

**THE REV. J. M. GIBSON, D.D., OF
LONDON, ENG., ON SUN-
DAY STREET CARS.**

We take pleasure in adding to the accumulating testimony against the Sunday street cars, that of one so well known throughout our Church and far beyond it, as the Rev. J. Munro Gibson, D.D., of London, England. Passing through Toronto the other day on his way to Chicago to take part in Mr. Moody's meetings now being held there, he was interviewed by a Globe correspondent. His judgment is as follows, and is marked by that moderation, good sense, and large view of the whole subject, which are the well-known characteristics of Dr. Gibson: "If I were living in Toronto I would most decidedly vote against Sunday cars," was the reply, "unless at least I should discover that there are congested districts of the city from which it is impossible to reach a park or an open space and secure a bit of pure air; and, though I do not know the city of to-day very well, I hardly think such a condition as that prevails here. Toronto enjoys a high and enviable reputation on account of its manner of observing Sunday. It is a feature of Toronto life that I very much admire and enjoy myself. I can't regard Sunday cars as a necessity in Toronto, though, of course, I say so with some diffidence, not being a resident here. The situation is different no doubt in London. The city is so vast, and the distances are so great, that people in many parts would be debarred from communication with each other, or from reaching parks or open spaces but for Sunday conveyances. At the same time there might be fewer Sunday conveyances with advantage even there. Any amount of the Sunday travelling is done by people who derive no benefit from it. I never take a conveyance on Sunday if I can help it, but it is sometimes necessary if I am to keep my engagements. On the other hand, if it were impossible to obtain a Sunday conveyance I should very often not have made such engagements, and I do not know that anybody would have suffered. That applies in Toronto as well as in London, for while I was here last year I made an engagement to preach that I could not comply with without using a hack; and if I could not have got a hack I should not have made the engagement. All Sunday travelling is objectionable, and the less of it the better. There is no doubt that it usually ends in causing the employees to work every day in the week. In London the bus men are certainly terribly overworked every day in the week, and fare little better. If at all, on Sundays. There may be rare cases in which serious inconvenience may be caused by the absence of Sunday cars. It used to be said in England as an argument for Sunday trains that it was a great hardship not to be able to go from London to Edinburgh on a Sunday in the case of the serious illness of a friend or relative. So it was; but such a hardship would have to be borne in that case as in the case of friends with a continent or an ocean between them. But such inconveniences, it may safely be said, are counterbalanced by the inconveniences that would certainly be caused to probably a much greater number of people by the running of Sunday trains or cars. Taking one thing with another, I have no hesitation in saying that the advantages in retaining the present quiet, restful Sunday of Toronto are far greater than would be derived from a Sunday car service."

In our issue of August 2nd, we inserted an article against gambling, by the Rev. E. D. McLaren, of Vancouver. This vice appears to have grown to such gigantic proportions among our neighbours in the United States in connection with horse-racing, as to have brought down upon it a simultaneous assault from several of the leading newspapers, secular as well as religious. It is well known that this vice of gambling can attach itself to almost anything. It is most insidious, depraving and ruinous. While it does not exist among ourselves as yet to any such

extent as to attract general attention, it is well to be on our guard, and especially to caution the young against it, and everything which leads to it. We are in such close and frequent contact with the neighboring republic as to be largely influenced by it for evil, as well as for good. It is well therefore for us to keep our eyes open, to be on the watch, and especially to warn the young against every form of it. Our fall fairs will soon be on, and in connection with them there is a danger of the horse-racing passion being awakened, and ministered to, innocently, in many cases at first, we can well believe, but naturally tending to lead to what has become so great an evil on the other side. In this case, the warning contained in one of our American exchanges to its readers, may be laid to heart by ourselves: "The mere perusal of the picture of horse-racing drawn, ought to stimulate us to have it carefully excluded from our country fairs and from all places where our families may go. And in the racing be not excluded from such places, then we can keep our families away from the scene of temptation."

