Protestant Benevolent Society gave a most enjoyable and successful concert in the Pavilion last week. It was largely attended, and the music, much of it such as directly appealed to the hearts of the Irish people, was of a very high order, and admirably performed. The principal artistes were Mrs. Agnes Thomson, who more than sustained her splendid reputation, and Mrs. Mackelcan, of Hamilton, who is no stranger to a Toronto audience. Her singing was delightful. High praise is also due to the quartette singing by these ladies, associated with Messrs. Schuch and Slocum. The cornet solo by Mr. H. L. Clark, and the effective performances by the Queen's Own Band greatly enhanced the pleasures of the evening.

SIR W. HARCOURT writes correcting a misrepresentation of his speech at Carnarvon: What I said was, "The time had come when the Church in Wales should cease as an establishment." I should be sorry to have it believed that I thought the existence of a Church depended on its establishment or endowment. Parliament will decide whether the Church in Wales shall remain as an establishment. Whether it shall exist will be decided by the conduct of the Church itself. The last, I think, will depend very much on

its abstaining from the fantastic antics performed at the service on the occasion of the Cardiff Conference, against which I am glad to see the Protestant Bishop of Derry, who was made an unwilling accomplice, has raised a necessary protest.

MR. HENRY GEORGE, says the *British Weekly*, has been charged with plagiarism. It is claimed that the leading ideas of Mr. George's "Progress and Poverty" are taken from a Book, "The Theory of Human Progression," by Patrick Edward Dove. There is no doubt that Dove was much in advance of his times, and he has been plagiarised from before. A posthumous volume of divinity lectures, by a Free Church professor, was published some fifteen years ago, and it was discovered that Dove had been largely drawn upon without acknowledgment. He was unquestionably a man of striking originality and force of mind. We can add to the statement of the *British Weekly* that Mr. P. E. Dove succeeded Peter Bayne in the editorship of the *Glasgow Commonwealth*, and farther, that Henry George's land theory found expression before the publication of Mr. Dove's volume in a work on "Christian Sociology," by the Rev. W. Peden Bell, of Midmar—a thoughtful work, but sadly lacking in clearness of expression.

AN influential deputation representing the General Assembly of the Irish Presbyterian Church, recently waited upon the Chief Secretary for Ireland, and urged upon his attention resolutions concerning several educational matters. The one bearing on the proposed endowment of a Roman Catholic university is as follows: That no college should be endowed by the State, the advantages of which are not equally available for all classes of her Majesty's subjects, irrespective of creed; and that the endowment by the State, as a part of the national university system, of a separate college or colleges for Roman Catholics would be inconsistent with sound educational principles, and out of harmony with the mode in which the State has dealt with the Churches in Ireland. It would also involve the principles of concurrent endowment, as the State would be bound in justice and fairness to endow the colleges of other denominations. The interview was private, says the *Belfast Witness*, but we understand that there was a free interchange of opinion between the Chief Secretary and the members of the deputation on the subjects dealt with in the resolutions.

THE *Chicago Interior* has this to say of the educational scheme recently adopted by the General Assembly: The matter of systematic Sabbath school instruction, a distinctively Presbyterian undertaking, is referred to in the letter of a Canadian correspondent this week. We have some further information with regard to it, and it leads us to believe that our Canadian brethren are coming rapidly up to the high standard set by British Presbyterians in respect to the careful training of Sabbath school scholars (and teachers, too) with a view to the upbuilding of the Church itself. In brief, our Church in Canada proposes to test the attainments of, and the instruction received by, the boys and girls in the Bible schools next year, in three directions—biblical, doctrinal and historical. The biblical features of the examinations will cover the regular Sabbath school lessons, with additional details of the life of Christ for senior scholars; the doctrinal, various parts of the Shorter Catechism; the historical, the great facts and results of the Reformation. As to the wisdom of making diplomas, medals and prizes prominent, there may be much said *pro* and *con*. But the Church is clearly right in drawing the Sunday school close to itself and in taking note of its methods and measure of instruction.

