

THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, MAY 9th, 1894.

No. 19.

Notes of the Week.

The Bishop of Manchester, Dr. Moorhouse, lately made some remarks upon the "living wage," for which he was taken to task in a pamphlet. In reply the bishop says: "You taunt me with the amount of my income. Perhaps it may astonish you to be made acquainted with the following facts: I live as plainly as any working man and believe I work harder and more hours than nine out of ten working men, and yet I am compelled by the expenses incident to my office to spend £1,000 a year more than my official income."

At the meeting of the Synod of the English Presbyterian Church the London members and other friends made arrangements for dining the whole body at the Holborn Restaurant. There was a dinner on each of the three principal days—namely, Tuesday, Wednesday and Thursday (May 1st, 2nd, and 3rd)—at each of which a third of the members of Synod enjoyed the hospitality of their hosts. Mr. Thomas Bell has been the prime mover in the matter, as he has, on former occasions, been a conspicuous representative of the hospitality of the London elders. It was also arranged to have a Temperance breakfast.

That there are some forms of socialism which have in them a very large element of truth, the Christian Church is bound more and more to recognise if she is to retain her influence over and so do good to the masses. The Bishop of Worcester, speaking at the meeting of the Birmingham Auxiliary of the Church Pastoral Aid Society, a short time ago said: "It was the bounden duty of the church to speak very plainly to the possessors of wealth and tell them that, if they would wrap themselves in the silken robes of their selfishness and live in luxury, regardless of the want and woe of Lazarus, they would have a terrible retribution."

Mr. Tom Mann, one of the labour leaders in England, has contributed an article to the *Leeds Mercury* on the living wage, in which he contends that "the whole value created by a man's labour should go to the man that produces it, after the necessary deductions for the maintenance of the young, infirm and aged, and proper State charges have been made." This was criticized by Lord Masham, a great employer, whose inventive genius and directing power have made him a millionaire and a peer. He says: "All labour leaders make a great mistake in supposing that labour is the sole producer of wealth. It is a factor, and in some cases a very important factor, but it is nothing more. Capital, too, is only a factor. Without the proper guiding power of brains and ability, both are almost as helpless as a steam-engine without a boiler. Capital and labour have prospered in many cases in the past with but little ability to guide and direct, but that is not so now. Almost everything depends now upon the captain and officers under him."

Dr. Vaughan is resigning the office of Master of the Temple, which he has filled with such distinction during the last quarter of a century. The office dates from early times, and was exempted by a Papal Bull from all Episcopal jurisdiction. This exemption is still continued, the appointment being made by letters patent direct from the Sovereign. Perhaps the greatest occupant of the post was the "Judicious Hooker," the author of the "Ecclesiastical Polity," who held it from 1581 to 1591. Hooker's bust may be seen on the south-west wall of the oblong of the Temple church. To Dr. Gauden, who succeeded to the post in 1660, has been attributed the authorship of the mysterious "Eikon Basilike," which has been the theme of so much controversy. The office, though sought after as one of peculiar dignity, is not richly endowed. The original emolument was only £25, which has since been raised to £400. The house attached, within the ancient precincts, is roomy and picturesque. Canon Ainger is spoken of as the probable successor of Dr. Vaughan.

The annual meeting of the Law and Order Society of Philadelphia took place recently at the New Century Hall, on the evening of the 15th ult. D. J. Junkin, Esq., presided, and addresses were delivered by the Rev. Dr. G. Dana Boardman, Taicott Williams, Esq., Dr. MacIntosh, Joshua L. Bailey, and J. Washington Logue, Esq. Arthur M. Burton, Esq., was re-elected president, with all the officers of last year. The secretary's report shows that the society has exerted a most salutary influence and accomplished a good work in having the law enforced against its violators, and in thus restraining and reducing the amount of vice and crime in Philadelphia. Its efforts have been especially directed towards reducing the number of liquor licenses granted to saloon-keepers by the judges of the License Court. Through its efforts the number of retail licenses has been reduced from nearly 6,000 in 1887 to 1,632 in 1893; and it is hoped that the number will be still further reduced for the year 1894. The number of arrests for drunkenness has been largely reduced, and the illicit "speak-easies" are raided by the police every Sunday.

The Rev. Hugh Price Hughes devoted his inaugural sermon at Craven Chapel, Regent Street, to a justification of the use of a liturgical service, which it is intended to introduce there as soon as possible. Peter and John, he said, repaired to the Temple to pray, showing that the free spontaneous service of the "upper room" did not entirely satisfy them, and that they needed also the reverent musical liturgical service of the Temple. With this need of Peter and John, Mr. Hughes found himself in sympathy, and he had long been anxious to introduce a liturgical service into the West Central Mission, though he could never submit to the rigid rules of those churches which exclude free prayer. The Methodist Conference has so adapted the ancient liturgy, which is in no sense the peculiar property of the Church of England, that the most sensitive Protestants can find nothing objectionable in it. "Mr. Hughes let alone," says a contemporary, a view of the matter which seems to use to have considerable force, indeed, to make all arguments in favor of a liturgy kick the beam. We mean the inevitable tendency to formalism—the effect of use and wont in producing a mechanical repetition of a cast-iron formula."

