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Notes of the Week.

IN the Georgia Legislature, a short time ago, a law was passed prohibiting the public display of indecent lithographs for theatrical advertising purposes. This was eminently proper. Such a law needs to be enforced nearer home. The dead walls and advertising boards of Toronto have of late been covered by disgusting and indecent posters. The permission of these displays is simply a disgrace to the city. A few years ago the mayor of the time used his authority for the suppression of a nuisance which no properly constituted civic authority should for a moment tolerate. Some people are of opinion that the material filth of the city is bad enough without having the streets defaced by moral pollution.

THE 18th of October next will be the bi-centenary of the Revocation of the Edict of Nantes, and the descendants of Huguenot refugees in Prussia, Holland and Switzerland contemplate holding celebrations not so much of the Revocation as of the hospitality offered abroad to its victims. The French Protestant Historical Society has issued a circular dissuading French Protestants from attending such celebrations, and suggesting special religious services on the day in question. It thinks that French Protestants, while grateful for the kindness of foreign nations to the refugees could not attend without feeling bitter regret for what France lost. It is not for them to remind France of faults so dearly paid for while they live in countries which have benefited by her misfortunes, or to mingle an accusing voice in their brethren's thanksgiving.

THE relation of Carlyle's teaching to Christianity is thus described by Dr. Tulloch in the present series of St. Giles' Lectures. It was negative in the following points: In denial of miracle; in denial of the Divine Personality; and in the disposition to exalt strength—to set forth the mighty in intellect and character, rather than the "poor in spirit," as the Divine ideal. On the other hand, his teaching had an affinity with Christianity: In his continual assertion of a Divine Power behind all matter; his representation of man as the offspring of such a Divine Power or Being; his earnestness on behalf of a moral law or eternal distinction between right or wrong, and his belief, vague though it might have been, in immortality. Carlyle was great as a moral teacher, in so far as he preserved certain elements of his early creed; and every genuine element of his moral teaching, overlaid as it might have been by churchly traditions, was still living in Christianity.

THE question whether the study of the ancient classics should be made obligatory in the college course has been discussed by educational authorities in the United States within the past few days with a new vigour. Not only in gatherings of college men has the matter been debated, but nearly every one of the daily papers has given its ideas on the subject. At a meeting of the Nineteenth Century Club, Presidents Elliot and McCosh presented the opposing views at length, and so brought the matter very fully before the public. At the annual dinner of the Brown Alumni at Delmonico's, this question was the engrossing one in the speeches of the evening, President Robinson

and others giving it a somewhat extended consideration. The position generally taken was that greater attention should be given to modern languages, but that the classics should also be retained, and that it is doubtful policy to give full election to undergraduates in deciding on courses of study.

DISCUSSING the advance of the Temperance cause in the Dominion of Canada, the New York *Scotsman* says: The mere taking of a pledge, separate from the ethical or religious recognition of the heinous character of drunkenness, proves in the majority of instances only partially reformatory and palliative, and where the change in habit depends for its duration upon the feeling of shame consequent upon breaking the pledge, or from purely selfish motives unethical in character, there is but a slight guarantee of a permanent reformation. A cause that might be assigned with a greater show of reason, is the decided stand taken by the clergy of all denominations, and that such an attitude on their part has been a powerfully contributing factor in changing public sentiment relative to drinking habits there can be but little doubt. Whatever the cause of the temperance agitation may be, the fact is plain enough that Canadians have determined to banish drunkenness from their land; and in doing so all who desire human weal will wish them a hearty God-speed.

THE practice of reading the psalm and hymn in public worship is, in some cases, disappearing. Dr. William M. Taylor has said that the effective reading of the hymn is an aid to devotion. The *Christian Leader* takes the same view, as will be seen from the following. It has been justly said that hymns have taught plain people more theology than was known by many doctors of divinity; and to secure the full benefit of them, the *Irish Christian Advocate* warmly supports the reading of them in public worship. Some American divines, on æsthetic grounds, have lately been advocating the opposite course, but there can be no doubt, we think, that when hymns are well read, the reading helps the singing, enabling many to enter into the meaning and spirit of the words, without which it is impossible to sing them perfectly. A well-read hymn will arrest the attention of any assembly, and charm both the educated and the illiterate. But where the minister is not able to read the hymn well, he had better content himself with the simple intimation of its number.

