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**Notes of the Week.**

It is rumoured that a number of new saints will presently be added to the Roman calendar, with all the customary preliminaries. Among the candidates are reported Sir Thomas More, Cardinal Fisher, and Father Berchmans, of the Jesuit Society. It is said that a strong opposition to any increase in the calendar list will be made by the non-Italian influence at Rome.

THE catalogue of Princeton Theological Seminary for 1886-87 shows the following attendance: Graduates, five; special students, two; seniors, fifty-seven; middle class, forty-two; juniors, fifty-one. Total, 157. Of these, twenty-four are from Princeton College, fourteen from Lafayette, seven from Wooster, and four from Washington and Jefferson. Pennsylvania sends twenty-nine, New Jersey, nineteen; New York, sixteen; Ohio, nine; Maryland, nine; Indiana, seven, and South Carolina, six.

THE *Presbyterian Journal*, published in Philadelphia, has assumed the modern style of weekly, having discarded the antiquated blanket form. It now presents a neat appearance, and is conducted with vigour and tact as the following will testify: The Law and Order Society, in Pittsburgh, on Sabbath, had all the cigar stores, confectioneries and a large number of saloons closed. The cigar dealers threaten to retaliate by stopping the street cars, and closing up all kinds of business next Sunday. Retaliation! Let that kind go on.

THE lull in political affairs in the Mother Country has been broken by the unexpected withdrawal from the ministry of Lord Randolph Churchill, the appointment of Mr. W. H. Smith as leader of the House of Commons and Mr. Goschen as Chancellor of the Exchequer. The impression is general that the existing Administration has been weakened by the change, especially as Lord Russel had also, under a feeling of humiliation, felt constrained to decline a subordinate position in the Cabinet. The sudden death of the last named statesman, occurring as it did so soon after his resignation, produced a profound impression. He was regarded with respect by men of both parties.

PROFESSOR PATTON hesitates to accept the chair of systematic theology, made vacant at Princeton, by the death of Professor A. A. Hodge. The *New York Independent* thinks that to get his successor will

not be an easy task. It expresses the opinion that, some years ago, theology was the favourite subject of study at our seminaries and among our ministers; but that is no longer the case. The first scholars in the seminaries, who get the fellowships and pursue their studies abroad are not studying theology but Old Testament or New Testament exegesis, or ecclesiastical history. We could count up half a dozen of these young men who have come back to take important chairs of Hebrew, but there are no corresponding theologians.

A NEW YORK paper states that a cart-load of gift books for the wards of the Charity Commissioners on the island was dumped at the department office in E.venth Street. It had been collected from various charitable sources. Most of the volumes had no covers, and were minus many leaves. A clerk was set to assort the pile for the different institutions. A treatise "on the philosophy of style, and causes of force in language which depend upon economy of the mental energies," was sent to the lunatic asylum library. Pamphlets on the "Evidences of Evolution" and "Civilization in Asia," found their way to the almshouse pile. A report of a session of the "What-to-do Club" was marked "Workhouse." The penitentiary received a detailed account of the "Sanitary Condition of Summer Resorts."

THE *Syracuse Herald* has printed replies to a circular addressed to the members-elect of the Legislature on the Temperance question. Opinions were, in particular, requested on the present excise law, high license, and the submission of a constitutional prohibitory amendment to popular vote. The answers indicate that the two parties will stand this winter about the same as they did last year on the temperance issue. The Republicans are almost unanimous in favouring a popular vote on prohibition, with high license as a secondary resort. No Democrat who replied is in favour of high license, and only two give any indication of being likely to vote for the submission of the question to the people. The present excise law comes in for abuse on both sides, while two or three Democrats indicate a purpose to work for a repeal of the Civil-Damages Act.

