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Notes of the Week.

THE Young People's Society of Christian Endeavour continues to prosper. It is steadily growing in numbers, influence and usefulness. The eleventh anniversary of its commencement has very generally been observed by holding special meetings wherever it exists. There are now over 18,000 societies with a membership exceeding 1,100,000.

It is said of the Rev. Dr. Matheson, whose blindness is well known, that his preaching is increasingly admired in Edinburgh. He was discoursing on a recent Sunday from Rev. xv. 2, with special reference to the words, "them that had gotten the victory over the beast and over his mark and over the number of his name," asked what really was the number of the beast. "Many commentators have written page after page to elucidate this matter. I have hardly read one of them, but I will tell you the number of the beast. The name of the beast is Selfishness, and his number is number one."

THE visit to Toronto and several other centres in Canada of the Rev. Samuel H. Anderson of the McAll mission has been instrumental in deepening interest in this one of the most remarkable Christian enterprises of the century. There are now fifty meeting places in connection with Dr. McAll's evangelistic agency in Paris, and 135 throughout France. In his various addresses Mr. Anderson made two things very plain to those who heard him—the great good which has been accomplished by the Mission, and the great need that exists for the prosecution of the work on a much larger scale than has yet been attempted.

AT the meeting of the fifth General Council of the Alliance of the Protestant Reformed Churches holding the Presbyterian system, which is fixed to be held in Toronto, in September, 1892, the English Presbyterian Church will be represented by six delegates, viz., Rev. Dr. Monro Gibson, Rev. Dr. Donald Fraser, Rev. Dr. David MacEwen, Sir George Bruce, Mr. Robert Whyte, and Mr. Robert Wales. Principal Dykes was chosen one of the delegates at last meeting of Synod; but he has intimated to the Synod Clerk, Rev. Dr. McCaw, that he will be unable to attend, and Dr. MacEwen who received the next highest number of votes, will take his place.

THERE was, a short time since, much laudation of Father Damien, a priest of the Roman Catholic Church, who was so much affected by the condition of the lepers of the Sandwich Islands, whom he found in a settlement, where they were separated from all human kind, and slowly awaited their death, that he cast his lot in with them, served them in their trouble, and died of the disease which wasted their lives. It was a slow martyrdom, for which Father Damien received warm commendation from all classes of men. Protestantism has now furnished a martyr in the same field of compassionate effort. The death of Rev. Mr. W. D. Dalrymple, a Presbyterian missionary in Bengal, is announced. He died of leprosy contracted while serving a forlorn colony of sufferers from this dis-

ease. He was only six months among them when the signs of leprosy appeared on him, and he slowly wasted away, continuing his service to his fellow sufferers while he was able. It was a noble sacrifice which he made for the sake of Christ, and for the souls of the stricken men and women.

THE Rev. G. Adam Smith, of Aberdeen, at a meeting at Willesden, told a story to illustrate the importance of congregations treating strangers kindly. He was once preaching for Dr. Dods in Glasgow, and went in the evening to hear the Rev. John Hunter. A very friendly deacon showed him into an empty pew. Presently "a charming old lady came and sat beside me. 'I hope you'll like him,' she whispered. I did like him, and told her so at the close. 'Well, you must be sure to come again, for Glasgow is an awful place for young men like you. Get into church-going habits as soon as you can, and whenever you come here my seat is at your disposal.' I had my coat buttoned over my white tie," said Mr. Smith, "so she never dreamt I was a minister."

A CONFERENCE on Christian life and work followed Messrs. Moody and Sankey's meeting in the Free Assembly Hall, Edinburgh. Mr. J. Campbell White was in the chair. Rev. Dr. Andrew A. Bonar remarked that as in the year that King Uzziah died, the Lord gave a remarkable increase of grace to Isaiah, so might He perhaps enable them to date a revival from the year and the day that the nation was mourning for the Duke of Clarence. Rev. Dr. Stalker gave an interesting account of Mr. Moody's mode of working and preparing addresses. Rev. John Smith and other ministers also spoke. In the evening a united evangelistic service was held under the presidency of Professor Simpson. There was a crowded attendance at both meetings.

REFERENCE was made the other week to the death of the Rev. Dr. Milligan who for a time was pastor of the united charge of Laskey and King in the Toronto Presbytery. The London *Presbyterian* says: The Rev. Richard Leitch, in preaching a very impressive sermon at Houghton-le-Spring, said that the late Dr. Milligan, the deceased minister of the church, had been a fellow-student with Dr. Monro Gibson at the Theological Hall of the United Presbyterian Church in Toronto, and had studied under Professor Taylor, D.D. Mr. Leitch dwelt also on Dr. Milligan's poetic gifts, and gave some quotations from Dr. Milligan's own works suitable to the mournful occasion. Our readers will remember a very appreciative paper which appeared a few months ago in our columns on Dr. Milligan's book of "Aphorisms," and which was from the pen of Dr. Monro Gibson.

