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Notes of the Week.

AN enterprising dry goods merchant of Brantford, Mr. Thomas McLean, has issued a finely lithographed view of the John H. Stratford Hospital, recently presented to the city of Brantford by its liberal founder. The building is of fine proportions, a worthy exemplar of architectural design, and of large-hearted philanthropy.

THE *Christian World* states that recent statistics show that the Scottish Episcopal Church has increased in numbers in the last two years, but has fallen off in contributions. Its strength lies in Edinburgh, and is due to exceptional causes—the aristocratic element in the population, the Parliament House influence, the æsthetic tastes of the Modern Athens, etc. That the progress of the Episcopacy in Scotland generally is but slight, and that its progress, even in Edinburgh, is not of serious import, is shown pretty conclusively by the languishing condition of Scottish Episcopal finance.

IN one of his recent lectures, Joseph Cook, replying to the question, ought lotteries to be legalized, even for the benefit of the Grand Army of the Republic? said: A thousand times, no! I have lately been in New Orleans and studied there the operations of the famous Louisiana Lottery. It is injurious in the extreme, not only in tempting many poor, thoughtless people to squander their hard earnings, but also in its indirect influence in municipal and State politics. If anybody wishes to know why we should not allow the first root of this mischief to sink into our soil, let him go to the Gulf and see what the whole upas tree is.

THIS is how the *New York Hour* speaks of the penitential season, observed by the Roman Catholic and Anglican Churches: Lent, therefore, is the beloved vacation of worldly-minded sinners, and no longer distinctively only a season of sorrow for wrongdoing. The period intended by the Fathers in the Church to be used in seeking increased spirituality is devoted to recuperation by the world of unrighteousness, in order that after six weeks it may pursue its round of dissipation with renewed vigour. In his campaign against the Church his Satanic Majesty never made a shrewder move than when he captured the very citadel of spirituality, and dedicated it to his own use.

THE *Belfast Witness* says. The Presbyterian Sabbath-school Society was able to give a good account of its stewardship at the recent annual meeting. With 1,043 schools upon its roll, manned by 9,465 teachers, and attended by 78,220 scholars, among whom it has circulated 600,000 books, periodicals, and other publications during the year, it is surely doing a good work in the land, and yet doing it very quietly and at little cost to anybody. We do not know any institution connected with the Irish Presbyterian Church which she has more reason to be thankful for than this. There was some good speaking at the annual meeting. The Moderator of the General Assembly gave a characteristically vigorous opening address.

IT is often asserted that the use of light wines and beers in preference to more fiery potations would tend to lessen intemperance. This theory is unsupported

by facts. In France the consumption of alcohol is over 1,400,000 litres per annum, and the number of drink shops about 400,000, or one for every hundred inhabitants. But in certain of the western departments the proportion is one to every fifty-four, taking all ages and both sexes, which is equivalent to fifteen or twenty adult men. In the central and southern departments wine is the most fruitful form of intemperance, but in the north it is the spirit from grain, beetroot, or potato that is most consumed and causes the most mischievous results.

THE recent imposing deputation of Licensed Victuallers to Ottawa has not in the slightest degree hindered the advance of the temperance wave. It surges on more majestically than ever. The result of the voting in Northumberland and Durham last week was a surprise. It was expected that the Scott Act would be adopted by a substantial majority, but the overwhelming vote cast was not anticipated. Not a single rural constituency polled a majority against the Act. Four of the towns and two of the villages only are to be found in the list casting slight majorities against. The list is headed by Port Hope, which gives a majority of fifty-one against the Act, and Cobourg follows with forty. Bowmanville gave a majority in its favour of 195, and the majority in the united counties of Northumberland and Durham, according to the first returns, reaches the handsome total of 2,612.

A CORRESPONDENT, in relief of his feelings, thus writes to *The Week*. The subject might be viewed differently, but this is how it strikes him: Of late it is to be regretted that unseemly church contentions have been frequent. These have neither been confined to one place nor to one denomination. The daily press, from whose Argus vision few things are hid, has given wide-spread publicity to the miserable wranglings which in some cases would have disgraced an Indian pow-wow. Sometimes under the guise of zeal for principle, at others on the plea that outward and visible, *i.e.*, financial success is not commensurate with expenditure, great searchings of soul have arisen. In most cases, however, careful investigation will lead to the discovery that wretched personal feeling is the cause of many of these ebullitions of wrath and strife that bring reproach upon the Christian profession.