THE most important Protestant demonstration that has taken place in Scotland for many years was held in Glasgow lately. Delegates from all the Evangelical Churches were present, the representatives including leaders from England, Ireland, Canada, Australia and even South Africa. Several Presbyteries sent representatives, while from others letters of sympathy were received; and it is worthy of note that among the denominations represented, in addition to the three great, as well as the minor, Presbyterian bodies, were the Congregationalist, Baptist, Evangelical Union and Scottish Episcopalian. All departments of life, the literary, educational, medical, and commercial, were represented, as also was every shade of political opinion—all present being united as one man in the determination to uphold the cause of civil and religious freedom. In the numerous papers, all phases of the question were fully discussed, and in general with signal ability. Drs. Wylie and Verner White dealt with its theological aspects; Lord Robert Montagu, Mr. Salmond and Mr. Paton with the political; Mr. Kerr with the educational; while Drs. Inglis and Hamilton Magee, with conspicuous ability, treated of the missionary aspect. The paper by the veteran apostle of the New Hebrides ought to receive special attention. An admirable Christian spirit pervaded the whole of the proceedings, the distinction between our Roman Catholic fellow-citizens and the Papal system being remembered by all the speakers; and it will be learned with satisfaction by the public that a large and influential committee was appointed to watch over the case of Mr. Leys, which has not yet terminated, the priests being still anxiously seeking for the children.

THE publication, in Edinburgh, of a work which will be of much interest and value in connection with the history of the Scottish Covenanters has just been announced. For years, the Rev. John C. Johnston of Dunoon, has been engaged on "The Treasury of the Scottish Covenant." Mr. Johnston gives a conspectus of the chief historic documents connected with the Covenanted struggle; this is followed by an enumeration and specification of the principal literary productions of the Covenanters in the course of the long-sustained and heroic resistance which they offered to the spiritual despotism that was sought to be thrust upon them. Then come such notices of confessors and martyrs as are calculated to provoke emulation on the part of their descendants. The second main division of the work is devoted to the Bibliography of the Covenant, from George Wishart's translation of the Swiss confession to the present time. The third and closing division consists of miscellanea—the prisons of the Covenanters, their martyrology, the tombstones and monuments, a careful catalogue of the reliques of the Covenant, and an account of the pictures that have been painted in illustration of the great conflict for civil and religious freedom. The book is, in short, a complete Covenanted cyclopædia. There is, says a critic, hardly a single query which can be suggested in relation to the subject, in all its wide ramifications, that is not fully and satisfactorily answered within the boards of Mr. Johnston's comprehensive book. Of a statistical and fact-accumulating turn, its author has paid particular attention to dates, and the accuracy of the work throughout will be appreciated most keenly by those who are best acquainted with the subject. In the account of the poetical literature of the Covenant, which occupies thirty pages, Mr. Johnston gives choice extracts from the best poems, and wisely reproduces in full some notable pieces that have appeared in a committee has been making preparations since 1885, fugitive form.

THE new colonial policy of the European Powers, says the *New York Independent*, has again impressed upon their attention the importance of Foreign Mission work as an auxiliary to their plans. The German authorities have made it a point from the beginning to encourage the mission societies to labour in the newly acquired territory in Africa and the Pacific Ocean, and have formally requested these societies notably that of Basle, to enter upon the work. The Government was also represented in the general missionary meeting in Bremen in 1885, and took an active part in the deliberations. France has all along been energetically encouraging this work, and especially in the Orient has recognized its importance in the work of colonization. The budget annually contains a half-million francs for the aid of missionaries in the Orient, and the Archbishop of Carthage, the Cardinal Lavigerie, receives each year, 100,000 francs for the stations in Tunis. In other ways also, France helps the cause in the East. Money is given the missionaries for travelling expenses; on the steamers they have free passage and on the railroads reduced rates. Italy is beginning to pursue a similar policy, and since she has started on a colonization project at Massowa, on the Red Sea, the claims of Foreign Missions, which have never been recognized by the Italian clergy or people, are receiving such recognition. Italian mission stations have indeed existed for centuries in Syria, Palestine, Egypt and Tunis, and were filled chiefly by Franciscans and Capuchins; but owing to the neglect of Italy, they were brought entirely under French influence and control; and gradually these stations were filled by other nationalities, mainly the Austrian and French. The present head of the Italian mission work in Palestine is Guido da Cortona, an influential prelate, through whose instrumentality a magnificent church was recently built in Jerusalem, to which the Emperor of Austria gave a liberal contribution. These Italian missionaries in the Orient are only indirectly dependent upon the Vatican, being controlled by the generals of the various orders.