

ature to which they resort, because they have not better," to quote the words of these enterprising agents, would be to furnish such a bright, attractive, readable monthly as say Scribner's, which, in less than five years, has leaped to a front rank, and yet is far from the ideal of a high-class Methodist magazine. With a monthly sale of 80,000, which should easily be reached with the many millions of Methodists in the United States, to say nothing of the other religious bodies, there would be issued a million copies a year of a good-sized volume.

What prominence could such a monthly give to say an Ecumenical or a General Conference, with portraits and character sketches of its conspicuous members; to a series of handsomely illustrated papers on Methodist colleges, the best Methodist churches and the like; and in a hundred other ways to do justice to Methodism and its institutions which it can receive in no other way. Methodist mission work throughout the world might be made by pen and pencil familiar to the Church and strongly call forth its sympathy and support. Methodist readers could secure their information on science and philosophy without the materialistic taint which they receive in the *Scientific Monthly*. Temperance, social and moral reforms, and Christian aggression in every form would find therein a powerful help. We hope yet to see such a great Methodist monthly of which the Church will be proud, and which shall command the respect of the whole world.

THE STAGE AND SOCIAL MORALS.

Recent exposures in the press emphasize once more the unwholesome moral character of many members of the theatrical profession. Their very environment and conditions of existence are provocative of breaches of the law of God, on which the welfare of society is founded. It is sometimes retorted that even the sacred profession of the ministry is degraded by adventurers and scoundrels, an example of which has recently occurred in Western Canada. But there is a striking difference. As

soon as one of these wolves in sheep's clothing is detected, he is instantly condemned, deposed and expelled from the ranks. Not so in the theatrical profession, or else there would be a wonderful thinning of the ranks. Indeed, the knowledge of social *laches* often gives piquancy to a theatrical reputation, and an unrepentant and unblushing Barnhardt becomes a sort of social queen. Members of the theatrical profession who know its inner life have deliberately declared that "that way lies Sodom." Through the centuries there has been unceasing war between the Church and the stage, and we doubt not that the war must be continued to the end.

SUNDAY CARS.

We understand that the agitation for Sunday street cars is about to be renewed. We hope the electors who prize the fair fame which Toronto possesses throughout this continent and throughout the world for its orderly Sabbaths will give this attempt such a rebuke that it shall not again be repeated. The city is now a virtual partner with the railway company, receiving a regular percentage of its earnings. It would be intolerable if the church-going tax payers were to be compelled to share the compact with iniquity that would virtually put money in their pockets, earned by the violation of the command of God to keep holy the Sabbath day. Should this iniquitous proposition prevail, it would be but the introduction of incalculable evil, of Sunday beer-gardens, of Sunday picnics, of Sunday newspapers, and eventually of Sunday theatres, and the breaking down of all barriers of moral restraint. We cannot, for ourselves and for our children, guard too sacredly this bulwark of morality, and least of all can the working man afford to be defrauded of the sacred privilege of his only day of rest. We have little fear but that the electors of this fair city will play their part like men should the occasion arise for recording their votes on this question.