

Canadian Churchman.

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Lessons for Sundays and Holy Days.

March 16th.—FOURTH SUNDAY IN LENT.
Morning.—Gen. 42. Mark 12, 35 to 13, 14.
Evening.—Gen. 43; or 45. 1 Cor. 8.

ENGLISH CHURCH AND NONCONFORMISTS.—A correspondence is going on in the *Freeman* (Baptist) on the subject of "Drifting Away," and the following is the testimony of a writer who signs himself "L.":—"In your last issue Mr. Kemp remarks that he does not know of one young person who has gone over from us to the Established Church, but has known old and middle-aged persons do it. My experience, and that of many who are in rural districts, is exactly the reverse. I live in a small country town (about 1,000 inhabitants) where Church influence is considerable, all the surrounding gentry belonging to the Establishment. If all the young people who pass through our school (of about 100), and for some time attend our congregations, continued with us, we should be a strong body; but few, comparatively, cleave to us. Many, of course, are lost to us (but not to the denomination) by the never-ceasing drain from country to town; but many more "drift" away to the Established Church. They form acquaintances with young people who go there, and accompany them; they find there money, 'fashion,' and respectability, and they soon get confirmed in their lapse. I observe that when two young persons thus get acquainted, it is invariably the chapel-goer who turns over to the Church, never the Church-goer to the chapel; they have been plainly told, and are accustomed to believe, that Dissent is sinful." The above testimony is, in many ways, remarkable. Some thirty or forty years the stream ran the other way. We fear that, in this country, the leakage is still from our communion. But it is clear, from testimonies of all kinds from all quarters, that the Church at home is vindicating, more and more, her claim to be national. If we would have the same blessing, we must all—clergy and laity alike—do the same kind of work.

CAPITAL AND LABOUR.—There is no question of the time more urgent than that between capital and labour. And there is none that affects more

profoundly the interests of society. This comes to us from England: In the struggle between capital and labour the employers are winning. The strike among the gas stokers has ended in the complete defeat of the men. The South Metropolitan Gas Company promise to do what they have all along been willing to do. As vacancies arise they will be filled up by the re-engagement of old hands. But none of those who have come to the help of the company in their distress will be turned away. The funds of the Stokers' Union have thus been wasted in fighting to get that which they might from the first have had for the asking. The strike at Hay's Wharf threatened at one time to bring about a very large disturbance of trade. In order to put further pressure upon the owners of the wharf, all members of the Dock Labourers' Union were forbidden to deliver goods to any but union carmen. This was at once met by a strong coalition among the dock companies and wharf owners, who pledged themselves to visit obedience to this order by immediate dismissal. The effect of this would have been a universal lock-out on the part of the riparian employers, and the prospect was so serious that the men gave way and the prohibition was suspended. The leaders of the strike say that it is only suspended, and that as soon as the men are strong enough the battle will be renewed. It is permitted us to believe that this threat is merely designed to cover a definitive retreat. To coerce employers into employing none but unionist workmen is to place them at the mercy of the trade unions, and they will not readily consign themselves to so hopeless a slavery. Against a strong combination of masters, supported by public opinion and sympathy, it will be hard for the men to struggle. We are sorry that they should have brought this reverse upon themselves, but we are compelled to admit that it is no more than they have deserved.

THE EMPEROR WILLIAM AND THE LABOUR QUESTION.—A fortnight ago we drew attention to the action of the German Emperor in reference to the condition of the working classes. The following from the English *Guardian* will show how widespread is the interest in his undertaking: "The decrees addressed by the German Emperor to the Imperial Chancellor and to the Prussian Ministers of Commerce and of Public Works, are even more interesting from their authorship than from their contents. They show in a very remarkable way of what strong stuff William II. is made. He is not a mere soldier, still less a mere lover of State pageants. He has no idea of playing the wearisome part of a constitutional Sovereign, bound to accept with equal acquiescence the measures he approves and the measures he dislikes. He means to govern as well as reign, to have a policy of his own which may, but also may not, coincide with the policy suggested to him by his Ministers. A resolution of this kind when framed by a Sovereign who in some respects is almost absolute, and is only thirty-one years old, is full of interest for those who watch the beginning of what may be so long and so remarkable a career. This conception of sovereignty is not new in the Hohenzollern House. It appears and reappears throughout their history; it has shown itself, though in very different ways, in the present Emperor's father and grandfather. When we turn to the decrees themselves we find in them precisely the characteristics we should

expect. They are the outcome of a generous, impetuous temperament, which thinks that it can command circumstances as well as men. To the Prussian Ministers William II. announces that the condition of the labouring classes is not yet what he wishes it to be. It is not enough to encourage thrift or to guard against accidents. The laws that regulate labour must be reconsidered as they affect the time, the duration, and the nature of the work, and its effect on the health, the morality, and the economic wants of the workmen. This is what the Emperor King means to set about in his own kingdom, and what is done in Prussia will probably be soon imitated in the other States of the empire. But these improvements in the condition of the German workmen, if they did not extend beyond Germany, would place German trade at a disadvantage as compared with that of other and less considerate countries. To meet this the Emperor proposes to enter into negotiations, primarily with France, England, Belgium, and Switzerland, and afterward no doubt with other Powers, with a view of coming to an understanding as to the possibility of doing for the labourers by law what they have tried to do for themselves by strikes. These two decrees stand, we fear, in an ascending scale of impossibility. That the Prussian State should take the whole life of the workman under its control, should determine the length of the working day and the amount of the working wage, should care for his health and morals, and supply his "economic" wants, is an enterprise more befitting Utopia than the Europe of to-day. But that the other Powers should attempt to subject human labour, with all the varieties it presents in different climates, among different races, and in different social conditions, would be more impracticable still."

LABOUR.—One great danger of the rush towards "the professions" and the pursuit of the "higher education" is the tendency generated to despise manual labour in every form. *The Bystander* points out this danger also. "If we do not take care we shall have a number of men [and women] unfitted by university education for common work, and for whom there will be no work of the higher kind, while their ambitions will have been awakened and their sensibilities will have been made keen by culture."—We fear that this prospect does not belong merely to the future; and one great evil connected with it is the bad feeling between classes that these ambitions will arouse. It is easy to look back with contempt upon the time when every one was contented with his lot, and men acknowledged that they had superiors; but the modern spirit is not all gain, and many careful observers and thinkers gravely doubt whether men are really happier than they used to be.

UNIVERSITY EDUCATION.—The higher education of men and of women has, no doubt, a pleasant sound about it; but there are two sides of the question, and we must remember the drawbacks as well as the advantages. On this subject *The Bystander* has some excellent remarks. "A University Education," he observes, "is a very good thing for such as can really turn it to account. Of these there are two classes; men who intend to devote their lives to science or learning, and men who though they do not intend to devote their lives to science or learning, are capable of making good

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