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Notes of the Week.

THE New York Board of Education is considering how it can best provide for industrial education in the public schools. A committee has reported in favour of a scheme of industrial training. The report says there are two ways to introduce it. "By establishing separate schools for manual training and by teaching it in our present school buildings, thus making it one of the regular studies in all the schools." There should be great care exercised, the committee think, in proceeding with the subject. A beginning should be made in the male grammar schools in a tentative way. The girls, they think, should be taught elementary cooking and the general rules of house-keeping.

THE request made by Professor Robinson, says the Belfast *Witness*, that a district of the town might be allocated in which he and the students under his care might carry on evangelistic work, suggests one mode of action for the benefit of the neglected classes which might be availed of with good hope of promising results. Candidates for the ministry would themselves derive unspeakable advantage from work of this kind. It would be practical training for them of the most valuable sort, and the concentration of their efforts on a single district of the town might be expected to yield fruit of the most valuable kind. Dr. Chalmers' experiment in the West Port of Edinburgh is a standing encouragement to all who have at heart the indifferentism of our large towns.

IF the English people, says the *Christian Leader*, are to be judged by the fuss they made over that poor jockey who shot himself the other day, there could be no other conclusion than that jockeyism and turf worship are out of sight more popular than Christianity. Whether Christian enterprises are being carried on at all, it would not always be easy to tell, from the daily papers; whether there are any Christian teachers except a few state officials, called bishops and canons, it might be as difficult to ascertain from any "leading journal"; but of the race course, and the noble sport that requires jockeys, no one can remain ignorant for two days who reads a newspaper. Even Scotch people are supposed, by their news-purveyors, to be as much interested in Archer as they are in—well, say, Mr. Gladstone.

THE sudden change in the state of affairs in Ireland may well give rise to grave apprehension. The

mailed hand of coercion appears again to be laid upon the people. Nationalist leaders are being arrested, the freedom of the press and public assemblage is to be restrained. Even a portion of the English press, not in sympathy with the Home Rule movement, questions the wisdom of the unexpected change of front. On all hands it is admitted that the Irish question ought to be speedily solved. The present strained condition of affairs has continued far too long. The strongest opponents of Mr. Gladstone's measure admit that some kind of local Government is absolutely necessary. Coercive measures will only hasten the solution of a problem that has hitherto baffled the ablest of statesmen.

THE fourteenth anniversary of the Detroit Presbyterian Alliance was held in that city on the 22nd ult. A banquet was served in the drill room of the Light Infantry Armory, presided over by Governor Alger, who delivered the address of welcome, in which he referred to the aid the Alliance had given to Church extension in Detroit. Dr. Marquis, Moderator of the General Assembly, spoke on "The Genius of Presbyterianism," Dr. Arthur T. Pierson on "Presbyterianism and Liberty," Rev J. F. Dickie on "Presbyterianism and Individualism," Mr. Henry M. Cheever on "Presbyterianism and Catholicity," and Rev. Louis R. Fox on "Presbyterianism and the Open Door in Detroit." There are now eleven Presbyterian Churches in the fine border city, and the Alliance is bound to do still better work in the days to come.

AT a recent meeting of the Toronto Ministerial Association representations were made by those in the milk trade that it was highly desirable to discontinue the delivery of milk on Sabbath. Very properly, the association expressed entire sympathy with the proposal. Surely the milkmen ought to enjoy Sabbath privileges as well as the rest of the community. Recent events in connection with the Toronto School Board occasioned a brief discussion as to the advisability of having ministers members of the School Board. No definite conclusion was reached. As a rule clergymen are much interested in the cause of popular education, and if any of them can spare the time to attend to the duties required of members of a School Board without injury to their own specific duties, there is no reason why some ministers might not be elected.

THE New York *Independent*, fair and impartial as it is to the various Churches, cannot be suspected of undue leaning toward Presbyterianism, yet in its last number it says: "We can't help suspecting that Dr. O. W. Holmes knows very little about Jonathan Edwards' theology. His 'iron heel' was much more velvet than iron, and it was never set down on Princeton, where he was only buried, but where he did not stay long enough before his death to be known by sight to the neighbours. Princeton theology is not at all an outgrowth of the line of his thought, which finds its disciples in Bellamy, Hopkins, Emmons and Park. It is remarkable what a consensus of ignorance there is which agrees to make him out the severest of all theological reactionaries, to be judged by nothing but his sermon on 'Sinners in the Hands of an Angry God.'"

