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Notes of the Week.

The Rev. David MacEwan, D.D., who died recently in London, after forty-four years faithful service as a pastor, was, says the *Jewish Christian*, "a warm friend of Israel, and always showed a deep interest in the work of God among His ancient and everlasting people, and powerfully commended it in pulpit and on platform." He was a member of the committee of the British Society for the Propagation of the Gospel amongst the Jews.

A clause in the late Lord Selborne's will seems to anticipate the triumph of the principles of religious equality. The clause in question bequeaths £200 for investment—the dividends to be for ever applied towards the cost of keeping the church of St. Matthew, Blackmoor, in proper repair, and maintaining Divine service therein according to the order and principles of the Church of England, "whether connected for the time being with the State as an Established Church or not."

The death of Professor Huxley naturally has called out many notices of him of an interesting kind. The following presents him in an attractive light. Writing to Mr. George Howell, M.P., in 1880 he said:—

"There are two things I really care about—one is the progress of scientific thought, and the other is the bettering of the condition of the masses of the people by bettering them in the way of lifting themselves out of the misery which has hitherto been the lot of the majority of them. Posthumous fame is not particularly attractive to me, but, if I am to be remembered at all, I would rather it should be as 'a man who did his best to help the people' than by any other title."

Judging from notice of motion given at the meeting of the London (England) Presbytery, North, an evil which troubles our Church in Canada is not unknown in England. The motion referred to was as follows: "Whereas there are ministers and congregations of our Church to whom a change of ministry would be both acceptable and beneficial, the Presbytery resolves to appoint a committee to consider the matter, and, if possible, to draw up a scheme to facilitate the interchange of charges amongst ministers of such congregations."

The death of Professor Huxley, says the *Christian Leader*, recalls his opinion of the lapsed masses. He once said: "On a voyage round the world I had opportunity of seeing savage life in all conceivable conditions of degradation, and in this experience of mine I found nothing more degrading, nothing so hopeless, nothing nearly so intolerably dull and miserable, as the life I had left behind in the East of London. If the alternative were presented to me to choose the life of one of these people in the East-end or that of a savage, I would distinctly choose the latter."

The *Christian Guardian* of last week, under the caption "Where are we," comes out with a ringing editorial which we welcome. Amongst other good things it says: "The Annual Conferences of the Methodist Church have, with wonderful unanimity declared themselves in favour of non-sectarian national schools for Manitoba. The General Conference of the Church also has expressed its approval of the policy that looks toward the establishment of unsectarian schools in all the Provinces of the Dominion, and expressed its gratification that the said system has been adopted by the Province of Manitoba. The Methodist Church is committed up to the hilt against liquor and against clericalism in our national life. The legalizing of liquor selling and the legalizing of sectarian teaching must cease in Canada." To all which we utter as hearty an Amen as any Methodist could wish.

According to a statement made in the Edinburgh Free Church Presbytery recently by the Rev. Dr. M'Ewen, the Scotch Episcopal Church has drawn last year from the Presbyterian Churches of Scotland between two and three thousand adherents. It is most active in trying to fill its schools with Presbyterian children, and to teach them when there that it is heretical to enter a Presbyterian Church. "In Ireland," says the *Belfast Witness*, "if the Presbyterian Church does not bestir herself in Ulster, as well as in the other provinces, she will suffer great damage by the incessant efforts that are being made to circumvent her in the matter of education."

In the midst of our educational difficulties and discussions it may be helpful to see how others act in circumstances somewhat like our own. The Liverpool Methodist Council has been dealing with the education question. After a long and very important debate at its meeting, the council passed, among other resolutions, the following:—"Protest against parents having their children taught at the public expense any religious teaching the parents may demand. All grants, either imperial or local, must involve proportionate imperial or local control. And, lastly, urging Methodists to maintain their own schools efficiently until a complete national system of education has been carried out." This leaves it to be inferred that when a truly national system is completed and carried into effect all claim for Methodist schools will thereby cease to be valid, just as it ought to be with Roman Catholic schools where a national system exists.

The Presbyterian General Assembly at Pittsburg considered, on the last day of its session, a report concerning the difficulties in which polygamy involves the administration of the missions in India. The *Indian Standard*, of late date, in an editorial on the subject, refers to the memorial of the Synod of India to the General Assembly asking that the matter be left to each missionary Synod to settle within its own bounds, and says that it has called out a pamphlet on the other side. The pamphlet opposes the reception of polygamous converts, and insists that such converts shall select one of their wives and dismiss the others. The *Standard* holds that this would be both cruel and contrary to the Scriptures. The editorial closes with this paragraph:

"What alternative do we propose? If it be held that polygamy shuts them out from the Church of Christ, so let it be. You cannot undo the fact of polygamy. Let them not do evil that good may come. Let them stay outside of the visible Church. They will still be saved if they believe in the Lord Jesus Christ."

