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Notes of the Week.

"THE CANADA PRESBYTERIAN, a Toronto journal which has lately made great progress and is full of vitality, has a clever humourist on its staff, 'Knoxonian,' who, in his latest article, suggests"—etc., etc. Such are the graceful terms in which our esteemed contemporary the Glasgow *Christian Leader* quotes with approval "Knoxonian's" remarks on shortening sermons.

THE Rev. John Smith, M.A., recently called to St. James' Square Church, Toronto, has received a call to be colleague and successor to Rev. Dr. Andrew Thomson, in Broughton Place Church, Edinburgh. The stipend offered is \$3,000. People who pretend to fathom the future, think that he will accept the Edinburgh call. Should Mr. Smith take this step, says the London *Presbyterian*, it will occasion much regret, not only among the members of his present congregation, but also among all his brethren throughout the bounds of our Church in England. Mr. Smith has already had a good many invitations addressed to him, including more than one from London.

It is against the law of Canada to sell liquor to Indians. Somehow many of the dusky race manage to obtain a liberal allowance of contraband fire-water. The cunning pale face is inventive in sly ways whereby the law may be evaded and Lo's thirst assuaged. The *Witness* says that the magistrate at Caughnawaga has forbidden the sale of "Ginger Wine" and the various "Bitters" containing alcohol, on the Reserve, notifying all the storekeepers to that effect. A good deal of this kind of liquor has been coming into the Reserve, as temperance drink, but it has been discovered that the "Ginger Wine," so-called, has been adulterated on its way to Caughnawaga in many instances with fifty per cent. of high wines.

THE Ministerial Association, London, at its last meeting received the report of the committee on Sabbath funerals, which was submitted by Rev. Walter Roger. The following deliverance was adopted, which will commend itself to all who desire to see the sanctity of the Sabbath maintained. That in view of the frequency of unnecessary funerals on the Lord's Day, and of the needless additions they involve to ministerial and other labour on that day, and of the frequent interference with attendance upon public worship and other stated services, we, the members of the London Ministerial Association, do hereby express our strong disapproval of the same, and engage to use our utmost influence in every suitable way to get the custom of Sunday funerals abolished; also, that we shall direct the attention of our congregations to this important matter.

At the Dufferin Literary Club banquet at Peterborough, last week, Mr. William Tassie, LL.D., Principal of the Collegiate Institute, responded to the toast of "Our Educational Institutions." He referred to the founder of the educational system of Ontario, the late Rev. Dr. Ryerson, and to improvements made in the system. It was now a little too materialistic, and they wanted more moral and religious teaching. The recent changes were improvements, with the exception of the leaving out of the Grecian and Roman histories from the examinations. There was no other

country where the provisions for the education of the mass of the people were so munificent, unless it were Scotland. Canada's progress in higher education had been even greater. Referring to University Federation, he believed that Toronto University (his Alma Mater) should get the aid it asked for, but he did not think Federation desirable.

THE present severe winter has been one of great hardship to many. Positive suffering and want have been experienced in many humble homes. With the amount of destitution in large cities caused by want of employment, it is remarkable with what fortitude and patience the distress has been endured. In several places more or less formidable demonstrations have been made, but no outrages have been committed. The professional agitator has not succeeded in making capital out of the miseries of his fellow-men. Men in distress who respect themselves are sure to command respect. A deputation of unemployed workmen waited upon the British Home Secretary stating that they wished for work, not alms. They desired relief in such form only as they could accept without degradation. They disavowed all sympathy with socialistic vagaries. Sir William Vernon Harcourt, a man not easily moved, was impressed by the representations made by the delegation. While guarding the government from countenancing the theories of Louis Blanc, the Home Secretary thought relief might be obtained from greater efforts by the various local philanthropic bodies.

THE friends of Sabbath observance have found that existing legislation is insufficient to cope with the growing evil of pleasure excursions by rail and steamboat on the Lord's Day. Under cover of technicalities the law for some time has been violated with impunity. To remove this defect from the statute and secure a becoming respect for the Sabbath, Mr. Chulton has introduced in the House of Commons a bill, of which the principal clause is as follows: Sunday excursions by steamboats plying for hire, or by railway, or in part by any such steamboat and in part by railway, and having for their only or principal object the carriage of Sunday passengers for amusement or pleasure only, and to go and return on the same day, by the same steamboat or railway, or any other owned by the same person or persons or company, shall be unlawful and shall not be deemed a lawful conveying of travellers, within the meaning of any statute of Canada, or of any Province of Canada, permitting the conveyance of travellers on the Lord's Day. The other clauses relate to the penalty to be imposed for violation of the law, the mode of its recovery and appropriation.

