

ceive a deputation from the Alliance with respect to needed legislation. The duty of the deputation is as important as that of the committee which will frame the appeal to the people. The government represents the people, and must be held responsible for whatever course they may choose to pursue. The deputation also, will represent the people, *i. e.*, the section of the people whose views it may voice, and should that section prove, as we believe it will, to be a majority of the electorate then, in this matter the deputation will be on a par with the government. Let that fact be borne in mind. The government represents the views of only a majority of the people of Ontario and they govern by virtue of the support of that majority. They would occupy an untenable position were they to ignore the demand, properly submitted; of a majority of their constituents. Therefore the deputation can afford, with confidence to speak out; nor need government red-tape or tardiness dismay them. The ablest and most influential men available ought to be on the deputation and as the hour ought to suit business men, leading business men should be there.

The situation as affected by the judgment, is fairly well-known. Briefly, the appeal has been dismissed, and unless the case is taken to the Supreme Court, the only immediate relief lies in a change being effected in the Lord's Day Act. The facts are fresh in the minds of our readers. An action was raised to prevent the running of street cars on Sunday in Hamilton. The act provides in substance that merchants, mechanics, laborers, tradesmen, and other persons shall not pursue their ordinary occupations on the Lord's Day. It was contended that the words "or other person" included drivers of street cars, and that therefore they could be compelled to give up their occupation. The court held that the interpretation of the Act must be confined to the classes of persons specified and that drivers of cars are not so specified in the Act. The other contention of the prosecution that the railway company were "conveyers of travellers" was not dealt with by the court as a whole, although Mr. Justice Burton expressed an opinion and made a rather significant remark. He said: "How it could be contended that a passenger from here to the Island on a ferry is a 'traveller,' in the expressive language of Lord Bramwell 'beats me.'" In concurring in the judgment, Mr. Justice MacLennan said the Act as it stood was very obscure, and such being the general opinion among legal lights the Lord's Day Alliance who are behind the suit may be encouraged to appeal to the Legislature for an amended and a clearly expressed Statute.

But it may be asked has the Alliance exhausted the provisions of the Act as it stands, so far as street cars are concerned? It seems to us that under the specific clause, the statute would apply, if not to the driver of a car, to the mechanical engineers and "mechanics" who operate the power if they were made parties. Supposing the Act covers the case of "mechanics," and that without employing "mechanics" (within the allowed interpretation of the Act) the company would find it impossible to generate power for the running of the cars, how could the cars be run? The company would have to revert on Sundays to horse power, and it would not pay it to do so. We throw out the hint. There are able lawyers on the executive of the Alliance, it may be worth their notice. Probably they may find that in the power house of a street car company a "real mechanic" is necessary for the production of electric power. If so, have him arrested under the Act and begin another case. Meantime let the Act be amended so that its purpose and scope cannot be misunderstood or misconstrued by Court or Counsel.

FELLOWSHIP OF HIS SUFFERING.

"That I may know the fellowship of His sufferings." Was there ever so strange an ambition as that? asks Henry E. Butler in the *New York Observer*. Was there ever a seeker for knowledge who deliberately put before himself so unusual an object of desire. But this man writes it, talks it, lives it, as if to suffer with one who had only a little before been condemned as a malefactor were the grandest, noblest thing to which a human being might aspire. And he says it, knowing from his own experience what it means to suffer, and from his knowledge of the condemned Jesus what He suffered.

There is nothing strange in the desire of men to share the honors of another. It does not require much persuasion for the eager followers of a successful political leader to accept the rewards he may have it in his power to offer. But the sorrows of defeat, the pains of ungratified desire are not much coveted. Our songs even in the Christian pilgrimage are rather more of the crowns than of the crosses, and there are usually more who are willing to "sit and sing themselves away to everlasting bliss" than to go through the "valley of Baca" with the Saviour in His pain.

And yet we get glimpses enough along our lifeway to show us a little what the apostle means when he says that he wants to share in the sufferings of Christ. The old patriarch knew something of it when his eldest son threw away his birthright for a mess of pottage. Lot knew something of it when the temptations of Sodom had destroyed own sons. David knew a great deal of it when the beautiful boy for whom he would have died became a traitor and died in rebellion against him. All along the tract which men have made you find the monuments which they have erected to perpetuate the memory of those who have suffered for another's good.

In fact, if Christ loved, He must suffer, for love and pain are in a plain way indissolubly joined. Love is the impelling motive to painful service. Joy comes in the bearing of pain for another's sake. In a large sense it is forever true that he who saves another cannot save himself. The mother cannot save her weary body if she saves her sick child. The friend cannot save himself from distress if he knows the danger of one he loves. Indeed, the man or woman does not know what a glorious thing it is to live who does not know what is the joy of work, and sorrow, and hurt, and pain, for the sake of love.

A Prohibition Call The officers of the Dominion Alliance have issued an urgent call for a Provincial Conference to be held to-day at Toronto, the object being to concert measures in view of the temperance legislation brought down in the Ontario Legislature which is regarded "a deep disappointment to the friends of temperance, falling far short of what was hoped for, and what would be reasonable and right." The criticism of the Bill given by the officers of the Alliance makes it clear that something drastic is necessary to be done so as to open the eyes of the Assembly to the importance of the public feeling to which the Bill is running counter.

A Typical Son of Canada. Many of our readers, especially in the Oxfords, will read with interest the following paragraph from the *Evangelist*, respecting Dr. MacKenzie, who is a son of the late Rev. D. MacKenzie whose services are still fragrant in the Banner County. Dr. MacKenzie has recently been appointed President of Elmira College:—The Rev. Dr. A. Cameron McKenzie, the very successful pastor for about ten years past of the First Presbyterian Church of Oswego, N. Y., and for some months the President elect of Elmira College, is just now spending a few days in New York in the interest of that oldest of chartered Colleges for women. He comes reinforced by a very handsome subscription in the city of Elmira, and we bespeak for him a pleasant reception in Greater New York. His personal qualities as well as his very important errand, will commend him to all friends of sound Christian education.