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Communications should be addressed

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TORONTO, WEDNESDAY, AUGUST 26TH, 1896.

SOME time ago there was sent us an ingenious adaptation of the common game of authors to the end of imparting missionary information in a simple and interesting way. It should be found useful as well as interesting among the members of Mission Bands for whose benefit it was originally designed. It was prepared by a member of the W.F.M.S., Aylmer, Quebec, and further information and copies of it may be had by applying to the Rev. John McNicol, B.A., Aylmer, Quebec.

OUR great North-West and its spiritual needs are being now frequently and fully made known in Great Britain and Ireland. The Revs. Dr. Grant, of Queen's College, Cochrane, and Bryce have all had exceptional opportunities during the last summer of making these known and have used them. No doubt others whom we have not heard of have done likewise. To these may be added also the visits within a recent period of the Rev. Chas. Gordon, of Winnipeg, so fruitful in good results, and that of Rev. Samuel Houston, of Kingston, to the Irish General Assembly.

THE sanctum of the editor of THE CANADA PRESBYTERIAN had the honor last week of pleasant calls from the Rev. Mr. Maxwell, the member-elect for Burrard Inlet for the Dominion House. He is full of hope and bright anticipations for the future of British Columbia and the West. The mining boom which is so rampant in Toronto is, he assures us, altogether unknown in Vancouver. This may be taken as an intimation to our Ontario speculators to beware. The Rev. Mr. McTavish from Deseronto, whose name is familiar to all our readers, was also one of our callers, and the Rev. John Anderson, who had been preaching to the people of his old charge in Paris.

THE holiday season is drawing to a close. Last Sabbath saw in the depleted churches a few with bronzed hands and faces which will soon again be toned down to a paler shade. Next Sabbath will see many more. Every Atlantic steamer will bring its quota of those who have been abroad; every St. Lawrence and lake boat will bring some from the seaside or from the American resorts; every train will bring some from Muskoka and similar recreation grounds, and by the time the public and high schools reopen, our streets will be filled with boys and girls, young men and maidens with the glow of health upon their faces and a look of gladness in their eyes. It is a bright and happy season, full of hope, courage of brave resolutions, and contagious enthusiasm. The proper use of a holiday, of rest is to prepare for work, and soon after a little adjusting of the neck to the yoke, every earnest man and woman will be at work with fresh zeal and earnest resolve.

FROM the statements made in this issue by the Rev. Dr. Robertson, the prospects for supply of our many and needy western mission fields appears if anything, less hopeful than usual. If that is to continue it appears evident that the time has come for the Church through the General Assembly to assert some more authority over its students as to securing their services where and when they are needed than it does, and by this among other means to secure that all our mission stations shall be supplied more or less all the year round. In this connection, we may ask the attention of our readers to the estimate of the Rev. Dr. Beattie as to the value and the necessity of our summer session, given in his communication of this week. If our Home mission work in the west is to languish for want of supply it will be not only a humiliation to our Church, but fraught with evil and danger to the country.

WE congratulate our fair readers in Halifax on the praise, not flattery, bestowed upon them by an American gentleman who has been in that city taking note of her daughters. He is charmed with their manners:

"They possess that stillness, that reserve and repose of manner so pleasing in an English woman without the icy pitch to which English women have brought their company manners. They do not gush as our young people are too often in the habit of doing; they do not push themselves forward or their elders into the background. They do not push and struggle for attention, but calmly accept it as their natural right."

But their looks are even more charming than their manners.

"What I admired most, perhaps, was the utter disregard for what is termed the complexion your young women have. Their healthy sun-kissed faces innocent of cosmetique, and veils in most cases, exposed to the kindly salt fog and tender caresses of Old Sol, are indeed attractive, after the sallow, dyspeptic, be-powdered visages of some overtrained American belles, or the too robust, beefy, florid milk-maid cheeks of an average English Mondaine over forty. To sum all up," says this captivated American, "I admire your fair townswomen for their deference to age, their taste in costume, their quiet dignity of manner and natural attractiveness."

IN a few days Toronto's great annual Exhibition will be in full swing, and thousands from all parts of the country and many from other countries, especially the United States, will crowd not only the Fair ground, but also our hotels and thoroughfares. There will be also several large excursion parties from different quarters to add to the throng of visitors. Conventions and conferences of all kinds in unusual numbers are set down either for the Exhibition time or for next month. Eleven are already advertised for the two weeks of the Fair, and later on in the month there will be others. The genial presence and graceful oratory of the Premier, who is to open the Fair, will no doubt prove a great drawing card for the occasion. It will no doubt swell the gate receipts, but we submit it is very questionable wisdom and no kindness of the officials of the Exhibition to ask Mr. Laurier at this juncture of public affairs to leave higher duties and claims upon his time only to give eclat to the opening of even our great Toronto Exhibition. It is commonly said that Alexander MacKenzie was worked, or worked himself to death. Mr. Laurier's friends should not help him to commit the same mistake.