FROM the *Christian Leader* we learn that the Rev. Colin Stewart, M.A., a native of Ferintosh and a graduate of Aberdeen, has died in his eighty-sixth year. For seven years parish schoolmaster at Huntly, he was ordained in 1838, emigrated to New South Wales in 1839, and was appointed to the mountain district of Bowenfels, where for sixteen years he itinerated over a sparsely-peopled country. He afterward kept a boys' boarding-school in Lithgow valley, evangelizing in the bush during his holidays. On the Disruption of the Colonial Church in 1846, he joined the Free Church party. The later years of his life were spent in Sydney. His wife, a sister of Dr. Mackay Mackintosh of Dunoon, predeceased him by several years. One of Mrs. Stewart's sisters was the

mother of Dr. George Macdonald. Mr. Stewart has left all his property to the Church. He was a brother of the late Mr. Stewart of Fortwilliam.

A JOINT letter, signed by the Bishop of London, Cardinal Manning, Mr. Spurgeon and others, has been issued, calling attention to the anticipated distress during the coming winter, and suggesting as an immediate remedy the providing of work. In making this provision, the writers maintain that the following principles be strictly adhered to. That the rate of wages be below the ordinary rate, so that the workmen may as speedily as possible be absorbed into the ordinary labour market at full wages upon the revival of trade. That the work undertaken be secular work, and not in the interest of any religious body; and that it be not work which any existing public body is obviously bound to undertake. (Lord Brabazon, in a recent letter to the *Times*, has shown that there is much work of this sort which can be undertaken.) That no one be employed in such work unless he have resided in London for the past six months, so as to prevent an inrush of country labour.

PRINCIPAL CAVEN, with his accustomed calm, clear and convincing logic, has shown the disingenuousness of the recent attacks on the Scripture selections for use in the public schools. The Principal's unflinching honesty of purpose, and his characteristic spirit of fairness entitle him always to a respectful hearing. In his letter he says: "My object in writing this letter, as already said, is not to defend the selections of Scripture for use in schools, nor to endorse in every particular the compilation in question, but to express my sincere condemnation of all attempts to discredit Mr. Ross by misrepresenting facts which are well known to many ministers and laymen in all the Churches. I would equally bear testimony on behalf of the opponents of the Ontario Government should their action have been in question. No Government can complain of fair and honest criticism, however searching, but when public men strive to do right, and to follow the best sentiment of the community in its most authentic expressions (as Mr. Ross has done in the matter of this book), they are entitled. I think, to expect that those who have prompted their action, and as it were pushed them forward, shall not without emphatic protest allow that action to become the ground of party attack."

WILLIAM BRYDONE JACK, M.A., D.C.L., ex-president of the university of New Brunswick, died from a severe attack of pneumonia, at his residence in Fredericton, N. B., on the afternoon of the 23rd ult. Dr. Jack was born at Tinwald, Dumfriesshire, Scotland, on the 23rd November, 1819, this being the anniversary of his sixty-seventh birthday. After receiving a preliminary education at Tinwald, and a more advanced training at Halton Hall Academy, Caerlaverock he entered at the university of St. Andrews, Fifeshire, where he took the degree of M.A. in 1840. In the same year he was offered the professorship of physics in Manchester, in connection with the London University. He was also tendered the professorship of mathematics and natural philosophy in the university of New Brunswick, then King's College, Fredericton, which latter position, on the advice of his friends, he accepted, being then but twenty-one years of age. He reached the scene of his labours in September, 1840, and was appointed president of the institution in 1861, which position he retained up to last year, when he retired from active life. During his presidency the university of New Brunswick has steadily advanced in popular favour. When the present school law came into operation in New Brunswick, Dr. Jack was officially appointed a member of the Provincial Board of Education, and has on several occasions made his presence perceptibly and beneficially felt there. On retiring from the presidency of the university he was appointed a member of the senate—the governing body of the institution. A widow and eight children—four sons and four daughters—survive him.