SAYS the *Interior*: Live and let live. A year or so ago the *New York Times* stamped the dailies of that city by cutting its selling price to two cents, and there has been tribulation in daily journalism ever since. The *Tribune* alone held firm, and sold much larger editions at the higher price than the *Times* did at the lower. Why? Because it had means to furnish a better paper, and the people preferred a good article to the saving of a cent. Next the craze struck the *New York Examiner*, the leading Baptist paper, and it cut to two dollars. That carried dismay and shinning into all the Baptist newspaper offices. The *Examiner* held up to its standard for a while, and then let down flat upon the mean-looking and flimsy tea-wrapping paper—trying to get back the cent per copy which it had professed to give away. The *Examiner* acknowledged its mistake by lowering its standard. The subject is located in our minds just in this way. If the religion taught by a religious paper is not sufficient to lead people to live and let live, what is the good of a religious paper?

THE *Christian Leader* grasps the situation as to College Confederation in Canada: An earnest endeavour is being made in Canada to carry out a scheme of college confederation, the result of which would be the formation of a great national university, combining itself all the best features of the state and the denominational systems, and nullifying the objections which have been urged against both. Students of all creeds, from all localities, and prepared by all the existing methods, would be gathered together;

and this, it is argued, would tend to broaden their culture and do away with provincialism, prejudice, and narrow sectarianism. At the same time every real advantage of the denominational system would be strictly preserved. There are obvious difficulties in the way, arising from trust-deeds and the natural aversion to centralization; but we hope to see the scheme carried out, since it would doubtless tend to the production of a higher standard of intellectual culture and the uprooting of those sectarian prejudices which are supposed by the ignorant to be essential to religious integrity but which are really antagonistic to that beneficent Gospel whose purpose it is to unite, and not to divide, men.

IT has sometimes been mooted, that in Canada the example of the United States in making the judiciary elective might be followed. Properly enough, the proposal has met with little encouragement. The Americans themselves are awaking to the fact that an elective judiciary leads to a perversion of justice. The Cincinnati riots a year since occasioned the formation of a Citizens' committee. As the result of their labours a notorious lawyer who boasted of his skill in manipulating judges and juries was indicted and the case seemed clear against him. And he was condemned? Of course he was. He was sentenced to pay the costs of the suit and disbarred—for ten days. A public meeting of citizens was called and resolutions were passed declaring practically that elective judges must go, before the prosecution of criminals can be properly conducted. This, says a contemporary is precisely the conviction which thinking people all over the country have always held. The evils of an elective judiciary were ably and fully pointed out when first the proposition was made to substitute elections for appointments, and the predictions of that half-forgotten period have been amply verified wherever the experiment has had a trial. The wonder is that elected judges are not worse than they are. Bad enough they have at times been, in all conscience, and the inevitable tendency is still to deteriorate. If Cincinnati inaugurates a reform movement in this particular, the country will owe her a debt of gratitude; and farther, if she summarily throws her "shysters" over the bar she will set an example which other associations would do well to imitate.

JOSEPH COOK says: A more or less close echo of the political ideas of the age of Washington is found in the fundamental law of the Dominion of Canada. Let us not underrate the British States of North America. It has been my fortune lately, in Manitoba and in British Columbia, to meet with experiences which have given me a new conception of the dignity of the Canadian Dominion. Conversing with a professor of a university, in the beautiful and energetic city of Winnipeg, while a map of North America was opened before us, I put my compasses down, one foot on St. Paul, and left the other swinging above the chart. "Now," said I to my informant, "how far north must I carry this loose foot of the compass to reach the furthest border of your good wheat lands?" "You must carry it north," said he, "to the Peace River in Athabaska. On the banks of that stream the buffalo and their young may be seen feeding on grass on the 10th May." I opened the compasses until they reached the Peace River, some 1,500 miles north-west of St. Paul. I then swung the compasses around, and their northernmost point, when carried to the east, stood in the Atlantic Ocean, and when carried to the south it stood in the Gulf. Incredible as the assertion may appear, there is more arable land north-west of St. Paul than east of it, or south of it. Our American consul at Winnipeg, the Hon. Mr. Taylor, told me that he is accustomed to divide North America into three belts—the cotton belt, the maize belt, and the wheat belt—and that in his judgment, three-quarters of the wheat belt lie north of the international line. The sunlight endures two hours longer on a summer's day in Athabaska than in Ohio.