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## IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

## IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to requests for something more complete than could heretofore be obtained, by the Rev. T. F. Potheringham, M. A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Rolls 60 cents per doz. Price of School Registers 20 cents each. Address—

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## Notes of the Week.

DR. GRIFFITH JOHN, writing from China, says: When I arrived in China, thirty-five years ago, there were not 500 native Christians in the whole empire connected with Protestant missions. The number of communicants reported in 1853 was only 351. In 1887 there were 13,035. It took forty-eight years to bring the net increase up to 500, while it has only taken thirty-five years to bring the 500 up to nearly 40,000.

It is stated that after an address by Mr. W. T. Stead at Stratford-on-Avon the following resolution was passed: That it is urgently desirable that a united conference of representatives of all the Churches should be held before the dissolution of Parliament to consider what steps should be taken to prevent the election of men judicially known to be guilty of adultery and perjury to make laws for a Christian people.

As instances of Principal Cairns' conscientiousness, Rev. John Smith mentions that on the Sabbath before he died he sat down at the communion in Broughton Place Church, having come from the South-side of the city, where he lived, the night before to avoid the necessity for a cab. He used to worship there in the forenoon and in Rosehall Church in the evening, but a sermon on half day hearing by Rev. Dr. Andrew Thomson touched him, and he afterwards appeared twice a day in Broughton Place.

THE late Mrs. Alexander Allan, of Glasgow, whose personalty amount to £583,000, has left to the Foreign Mission Fund £1,000, the Fund for augmentation of Stipend £500, the Zenana Mission Fund £200, and to the Fund for Aged and Infirm Ministers of the United Presbyterian Church £250. In addition also to the bequest of £26,000 already announced for an institution for poor old people and for boarding and lodging poor girls, she has left over £8,000 to Glasgow charities and missions, the chief legacy being £3,500 to the Sailors' Orphan Society.

IT is stated that Dr. Vaughan, who is to succeed Cardinal Manning as Archbishop of Westminster, has made his mark in Salford and Lancashire as a temperance and sanitary reformer. His own name, though he belongs to an old family, was first prominent in connection with the building of the Jesuits' College at Mill Hill. He is regarded as belonging to the more aristocratic section of English Roman Catholics, such as the Duke of Norfolk. He has not the democratic sympathies of his predecessor, who was not much liked by either the Jesuits or the old Catholic families.

DR. PLNIECOST says: I have seen this sight since I came to India: The son of a sweep (the lowest and most despised caste), educated and passed his M.A. degree, presiding over a collegiate institution in which the sons of highest caste Brahmans are sitting at his feet as pupils. When it is remembered that a few years ago for the shadow of a sweeper to fall across the pathway of a Brahmin was to defile him, this example (one of the many that I could relate) will give you some idea of what the Lord is doing in this land. Here are the mighty victories of the Lord being won.

On the proposed Parliament of Religions in Chicago during the World's Fair, the *Interior* not inaptly remarks: We have been looking over

the propositions for a Parliament of Religions in Chicago in connection with the World's Fair. Jew and Gentile, Buddhist and Brahmin, Confucianist and Shintoist, Moslem Sunnites and Moslem Shiites, Turk and Greek, are to sit down together—for just what purpose we have not yet learned. There is not one tenet, not even the being of God or the immortality of the soul, or the obligations of virtue, in which they are agreed. A parliament? Better call it a menagerie.

THE *Philadelphia Presbyterian* says: A recent letter from Mr. Y. U. Sheshadri mentions his appointment by the Missionary Committee of the Free Church of Scotland to take charge of the mission at Bethel, near Jalua, India, with which his father, the late Narayan Sheshadri, was connected for so many years. While some discouragement arises from the Mohammedan officials, there is reason to believe this will soon disappear. Mr. Sheshadri designs to give himself entirely to the missionary work, having resigned the position he had under the Government. He is very anxious for the establishment of an industrial school for the children of poor native converts. In this he hopes to have the assistance of the friends of his father, as well as all interested in the work.

It is stated by a contemporary that Rev. John Robertson of Gorbals in his new monthly venture, the *Christian Scotsman*, lays about him in characteristic fashion on the "advanced" men in the Church and on certain arrangements at Spurgeon's funeral. He has also a fling at the invasion of Scotland by evangelists. Of his Presbytery he writes: "The great fact remains patent and unmistakable that the seditious of the Glasgow Presbytery of the Free Church of Scotland is a most unedifying, undignified, and bear-garden thing. Personalities are bandied about like battledore and shuttlecock, interruptions, asides, private confabs, and conversations during debate are allowed to an astonishing degree." Some of the "ecclesiastical squabbling," he says, "would have disgraced a backstreet beer-shop."