THE *Chicago Interior* says:—Irish Presbyterianism, in an organized and firmly united form, is nearing its fiftieth anniversary, and a committee is already engaged in preparing plans for a fitting jubilee. Up to the year 1840, Presbyterians in Ireland were divided into two parties, and it was a common thing for a town to have two Presbyterian churches, one owning ecclesiastical allegiance to the Synod of Ulster, and the other to a secession synod. The union of the two synods, in the formation of the General Assembly of the Presbyterian Church in

Ireland, which occurred in 1840, was the result of a marked growth in evangelical sentiment, and of an intensified love for Christ which found hearty expression in increased love for the brethren. Where formerly there had been friction between the local churches, there sprang up mutual affection; where there had been jealousy, there arose a common zeal in serving a common Lord and Master. Very naturally the united church looks forward to a joyous jubilee next year, when it is proposed to hold a celebration in the same Rosemary Street Church, in Belfast, where union was effected fifty years ago. It will be a joyous occasion, because in the past half century no reason has ever appeared to regret the union; but, on the contrary, harmony in counsel and ever increasing spiritual vigour have been the characteristics of the united Church.

THE arrangements that have been completed, says a Scottish contemporary, for carrying on three weeks' special services in the congregations of the Free and United Presbyterian Churches on the south side of the river at Glasgow are so unusual in character as to deserve prominent notice as a sign of the times. In the last Free Assembly a resolution was unanimously passed in which that venerable body pledged itself to do its utmost to promote local and general co-operation with the United Presbyterian Church. The Free Presbytery of Glasgow, in arranging for two weeks' special services in all the congregations on the South-side in connection with the visit of the Assembly deputies, resolved to approach the South United Presbyterian Presbytery and request their assistance in the conduct of these meetings. The proposal was at once and most heartily accepted, and in order still further to reciprocate the spirit in which they were approached it was mutually resolved that there should be a general interchange of pulpits in the fifty-six or so churches of both denominations at one of the diets of worship on Sabbath, November 17. Still further, it was arranged that special services be held in all the United Presbyterian Churches the week immediately following, and that at these the ministers of the Free Church should give their assistance. This scheme has been entered on so heartily that it cannot fail to have most beneficial results; and it may be regarded as a happy augury of closer and more intimate relations between these two branches of our divided Presbyterianism in the near future.

ACCORDING to official reports, Russia, with the exception of the Province of Finland, in 1888 issued 7,427 publications, the total editions being 23,103,272 copies. Of these, 5,318 publications in 17,395,050 copies were in the Russian language, and 2,109 publications in 5,708,222 copies were in foreign languages. Of the latter, 716 publications in 1,888,631 copies were Polish; 343 publications in 1,004,692 copies were Hebrew; 311 publications in 514,149 copies were German; 217 publications in 707,050 copies were Lettish; and 178 publications in 794,850 copies were Esthuanian. Of the Russian works, 720 in 334,182 copies were of theological and religious contents; 150 works in 545,662 copies were juvenile literature; 60 publications in 64,818 copies were educational; and 46 works in 62,960 copies were philosophical in contents. These literary statistics of Russia, which are probably the first trustworthy data ever published on this point, put Russia in a very favourable light when compared with the activity of other nations in this regard. It surpasses both England and America in this regard, as the former in 1888 reported 6,591 separate publications, including new editions and translations, and the latter only 4,631 works during the same twelve months. An explanation of this phenomenon is probably to be found in the fact that England is not a book-buying but a circulating library nation, and in America the great magazines and monthlies interfere not a little with the production of book publications. Strange to say, Italy, during the same year, reports no less than 10,863 new publications, and quite naturally Germany leads all the rest with the enormous total of exactly 17,000 publications. In recent years the German book market has increased its productions by about 1,000 annually. And then Germany is that one among the leading nations which translates fewest books. Her literary activity is simply phenomenal.