MR. CHARLTON'S Bill for the prevention of Sabbath desecration by railway and steamboat excursions has been defeated on its second reading. This is to be regretted. The measure was not rejected on its merits but on technicalities, the Secretary of State arguing that if passed it would interfere with the liberty of the subject. He also expressed the opinion that it was within the competence of Provincial and municipal authorities to deal with the question. This is simply an evasion. From past experience it is obvious that action in the matter, either by Provincial and municipal authorities, would on appeal be set aside, and their legislation nullified. It is to be regretted that this very necessary measure has been rejected because, meanwhile, the very parties whom it was sought to restrain will proceed to take advantage of the latitude the absence of definite legislation gives them to desecrate the sacred day with impunity.

THE Secretary of the New York City Mission and Tract Society, in his annual report, just published, thus classifies the churches and missions of the great city: Baptist, forty-eight; Congregational, nine; Friends, four; Jewish synagogues, thirty-one; Lutheran, twenty-four; Methodist, sixty-nine; Moravian, two; Presbyterian, eighty-one; Episcopal, eighty-three; Reformed, twenty-seven; Roman Catholic, sixty-one; Unitarian, three; Universalist, four; undenominational and miscellaneous, fifty-four. Besides these there are societies of Spiritualists, Free Thinkers, etc. There are ten churches for seamen, and fourteen free reading rooms for working-men. There are half a dozen boys' clubs providing reading matter and quiet games for boys in the evening. The Young Men's Christian Association has six branches, and there are

similar provisions for young women. There are more than 250 city missionaries at work. There are about 4,000 Chinamen in New York and Brooklyn, about one-fourth of whom are in Sabbath school.

LAST week in one of the Toronto skating rinks a remarkable exhibition took place. Next morning the daily journals told how the wealth, chivalry and fashion of the Queen City assembled to witness a magnificent display of "scientific" slugging, as it were. Two of the esteemed pugilists, whose praise is in all the sporting circles, gave an edifying display of their science. This took place in orderly, reputable Toronto, and social luminaries shed their lustre on the motley gathering and the exposition of science according to the Marquis of Queensberry's rules. It is a coincidence that a similar display in New York was rudely interrupted by the police, who stopped the fight and dispersed the audience. If the stalwart policeman stumble accidentally on two young gamins pummelling each other, he marches the young scientists to the station, but then their match was not according to the code of the British nobleman. That makes a great difference. How far must this branch of science develop before common-sense, decency and the police stamp it out.

PROBABLY to test the feelings in the House of Commons on the question of compensation to brewers and distillers, a member introduced a resolution affirming the justice of compensation, should prohibition be adopted. This effort has had its uses. As a political move it was no doubt designed to show that the pleadings of the deputation to the capital have not been disregarded. It may have been surmised that, to put off the evil day as far as possible, a vote affirming the principle of compensation and its possible application in the future would considerably interfere with the progress of the temperance movement. If such a hope were entertained, it has been rudely shattered by the vote of the House. The people of Canada and the Legislature are left perfectly free to deal with the question as the best interests of the country require. The tone of the debate is a good index of the hold taken by the temperance reformation on the public mind. In matters of social progress, the average parliamentarian oftener follows than leads. The large vote recorded against the resolution for compensation is another decided temperance victory.

ON another page will be found a communication on questionable methods of raising funds for religious and benevolent purposes, from the pen of Rev. D. Bickell, Molesworth. The Christian conscience is beginning to be uneasy on this subject. So prevalent has this practice become that many people hesitate to say plainly what they feel on the subject. The United Presbyterian Presbytery of Aberdeen, Scotland, has discussed the subject, and some plain things found expression during the animated debate that took place on the question. In the Scottish churches the bazaar, with its attendant lottery, has all the strength of an established institution. It is the custom to get some prominent layman, a nobleman if possible, to be the chief speaker at the opening ceremony. Mr. Peter Esslemont, well-known in connection with the Pan-Presbyterian Council meetings, in discussing the subject, said: Theoretically, a church bazaar may be made a very perfect institution, a very excellent thing, and a thing to be highly commended, but, as bare matter of fact, many of those not behind the scenes, and knowing nothing about business, did not know that a large proportion of the goods got for bazaars were not in reality got from benevolent persons. Business men had demands made upon them by their customers who did business with them, and the tradesman had to contribute largely, through his wholesale and retail connection, to bazaars that he had no wish whatever to support, and had no credit in the kingdom of heaven for supporting. There was a certain amount of suspicion in a person coming forward and getting on from £20 to £50 pounds worth of goods for a sale for which they might not, and in certain cases he believed that they did not, contribute over a £5-note for the £50 demonstration.