The Board of Trustees of the United Society of Christian Endeavor, representing nearly thirty evangelical denominations in a world-wide brotherhood, addresses an appeal to the Methodist Episcopal Church, South, in view of the fact that in that body are the only churches in the world in which the number of Christian Endeavor Societies are lessening. This appeal sets forth in brief and very clearly the nature, the objects, and aspirations of this great movement. We quote a few sentences:

"The Young People's Society of Christian Endeavor is, and is only, a federation of Christian young people within various evangelical churches. Each individual society is under the exclusive control of the denomination to which it belongs. Neither the United Society nor any State or local union demands or requires any allegiance, levies any taxes, or at all controls the action of any society. The Board of Trustees of the United Society and their officers are but servants of the interests of all the churches, and are merely a committee for general suggestion and a bureau of information. The Christian Endeavor movement is a practical illustration of the gracious fact that Christian spiritual unity is possible without absolute uniformity or centralization of authority. Cannot the real longing for spiritual interdenominational fellowship, which throbs in the hearts of all young Christians, be thus given a chance of expression in Christian Endeavor, while every denominational conviction and interest shall be at the same time carefully guarded in the name of the one Christ whom we all love? Thus, and thus

only, can we maintain the peculiar felicity of Christian Endeavor, at once its denominational devotion and its large and beautiful interdenominational fellowship. Can there be any peril to denominational loyalty, for which Christian Endeavor, by its essential principles, has always stood, and must stand, in adding to the distinctive denominational name of a denominational society, as has been done in various Methodist bodies throughout the world, the unifying name of Christian Endeavor?"

The newly framed constitution of the Arbitration Alliance thus defines its nature and objects:—
1. The Arbitration Alliance is an association of Christians, on behalf of international arbitration. It was founded in 1894 on the lines of a resolution adopted by the Peace Congress at Chicago, earnestly appealing to "the Christian churches everywhere to use the great influence which God has given them in promoting the permanent peace of the world."
2. The object of the Alliance is to unite the sentiment, voice, and action of the Christian churches in every country, through their leading representatives, in favor of arbitration in each case of serious international disagreement, and for the promotion of an effective Christian concord on earth. Bishop Westcott considers that the first step in establishing the principle of arbitration is the establishment of a treaty of arbitration with the United States of America, and thinks that such an achievement lies within measurable distance.

Dr. Barnardo's Homes for destitute children are well known in this country as well as in the old land. For twenty-nine years they have kept open doors for destitute children, without distinction of age, sex, creed, birthplace, or physical condition. The results attained have contributed to the diminution of crime, and to a larger recognition of the claims of childhood. Over 26,000 children have been rescued by the homes from undoubted degradation and trained for useful and honourable lives, while 7,500 selected emigrants, whose subsequent careers have been highly successful, have been sent out to the Colonies. Nearly 5,000 boys and girls are now under training in the institutions. This year the Doctor reaches his jubilee birthday, and it is felt that the occasion should not be allowed to pass without some recognition of the services which he has rendered. With this object a Jubilee Testimonial to Dr. Barnard has been started in England, and will no doubt be heartily entered into by the philanthropic of all classes.

Church disestablishment in Scotland and Wales was one of the principal planks in the platform of the late Liberal Government in Britain. Now that Parliament has been dissolved and the Liberals are out of power without having accomplished this object in either country, it may be asked how the question now stands and what progress has been made. The *Christian Leader* answers the question as follows: "Undoubtedly less progress was made than had been hoped; for the questions actually dealt with have been of unusual magnitude and difficulty, and obstruction has been systematic and persistent. Nevertheless, there has been decisive progress. By the passing of the Local Government Act of 1894, there has been partial disestablishment in the rural parishes. That Act has diminished the legal powers of the established clergy, and recognized the principle of a severance of civil and ecclesiastical matters in parochial affairs. Still more memorable has been the introduction of the Bill for the Disestablishment and Disendowment of the Church of England in Wales; the principle of which was affirmed on the second reading by the decisive majority of forty-four, and the vital clauses of which had been carried in committee prior to the defeat of the Government. What has been accomplished marks a distinct advance in the progress of the movement for disestablishment."