One of the arguments often used by those in favour of Sunday street cars is based upon the alleged inconsistencies of professing Christians and even ministers of the Gospel in employing carriages upon the Sabbath. This argument is often a trumped-up one, because the inconsistencies in most cases are more apparent than real, and in others, there is no inconsistency at all. But it does not suit those anxious for Sunday cars to see this, and so it is reiterated again and again. However, it may serve to show professing Christians how necessary it is to avoid giving any occasion for this charge. At this holiday season, many very regular church-goers and good Sabbath keepers at home, think it allowable to take liberties with the Sabbath when away, by conduct while in their temporary residences, by abstention from attendance at church even when easily within their reach, or by indulgence in amusements which give ground for and point to this charge of inconsistency. People who would not be absent from their places in church at home on the Lord's day, have been known when away in the holiday season to spend a part of the day in fishing, for instance, or other forms of recreation, not because no church was near, but simply owing to it being their holiday season. It is needless to say that the sacredness of the Lord's day does not change with the seasons, or with place, and that the duty of keeping the day holy, and the conditions of receiving the blessings connected with doing so, are equally imperative at all seasons and in all places. At a time when others who regard the day chiefly from motives of decency and deference only to public opinion, allow themselves to take liberties, it is the more incumbent upon those who regard it really unto the Lord and from the highest religious considerations, to give no real occasion for the charge of inconsistency, and so weaken not only all that they themselves may say or do in defence of the sacredness of the day, but weaken also by their inconsistency, the force and weight, both of the argument and appeal of the Christian Church as a body, in maintaining and upholding one of her great bulwarks, and of the chief sources of blessing to mankind.

COLIGNY COLLEGE, OTTAWA.

The opening of this college is advertised elsewhere in our columns. It was founded over twenty years ago in the centre of a region, at that time very destitute of the means of giving a good education to young ladies, under at the same time, good religious influences. During all this time, the college has been doing a good work for our Church, and the whole of that part of the Dominion. In 1889 it was, by the sanction of the General Assembly, acquired for the Church, and is now one of our institutions for imparting education in close connection with and under the control of the Church,

and for that reason as well as for others is entitled to that patronage and support which we commend it to and hope it may obtain. It is felt by the authorities of the college that it can be made a marked success, and be the means of accomplishing much good, if it receive the hearty support of the ministers, office-bearers and congregations of our Church, and especially of those within the bounds of the Synod of Montreal and Ottawa. Circulars containing full information will be gladly furnished by the Rev. Dr. Warden, Montreal.

A PLEASANT FAMILY GATHERING.

A very pleasant reunion of the members of the family of Mr. S. Wallace took place on Tuesday last at his residence, in Brampton. On that day Mr. and Mrs. Wallace had reached the 55th anniversary of their marriage. Mr. Wallace is now 84 years of age, and his life partner, 10 years younger. Their family in which until the present death has never entered, were all present, namely: Mr. Jackson Wallace, N.Y.; Mr. S. Wallace, Toronto; Mrs. Cheyne, Brampton; Mrs. Sharpe, Sudbury; Mrs. Smith, Orillia; Mrs. Perdue, Campbell's Cross and Miss Wallace, together with members of their families. Tea was served on the lawn after which addresses were delivered by Mr. Jackson Wallace and Mr. L. Cheyne, congratulating the aged couple upon their many years of happiness and prosperity. Mr. Wallace settled on lot 1, 4th concession Chinguacousy, in 1829, and has been a resident of the county ever since. He is one of Peel's pioneers, has been successful through life, and has gratification in knowing that his family are all in prosperous and happy circumstances. Mr. Wallace's three brothers and four sisters are all living. Mrs. Hewson, who was present, being upwards of four score years, and like her brother, more active than many a person of twenty years younger. That they may all continue to enjoy the happiness which has long followed them, is the wish of numerous friends, a wish in which we heartily join.

**THE MISSION FOR THE NEW
HEBRIDES.**

As the Dayspring, our New Hebrides mission ship, has become old, was severely damaged on a reef, and condemned as unseaworthy, she had to be sold for what she would bring, for it would have taken more to repair her than she was worth; and she had become far too small to carry supplies for eighteen white mission families on the group, all depending on Sydney, fourteen hundred miles from Anceityum and nearly eighteen hundred from Santo, for their provisions. A steamship trading company did our ship work for for two years at £1,500 per annum, but it was unsatisfactory to us all, as we had no control over its men and conduct, but as the company has failed, its ships are withdrawn, so our mission is now without a ship or any regular means of getting provisions and letters from Sydney, or of communicating with the outer world. And as every mission conducted in the South Sea Islands must have its mission ship, for no mission could exist there, or do its work without a ship, we must have another, or withdraw from the New Hebrides, and give up the glorious work God has enabled us to accomplish on those islands, and surely that will not have to be done.