SUNDAY STREET CAR AGITATION.

THE agitation on this subject we fancy most of the people in this city and beyond it who have given the subject any thought, have felt was bound to come. We see that it is recognized throughout the Province that Toronto's cause in this matter and that of the country are one. Very many, hundreds probably, even of those who, persuaded by one argument or another will vote for street cars on the Sabbath, would have preferred that the subject should not come up, and that we should be left alone with our quiet Sabbath. Nothing remains now, however, but to prepare for the contest. A very largely signed petition has been presented to the Mayor and Council asking that arrangements be made with the Street Car Company for a service of some kind, and that a vote be taken, upon the question at as early a date as possible, and there can be no doubt that a vote will be taken, if not as soon as the advocates of street cars could wish it, yet at no distant date.

The reasons given on a recent former occasion

to Council for taking an immediate vote, or for taking a vote at all, we should think even the friends of Sunday street cars must admit, were mainly conspicuous for their weakness. On this last occasion, though perhaps more strenuously and forcibly urged, being backed with a largely signed petition, the reasons were no better than before, while one member of the deputation was simply impertinent to the Mayor, and while declaiming against spiritual terrorism, himself attempted to terrorize by hinting to His Worship that if he did not do as the deputation wished he might at next election lose his seat. Another member of the deputation was mainly flippant on a matter in which flippancy is surely out of place.

But very much depends in such a case upon the point of view, and it may at once be admitted that when so many intelligent and respectable citizens can put their names deliberately to such a petition, there must be something to be said for it. The point of view of Scripture and religion was of course not at all set forth by this deputation, and consequently we do not now urge it. The reasons presented to the Council for the running of street cars on the Sabbath may be said to be mainly these three: consideration for the poor, the desire for pleasure, and business reasons. For the present we shall notice only the first.

It cannot fail to be noticed that the agitation for street cars on Sabbath did not begin among the poor. It is not they who are pressing this matter. Very far from it. This, it may be said, is the way in nearly all such cases, and we ought to congratulate ourselves that though the poor have not even asked the rich who were on the deputation to plead their cause, that yet we have men amongst us who are so interested in the poor and so pitiful as to take up their cause of their own accord. The argument for the poor, one cannot fail to notice, is not made so much of on this occasion, so far, as it was when the last vote was taken. Perhaps the poor have not been very grateful for former services of this kind, or they may not like to be patronized, or they may fear those rich men even when professing to bring them gifts.

It is really on behalf of the poor that we would oppose Sunday street cars. While we would rejoice to see them delivered to the utmost extent possible from the deprivations inseparable from poverty, it is plainly impossible to relieve them from them all. A large number of the very poor, those whose homes are the most comfortless, who most need the parks and country air of the suburbs, will be wholly unable for the want of means to avail themselves of street cars. If they can only with difficulty procure shelter, food and clothing, how are they to pay for street cars? Fortunately for them no part of the city is so distant from some park or open space, but that a person in health can easily walk to it and enjoy fresh air. If these parks are available for them, they are equally so for those who can afford to pay for street cars to go a longer distance. If the advocates of Sunday street cars for the benefit of the poor, really wish to serve them, it would be better to make an effort to add to our parks within the city. Or, as the city makes an allowance to provide music in the parks, why not, if it is the poor whom above all it is wished to benefit, make an allowance to provide all who will take it, with a free ride at certain times to the suburban parks. By the way we notice that those who avail themselves of the public concerts are not the poor, but those who are able to dress well, and who, in hundreds of cases can also afford to own a bicycle. If not the majority, a very great number of these at least, have either throughout the year, or in the hottest part of it, a Saturday half-holiday to go to the parks and the country, so that a Sunday street car service is not needed for them, and especially not when so many of them have their bicycles to go where and when they will.

Who are they, it may be asked, and we call the attention of all manual workers to this, that in countries where work is carried on on Sabbath, have to do Sunday work? Is it not the very people for whose benefit the advocates of Sunday street cars plead for them? If it be said there is no fear of Sabbath labour being introduced in Canada, we answer, running street cars is the beginning of a system of Sabbath labour, which, although it may be slow in coming, yet is almost certain to follow; and we shall eventually come to that state of things, which, in Europe, they are seeking to get free from for the good of the working man and the poor. When that state of things comes to pass in Canada, what good will Sunday street cars do