THE dignitaries of the Irish Roman Catholic Church have at last spoken out with emphasis on the doings of dynamitards. On a recent Sunday, the Lenten Pastoral prepared by the late Cardinal McCabe on the eve of his sudden death was read in the churches. The pastoral expresses indignant repudiation of the hideous attempts made for the destruction of property and innocent lives by the foul dynamite conspirators. "The object of that wicked conspiracy," said the pastoral, "is to achieve the independence of Ireland and avenge the wrongs inflicted on this unhappy country in former times. God knows, the record of its wrongs forms the blackest page in European history, but surely savage vengeance is not calculated to win God or the world to the side of this poor and afflicted country which has no more deadly foes than the wretched men who support and countenance schemes so detestable. Deeply as I love Ireland, I would gladly consent to a continuation of its greatest sorrow rather than see its redemption worked out by agencies that God and the church anathematize." The pastoral created a profound sensation. In all the churches the other bishops denounced the dynamiters.

THE Rev. Dr. Beattie, of Brantford, writes in the *Canada School Journal*, a clear and concise plea for University Federation. He deals with the subject chiefly from a religious standpoint. The points he

makes are good, every one, but for the present we select the following, containing, as it does, the statement of an educative influence that does not always obtain the recognition it deserves: Then the benefit to the candidates for the ministry in the various Churches in mingling together during the Arts course is very great. When young men are trained in a denominational institution, during their entire course in Arts and Divinity, there may be excessive loyalty to Alma Mater; but, at the same time, there is danger of narrow views and uncharitable opinions concerning men and things in other Churches. It is well to have the angles of prejudice removed. The opportunity afforded by the proposed Federation for young men of different traditions and training to mingle together with all the safeguards afforded by the denominational colleges federated cannot but be of the greatest advantage to all the Churches. From personal experience many will bear out the truth, and admit the importance of this statement.

OUR good contemporary, the *Religious Intelligencer* of St. John, N. B., commenting on the recent decision of the Supreme Court of New Brunswick on the Scott Act, says: "The Supreme Court of New Brunswick has at last given judgment in some of the Canada Temperance Act cases that have been so long before it. And their judgment quashes the convictions. They interpret one clause of the License Act as repealing the penalties clauses of the Canada Temperance Act, and substituting the penalties and procedure of the License Act. Which means that proceedings for the violation of the Canada Temperance Act must be taken in the manner provided in the License Act, and that the penalties imposed must be those of the License Act. Their judgment may be what is called 'good law.' Of that we are not prepared to form an opinion. We believe, though, that it is neither according to common sense nor in keeping with the intention of the framers of the License Act. It must not be understood that by this judgment the Canada Temperance Act is made inoperative. That is not the fact. The mode of procedure and the penalties are changed, that is all. Before, a complaint could cover a period of three months, and the penalties were \$50 for the first offence, \$100 for the second, and two months' imprisonment for the third and each subsequent offence. By the court's judgment the complaint must be made within thirty days, and the penalties are a fine of not less than \$20 nor more than \$50 for the first offence, and three months' imprisonment for each subsequent offence."

THE Rev. Dr. James Martineau has announced to the trustees of Manchester New College, London, his wish to retire from his college duties at Michaelmas next—forty-five years, as he says, from the date of their commencement. Dr. Martineau, who will complete his eightieth year during the coming spring, was himself a student at the college, then at York. He was appointed to the Chair of Mental and Moral Philosophy and Political Economy in 1840, when the college was transferred to Manchester. Dr. Martineau was at that time the minister of a Unitarian congregation in Liverpool, and travelled to and from Manchester in performance of the duties of his professorship. In 1852, the college was removed to London that the students might pursue the secular part of their studies at University College; Manchester New College itself being domiciled in University Hall, Gordon Square. Dr. Martineau's chair became one of Mental, Moral, and Religious Philosophy, and for five years he journeyed between London and Liverpool as he had previously done between Liverpool and Manchester. In 1857, he removed to London, and on the death of the late Rev. John James Taylor, became principal of the college, retaining his professorship. The duties of his chair have lately been divided, Dr. Martineau taking Ethics and the Grounds and Truths of Religion, and the Rev. Charles B. Upton, Logic and Mental and Moral Philosophy. At the meeting of trustees at which Dr. Martineau's retirement was announced, a wish was generally expressed that Dr. Martineau might be induced to retain an honorary headship of the college to which for so many years his name and genius have given distinction.