ALEXANDER M. MACKAY of Uganda, whom Stanley called the greatest missionary since Moffat and Livingstone, prepared, before his lamented death, a series of articles on missionary methods in Africa, from which we extract the following weighty utterances: It is not enough, says Mackay, to send out white men to labour in Africa. Africa will never be evangelized by white men. It will only be Christianized by the African himself, but he must be trained by the European, and by the European, too, in Africa. He cannot be exported for training and returned to evangelize. It is necessary, therefore, to choose a few easily accessible centres where the work of training can be carried on, and where European teachers can live under fairly healthy conditions, and centres also where there are large numbers of Africans to draw material from. None but teachers, born teachers, can hope to train Africans to be teachers in their turn. Most university graduates do not know how to teach. It has been a weak link in the chain that they have been supposed to know how to teach by instinct. It is astonishing that the real method of evangelizing all nations has been so long overlooked—that is, as Christ said, by teaching them.

UNDER the heading "Fighting with Beasts at Ephesus," the *Christian Leader* says: The late Cardinal Manning was an ardent fighter for the welfare of his fellow-men. As a total abstainer he was often militant in strange places. On one occasion he went down to Cambridge to a great meeting there, at which Sir Wilfred Lawson and Canon Wilberforce as well as himself were to be present. A strong combination of undergraduates and rowdies suborned by the publican held the hall of meeting. Many of the latter were armed with black bottles; the contents they gulped down with great gusto. They made a very Saturnalia of the Alliance meeting, and greeted every speaker with insults. "It was interesting," says an eye-witness, "to watch the firm, noble, ascetic countenance of the Cardinal as he surveyed the noisy, half-drunken wretches who stormed the platform, smashed the furniture, and yelled ribald songs. He never flinched for a single moment, and seemed a veritable embodiment of the Church militant. The organizers of the meeting believed that the audience would listen to the Cardinal, but his eminence would not speak after the insults offered to Sir Wilfred Lawson. Canon Wilberforce, a good type of the muscular Christian, looked as if he would have liked to engage in a few rounds with some of the rowdies, but it was ultimately decided not to proceed with a meeting which will be a disgrace to Cambridge as long as she is a city."

SO great has been the effect of Mr. M'Neill's preaching in Aberdeen, says a Scottish contemporary, he has felt compelled not to take his departure at the time he first intended. During his third week in the city, he preached twice a day, and he has entered on his fourth week. Overflow meetings had to be held. The storm of criticism has not abated, but from all quarters of the city he has been receiving testimony of the spiritual blessings that have flowed from his mission. High and low, learned and unlearned, are expressing surprise at the freshness and power with which the Old Gospel has come upon them, and not a few of his critics are now beginning to change their tactics, his style and methods being let alone, and even praised, and his doctrine attacked as an outrage on this learned age. His insisting on man's utter depravity and on unbelief in Christ being the supreme sin have excited wrath. The city is throbbing from end to end with interest in his utterances, and his heart is gladdened by what missionaries and Bible-women report of the joy of salvation that is in many a home. And the stir is as great among the upper classes as among the lower. Although he has felt the sacrifice he made in giving up a settled pastorate for evangelistic work, he is more than ever convinced that God opened a door to him, and he has already ceased to speculate on his course when his year in Scotland expires.

FROM the annual report of Regent Square Church, London, it is learned that there was a slight decrease in the membership and in the revenue during the Rev. John M'Neill's pastorate. In reference to Mr. M'Neill the report says: To Mr. M'Neill's ministry of two years and ten months at Regent Square, it is only necessary to refer in the briefest words. Whatever may have been its deficiencies, or whatever the eccentricities of the preacher, there are but few who will not allow that it was a popular, an earnest and fruitful ministry. It was popular, for never since the time of Edward Irving were such crowds drawn within the walls of our church. This might be owing to the personal qualities of the man, or to his powers of graphic description—his imaginative and pictorial treatment of his themes—his entire intelligibility, or, with greater reason, to his own vivid faith in the Gospel Message. His public prayers were much enjoyed, when in apt, fresh, and expressive utterances, touched with poetic and spiritual feeling, he carried the desires of his people to the Throne of Grace. Earnestness was another characteristic of his ministry. It was also fruitful, as was evidenced by the numbers impressed by his preaching who applied to him personally for enquiry and guidance, as well as by the mass of letters sent to him acknowledging spiritual benefits received, either from his spoken words or his published sermons.