The following figures show strongly the tendency now in the United States, a tendency which we may hope will become more marked, toward the provision of funds for educational purposes in large sums by men of wealth. A few figures may be given. The movement that way seems to have had its start in the gift of \$50,000 to Harvard, by Abbott Lawrence, of Boston, in 1847. It became more marked, however, between the years 1860 and 1882, during which twenty-two years the sums so given aggregated \$50,000,000, of which \$35,000,000 were given during the ten years, 1870—1880. Since the date last named from twenty to thirty millions have been given, including Mr. Rockefeller's great gifts to the University of Chicago, Mr. P. D. Armour's \$3,000,000 for his "Institute" in the same city, and Senator Stanford's in founding the University in California which bears the name of his son. It is probably safe to say that within the period of the generation now passing from seventy to seventy-five millions has been given, either in the founding, or for the enlargement of schools of learning. These results have come about, not through any consultation to this end among men of wealth, but under influences created in individual cases by observation of a great need, with a generous spirit making response.

The present is the fiftieth year of the Ragged School Union of Great Britain. It was John Pounds, the poor Portsmouth cobbler, who sowed the seed of the ragged school. For twenty years before his death, which took place in 1839, he collected ragged children about him, and taught them while he worked. His success led others to take up similar

work, and ragged schools began to appear in different parts of the country. It was Charles Dickens who popularized the term "ragged school." In 1869, the year before the Education Act establishing School Boards was passed, there were 32,000 children of the poor in its schools, and encouraged with prizes. Now, although educational work is being prosecuted by the State, it continues its benevolent labours among ragged children with unabated vigour, seeking to provide food and clothes for those who need them. Holiday homes for the sick and ailing, care for the crippled and suffering, gymnasiums and institutes for the active and healthy, and industrial classes for the teaching of handicrafts, in addition to over 260 religious schools, with an average attendance of over 50,000 children. The Ragged School Union marshals an enrolled army of 4,335 voluntary and 68 paid teachers, and also holds a large number of special religious services and classes.

The Synodical Committees, twenty in number, of the English Presbyterian Church, met in London in view of the Synod meeting last week, to prepare their reports. The joint committee will report that the proposed ordination of probationers under special regulations is both safe and expedient. The Synod will be asked to re-appoint the committee which has been in conference with the Welsh Calvinistic Methodists for the purpose of bringing about closer relations between the two denominations. In the Foreign Mission Committee a large and influential committee was appointed to raise a memorial fund sufficient to provide a suitable annuity for the widow of the late Dr. Swanson. The Committee on Ministerial Efficiency will report to the Synod in favor of the articles on the subject, these having been generally approved by the Presbyteries. The articles apply to both ministers and elders, Presbyteries will have the power to dissolve the pastoral tie under certain conditions, in case of inefficiency. The committee appointed to consider the proposal decided to recommend to the Synod the removal, under certain conditions, of the college from London to Cambridge. A site for the college has been secured at Cambridge by Mrs. Gibson and Mrs. Lewis, the ladies who recently discovered the Syriac copy of the Gospels on Mount Sinai. These ladies have also promised £15,000 towards the erection of the college, should the Synod decide upon the removal.

At the welcome given to Rev. Thomas Spurgeon, as his father's successor, the Tabernacle was packed from floor to ceiling, and the enthusiasm was intense. Welcome was writ large on every face and, in a more practical way, on a check representing £100 contributed by members of the congregation. This was given to Mr. Spurgeon to do with "exactly as he liked," and he at once handed it over to such church institutions as stood most in need of funds. "He's his father's son," said the people, "God bless him." He thanked everybody who had tried to make the welcome hearty. He had accepted their invitation because he thought the voice of the church was the voice of God, because his greatly improved health had made it possible, and because he had the consent of his parents. His mother had just telegraphed, "Thy father's God be with thee. Be of good courage and He shall strengthen thy heart. Mother sends love. Blessing and greeting to the church." In the home circle his father had often said, "If anything happens to me, the people at the Tabernacle will send for son Tom." His uncle, Dr. James Spurgeon, spoke "for the family." "He was proud of his nephews when they were baptized, he was 'certainly not less proud now. If anyone quotes me against my nephew Tom I won't thank them," said he. With almost fatherly tenderness he asked the church to give their new pastor all the help and encouragement they could, and to let him have a free hand. He reminded them that no man could do another man's work. The son must do his own work, and not the fathers, and do it, too, in his own way. The memory of his father must illuminate his life and not overshadow it.