

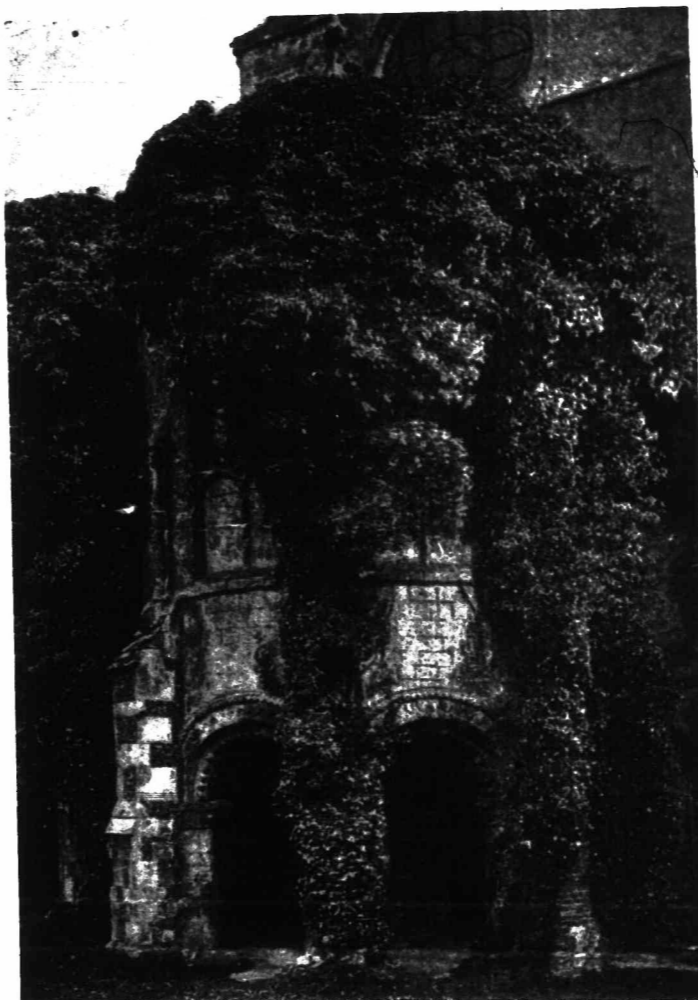
THE UNIVERSITY OF TORONTO.

We bear no ill will to the University of Toronto—its rulers, its teachers, or its students. Much as we prefer those universities which are set up on a religious basis, and especially, as is natural, those which are on the basis of the Anglican Church, we freely concede the necessity of a non-denominational institution like the University of Toronto, and we rejoice to know that it is well equipped and is doing excellent work. When, however, the University again approaches the Provincial Government, and asks for a grant of some thousands of dollars to tide it over its hard times, we hesitate to support its application, and think it necessary to pause and ask, first, how it has come into these straits, and secondly, whether there are not other ways of making up the deficit. We are informed that the University spent very large sums on a medical department which did not properly come within the range of University work. Ostensibly this was done in the interests of the scientific department; but we are informed that a very considerable portion of the expenditure was of no use whatever in this respect, but was simply for the benefit of the medical college affiliated to the University, in other words, was spent on professional education! It is rather too much to squander the property of the University in this fashion—perhaps, we ought rather to say, misapply it, and then come to the public and demand supplies. Why should multitudes of people who are supporting other institutions be compelled to contribute to this one, from which they derive no benefit, and which has thus made away with its own means of subsistence? But, even if we allow—and we do not wish to deny—that something will have to be done, in order that the income and the expenditure of the university may correspond, is there no other way of meeting the deficiency? The University of Toronto has many wealthy supporters. Can they not imitate the liberality of the citizens of Montreal to McGill College? We have not heard of McGill making appeals to the Province of Quebec for subsidies; and we hope that such appeals may no longer be heard among ourselves. Then there is another way of meeting the difficulty. At this moment the University of Toronto is underbidding all the other colleges and universities which provide a similar education. Is this a desirable state of things? Would it not be better to raise the fees of the students? And, if not of those who have already entered on the faith of the terms being as announced in the Calendar, might they not be raised in the case of those who enter hereafter? It is the settled conviction of many sober-minded and judicious people that too many of our young men are getting a university education—more than are wanted for the professions which they intend to enter. Why should the people be taxed for that which they do not want, which they do not like, and which they regard as unnecessary? It is said that a great many students, as soon as they have taken their degree, depart for the United States; and the people of Ontario do not appreciate the privilege of educating men for the State of New York. It may be said that the same thing is happening at the medical colleges. This may be quite true; but the medical students get their education at their own expense, except in so far as those of the Toronto School of Medicine get (by a side wind) some part of their instructions from the University. Upon the whole, then, we much regret that this attempt has been made; and we trust that it will not succeed. This is a matter which concerns every citizen of

Ontario; for every one, directly or indirectly, contributes to the taxes of the Province.