THE Rev. John McNeill's visit to Dumfries excited extraordinary interest. On the Sabbath he held a meeting at half-past nine in the morning in the Mechanics' Hall, which was filled; he next took the afternoon service in Free St. Georges, which was densely packed with an audience estimated to reach 1,400; and in the evening he preached in the Drill-hall into which over 3,000 were crowded. The leading local paper, which gave a portrait of him and reported his sermons at great length, remarked that this "prince of evangelistic preachers" proved a greater attraction than the Prime Minister, who also filled the Drill-hall, but only on one day and with the help of strangers brought to the town by excursion trains. His succeeding services during the week also attracted great audiences, and many ministers attended, some of whom, including Mr. Weir of Greyfriars parish, took part in the devotional exercises.

MESSRS. MOODY AND SANKEY have made an evangelistic tour on the Scottish border. They held meetings in Volunteer Hall, Galashiels, which holds 2,500 people, and was crowded to overflowing. On the platform were many ministers of the district and several leading citizens, including Mr. A. L. Brown, M. P. for the Border Burghs. In the afternoon the evangelists rode to Melrose, where a meeting was held in the Established Church. They afterwards returned to Galashiels, where another meeting took place in the Volunteer Hall, at half-past four. An overflow meeting was conducted in South U. P. Church for a mixed audience. Mr. Moody delivered an address on the promises of Christ, showing how every promise that Christ made had been fulfilled. They also conducted meetings at Jedburgh and Selkirk. The evangelists were received with every demonstration of good will, all classes turning out to give them a welcome. Agricultural labourers and

farm servants generally formed a considerable element in the gatherings. Throughout the whole of the campaign Mr. Moody has proved himself a powerful advocate of the temperance question.

THE *British Weekly* says: Judging by the tone of the Synodical Committee, the forthcoming meeting of the English Presbyterian Synod at Birmingham will be a quiet one. There may be a fight, however, over the new Directory, as any proposal to give it even a quasi sanction by the Synod in its present form will be stoutly resisted. A large section of the Church is strongly opposed to the retention of liturgical forms and archaic expressions. The proposal for a new book of anthems and chants is also sure to be sharply discussed. The Publication Committee's accounts show again, we believe, a serious deficit. It is not likely, either, that the proposed abolition of boards in connection with the Home Mission enterprise of the Church will be assented to without a struggle, although it will be difficult to show that they have been a success. The friends in the Birmingham Presbytery are making very complete arrangements for the comfort of the members of Synod. Special trains are to be run to several of the neighbouring towns, and special omnibuses will convey members to and from the trains.

THERE is considerable interest throughout the Churches in Scotland, says the *Christian Leader*, on the subject of the theological training of students. It has long been felt that the waste of teaching power is very great. In the case of foreign theological students coming to Scotland to study they have been allowed the privilege of choosing what classes they would take from all the faculties of the three Presbyterian Churches. It has often been asked why native students should not have to some extent a similar liberty of choice. During the illness of Professor Paterson, of the United Presbyterian Hall, a year or two ago, his students attended the classes of Professor Davidson at the New College a very happy arrangement. A Free Church minister makes the suggestion, which no doubt Edinburgh students will eagerly endorse, that Professor Paterson, of the United Presbyterian Hall, be transferred to the vacant Glasgow chair, and the students of the United Presbyterian Hall sent to Professor Davidson's class. The time may not yet have come for a reconstruction of the colleges, but reciprocity and mutual concession are the factors which will pave the way for the larger union which is now in the prayers and expectations of many.

SAYS President Clarke, in the *Christian Union*: Enquiries come to me every day asking about the present standing and outlook for the Christian Endeavour Movement. I am glad to say that the outlook was never so cheering. Numerically the societies are growing faster than ever before. An average of over one hundred are known to be formed every week, while the total report showed 155 in one week. There are now over nineteen thousand societies, with considerably over eleven hundred thousand members. The growth, too, is remarkably uniform in all parts of the country, and indeed in all parts of the world. I have just returned from the South, where, in almost every State, the work has obtained a good foothold, and is found to answer the needs of Churches as well as in the North. In England there are now nearly two hundred and fifty societies, and in Australia hundreds more. But the numerical growth is the least significant part of the movement. Testimony comes from all sections that the young people are growing in spirituality, evangelistic power, and in fidelity to their own Churches. Recent statistics compiled from reports of a large number of societies, show that sixty-four per cent. of the active members of these societies (and they are average societies) attend the mid-week prayer-meeting of the Church; that eighty-one per cent. of the active members habitually attend the Sunday evening service; while in those same Churches less than forty per cent. of all the church members are reported as attending these services.