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Toronto, July 2, 1896.

The Power of Public Opinion. —

In the present juncture of affairs in Canada the fate of the English Education Bill is of more than passing interest. *The Education Bill, as is well-known, would at the expense of the Public Schools have placed the Voluntary or Church Schools in a stronger position than they now occupy. The Sectarian as against the public principle would have received greater recognition than heretofore. The Church of England raised the school question at the General Election last year and obtained promises of concessions which the public at large were slow to believe would have been fulfilled. The Government, however, meant to stand by its ante-election pledges and a Bill was introduced conferring large privileges on the Church schools. The agitation which sprang up against this course was wide-spread and pronounced, the nonconformists, the Methodists and Presbyterians leading strenuously in the attack. It is now announced by cable, that as a result of the opposition in the Country and in the House, that the Bill has been withdrawn. In this we see the deference paid by the British House of Commons to public opinion, for although the Government is backed up by an enormous majority which would have enabled it to carry through any measure to which it had been committed, it has yielded to the sense of right of the people as expressed by public demonstration. The withdrawal of the Bill is an object lesson of representative, popular Government, to all civilized nations. It is something to be thankful for that, in Great Britain, a strong, aristocratic Government should thus bow to the popular will. Would that an enlightened sense of duty prevailed in all countries, such as has been here displayed, but alas, it is questionable if such an example could be pointed to outside the British Isles. To such an extreme has party feeling reached that the voice of the people as a whole, or the justness of a law have become factors of less importance than party victory.*

The New Book of Praise.

The General Assembly having decided to drop the project for a common Hymnal with the Old Country Churches and to publish its own Book of Praise, it will be interesting to many to know that the matter is being pushed forward with all possible speed. The Committee held a meeting in Knox College immediately after the rising of the Assembly and spent the greater part of a day in making a final revision of the book. In deference to opinions strongly expressed in the Assembly, considerable additions were made to the number of psalm selections so as to make them more acceptable. Sub-committees were appointed to carry out the details of publication, and it is hoped that by energetic action to have the book ready for distribution by next Christmas. No undue haste, however, will be allowed to mar the perfection of the work, and should it be delayed a few weeks longer we feel sure the Church will give the Committee credit for the best intentions. Steps were also

taken at this meeting for carrying out the authority given by the Assembly to co-operate with other churches in the revision of the metrical version of the whole Psalter. Dr. Scrimger of Montreal, the Rev. W. J. Dey of Simcoe, and Mr. Robert Murray of Halifax, were appointed to represent our Church on the Joint Committee which it is expected will be formed for this purpose. There are no doubt many in the Church who have given this matter some attention and who are in a position to make valuable contributions towards providing an improved Psalter. We are sure these gentlemen would be glad to be placed in possession of any materials likely to be helpful in securing the very best version for the use of the churches. The work of the Committee will be largely one of selection and the wider the range the greater will be the chance of reaching a satisfactory conclusion. No date for the meeting of the Joint Committee has been fixed as yet, but in any case the work will not be concluded in one or in half a dozen meetings, however prolonged, if it is to be done properly.

Stand by the Sabbath.

It would seem that no breathing spell is to be given to the friends of the Sabbath by the advocates of street cars on that day in Toronto. Notwithstanding the repeated failures to fasten Sunday cars on the people, another effort is being made to agitate the public mind in their favour. The attempt is skilfully handled, and the very moderation of those who are conducting it is an indication of "old hands" at the helm. To begin with it is given out that the Street Railway Company is now quite averse to Sunday cars. Then the campaign is opened by a series of letters, anonymous and otherwise, written generally in the name and behalf of the *much trodden down, and oppressed workingman of Canada.*

It would be amusing, were it not for its terribly serious side, to think of the Toronto Street Railway so as being averse to the running of their cars on the Sabbath. Those who put forward this statement credit the public with exceedingly short memories. They forget the public meetings of a few years ago. They may forget the desperate appeals of the officials of the company in those days, but the thoughtful, right-thinking citizen does not, nor will he forget the money interest in the matter. The Street Railway is not a charitable institution; it exists for the purpose of making money. That being the case, it will not run cars to the Parks on Sunday free of charge, and who ever has heard of a railway company that preferred God's law to mercenary gain. No, no; we will not accept the pretended volte face. We believe the statement to be a mere blind to disarm, if possible, part of the determined opposition an open course of advocacy would arouse.

So much for the assertion that the interested company is supremely indifferent. As for the workingmen of Toronto, they do not demand a Sabbath car service. Their representatives have so stated in the past and nothing has transpired to cause a change of attitude on their part. It would be a foolish move were they to change their position. It might be disastrous to their weekly rest; in fact to the extent of forty or fifty per cent would be so. As a rule the great capitalist is not noted for his solicitude for the comfort and enjoyment of his workmen. His chief aim is to get the last exertion possible out of them at as low a wages as trades combinations will allow. His swelled profits he does not divide among them, nor does he devise ways and means for their pleasure or good health. When therefore the capitalist urges a breach of the Fourth