THE WORK OF THE CHURCH IN LONDON.

In the early summer of last year a remarkable course of Sunday afternoon lectures was delivered on "The Work of the Church in London." All the speakers were men set under authority and of episcopal rank. Bishop Temple delivered the first of the series, which described the broad aspects of clerical labour in the metropolis. He laid stress on the special characteristics of religious work in London, and the urgent need of a quickened sense of responsibility on the part of Churchmen, if anything in the nature of a forward movement was to take place on a worthy scale. The Bishop of St. Albans took for his subject, "London Over the Border." Few people realize the rapid invasion of Essex by what is in truth an integral part of the capital. London has absorbed about one-twenty-fourth part of the county of Essex. The district has about six miles of frontage to the Thames, and extends northwards for seven miles. A large portion of this region is already filled with



CANTERBURY CATHEDRAL BAPTISTRY.

mean streets, and the encroachment of bricks and mortar is continuous and rapid. "The population amounts to about 500,000 at the present time. In the first year of her Majesty's reign it was not 42,000. It is calculated that during the last year or two the increase has been at the rate of 25 000 a year, and that at least 100,000 people have come into these parts since 1891. This means that while there is now a population larger than that of Birmingham, a population larger than that of Huddersfield or Halifax is being added to it every four years." Only in point of numbers does the comparison with a town like Halifax hold good, for there are practically no diversities of interests, class or wealth in such a growth. The people who come are chiefly mechanics, artisans, labourers, or at the best poor clerks, and as street after street of small four-roomed houses spring up, houses of a better sort disappear, and their gardens are also swallowed up to make way for a dull uniformity of closely-packed dreary streets. Most of the land is in the hands of building societies, syndicates, or speculative contractors, and it is

extremely difficult under such circumstances to get any response for Church work. Work in South London is scarcely less difficult, but we cannot linger over what the Bishop of Southwark has to say concerning a district, "fifty square miles roughly," which contains more than a million and a half of people, mostly poor, and here and there crowded together in abject want and misery. The Bishop of Marlborough, in the course of a manly and thoughtful address, shows that the upper ten thousand go a very little way, and are almost, in fact, a lost quantity in the 1,700,000 people that go to make up the population of that sterile and perplexing field of religious labour, the West and North-West of London. Bishop Earle has some bold and yet very practical words to say about the social evils of the West End, and he states the state of its streets after nightfall. The Bishop of Stepney describes the work in East London—a district which comprises 208 parishes and 1,670,000 people. He has much to say about the self-reliance and self-sacrifice of the poor in the part of the metropolis where many people would consider life was scarcely worth living. One feature which marks the vast region sharply off from almost every other is the enormous influx of foreigners. The German and the Jew are taking possession not merely of streets, but of localities; for there are parishes where the Jews number three-quarters of the people. Some of the facts cited are startling enough: "In one parish that I know of 85 per cent. of the births in 1894 were registered as foreign births; and in a large board school of 1,200 children there are only about 60 Gentiles." The book throws a flood of light not only on the religious, but the social condition, of the greatest city in the world; and it shows, by abundant statistics, how urgent is the need of renewed exertion and sacrifice if religion is to become a regnant power in the community.

A CHRISTIAN'S DUTY.

Every true man has an object, a fixed purpose in life, or he becomes a mere lounge and idler in the vineyard. But what should be the first object—to win a great name, to make so much money, to invent such a discovery? No; to fear God and to keep His Commandments, for this is the whole duty of man. Put the will of God, the aims of religion, in the front place. David speaks of praising God with the best member that he has. There lies the secret of true worship; give God the first place in your life and the best of all you have. Do not, as some people do, keep your voice for the concert and the drawing-room, and stand silent when God's praises are sung in Church. Do not spend your money freely on your own wants and pleasures and keep the smallest coin for God's treasury. Do not fix your thoughts and intellect only on your worldly business, and give wandering thoughts and drowsy inattention to God's service. We are to put the best we have in God's worship and service. Let us then, according to our means, seek how we may, amid our joys, of which we are all unworthy, deny ourselves, in order that in this sharp and bitter season, in which our Lord vouchsafed to come into the world, we may minister to Him. Seek Him out, where He yet is, unseen by the world, as when laid in the cave at Bethlehem seek Him where He yet deigns to lie, sick and a-hungred, and athirst, and cold, and naked; and He to whom, unseen on His manger throne, we offer the gold of our charity, the incense of our prayers, the myrrh of our self-denial, will from