Chiefly in answer to prayer in the voluntary contributions of His people, the Lord has sent us the money to build a new steam auxiliary Dayspring for our mission; but with steam power, she will require a thousand pounds more yearly to keep her than we had for our sailing Dayspring. This sum we cannot raise by our present supporters, hence, we cannot build till some other Church comes to our help. Our Australian Churches have great difficulty in keeping their present work going, and we cannot do more. Their Sabbath schools have all along, since the first Dayspring was launched, raised £1,500 yearly to help in keeping her, and besides all their other home and foreign work, they support thirteen of our mis-

sionaries and about 175 of our native teachers and evangelists on our islands.

When in your late Assembly at Brantford, it seemed as if our dear Lord Jesus Christ telephoned to me from Heaven: "Now this is your only chance left for getting help to keep your new mission ship," so I was impelled to plead before it that your Canadian Presbyterian Sabbath schools and Endeavour Societies take up this scheme and come to our help, by each scholar and member taking shares at five cents each yearly to help to keep our Dayspring, and also, if possible, another missionary to teach the remaining 40,000 cannibals there to love and serve Jesus Christ. This would lead them to feel that they are doing a great and direct work for Jesus, without which our mission could not exist, and on which the salvation of many thousand savages depends. I believe it would do much to deepen their zeal in missions generally, and bind them as one in all Church work, to feel that they were so working for Jesus and the salvation of the perishing heathen on our South Sea Islands.

I don't ask a donation yearly, for that would be voting away money, some might say, was raised for another purpose, but I plead with the Superintendents of Sabbath schools, and the leaders of Endeavour Societies, to have a Dayspring Mission day once a year, when all able and willing so to help, might pay their five cent shares, or more, if able, when all the remainder of the year would be free for other work—for we don't want to reduce or take from any work they are now doing in other branches of Christ's service. I earnestly pray and hope that the Board of Foreign Missions will be led by God to approve of this scheme, and the Sabbath School Union to take it up cordially, and all the Canadian Sabbath schools and Endeavour Societies to help in this great work by which they may have very many souls for their hire in His service.

I have directly appealed to the Foreign Mission Board; and, as I give the first fortnight in September to the Nova Scotia Board, to help to pay their arrears, my time here is now limited to about six weeks, as I must be in England for important work and meetings, either on the first or the fifteenth of October next, I would exceedingly like to know how my scheme, on which the very existence of our mission depends, is to fare here before I leave. All the schools and Churches I have proposed it to since the Assembly, cordially approve of it.

As dear Dr. Reid, the honored Church Treasurer, has informed me that owing to his work now, he could not become treasurer for my scheme, J. K. Macdonald, Esq., Toronto, from his deep interest in missions and in all Church work, would make a good treasurer, work cordially with Dr. Reid, and I hope be led to accept the office for a year or two at least, till the scheme is in fairly good working order in Ontario and in any other parts, willing to join, so to work for Jesus.

I shall feel greatly obliged if you will publish this letter and get any other Church organ to do so as soon as possible. Pleading for the sympathy, prayers and help of all appealed to, I remain, Yours faithfully, JOHN G. PATON.

TORONTO PRESBYTERY.

The Presbytery of Toronto met on Tuesday, the 1st of August. The Moderator, Rev. James A. Grant, presided, and a fair number of members was present. A communication from the Rev. G. H. C. Macgregor, of Aberdeen, was read, stating that he had decided to remain in his present charge, and that he could not accept the call addressed to him by the St. James' Square congregation. The Secretary of the Assembly's Committee on the Distribution of Probationers wrote to say that the Committee had decided that ministers desiring to be placed on the Probationers' list must be recommended by that Presbytery in whose bounds they have last been labouring, and that no application can be received from a Presbytery that fails to report all vacancies. It was felt this bore heavily on the probationers, and a committee was appointed to consider the matter and prepare a resolution expressing the mind of the Presbytery and present it at the next meeting. Dr. Gregg presented the following resolution of sympathy with the Rev. W. Meikle, in his recent bereavement: "The Presbytery, having been informed of the death of Mrs. Meikle, wife of the Rev. W. Meikle, after a long-protracted sickness, which she bore with exemplary Christian resignation, agree to record the expression of their deep sympathy with their esteemed copresbyter in his bereavement." The resolution was unanimously adopted, and a copy ordered to be transmitted to the Rev. W. Meikle. A call from Fort Massey congregation, Halifax, addressed to Rev. A. Gandier, B. D., of Brampton, was laid upon the table, and the Clerk was instructed to cite the session and congregation to appear at the next meeting of Presbytery to be held on Tuesday, Sept. 5th next.—R. C. Tibb, Pres. Clerk.