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Toronto, July 20, 1893.

Maintain the Sabbath Quiet.

THE activity of those opposed to the running of street cars on Sabbath, in Toronto, is already bearing good fruit. Interest has been aroused, the issue is becoming clear, and a hopeful tone, in itself no small factor in a fight, is developing on the right side. There is good ground for this hope, as there can be no doubt that public opinion is voting against a change on the present quiet of the Sabbath. Yet the fight must be kept up with all the energy possible until the victory has been won. The Street Railway corporation is not only wealthy; its ramifications are many and its interests enter many business concerns in the city, of which the public generally are not aware. No effort will be spared; all the pressure that can be brought to bear will be used to the utmost to carry the vote. There are those associated with the corporation, familiar with voting methods, and the voters' lists,—old campaigners, who may be relied upon to bring their ingenuity and knowledge to the service of their masters, and who will give a good account of themselves on polling day. In their favour, too, are the imperfect measures to safeguard the poll and it would be misplaced trust to believe that advantage will not be taken of these and every other available means to carry their point. In the face of all this citizens cannot afford to rest on what has been done already. It cannot be too strongly or too often urged upon them that they must act—not merely plan and theorize—decisively, put their armour on and stay in the field until the fight be over.

The ministers are doing nobly, and so are a number of the leading laymen of the city. But this is a question in which the laymen ought to be very prominently to the front. It is not a profound theological question that has to be decided. It is a plain issue. What is involved can be readily understood by every one who chooses to consider the question at all. The church membership ought certainly to support the ministers publicly. In every congregation committees ought to be formed and organizations established which could meet and counteract the work of their opponents. It is not too much to expect this and more from those who have the cause of God, the best interest of the people, and the good name of Toronto at heart, and these are numerous. Let there be no further delay. It is

necessary that the aldermen and the public generally should feel the strength of the opponents as well as the pressure of the supporters of Sabbath cars.

It is unnecessary to argue the merits of the question, to go over old ground once again. There is a fairly well defined line of demarcation, and the opposing forces take sides, each party practically unanimous as to its own reasons for or against. But one statement has been harped upon, and reiterated until it has had some effect in influencing the people. We refer to the assertion that the number of Street Railway employees has been greatly reduced since the introduction of electricity and, therefore, that the hardship which would be involved in Sabbath labour under the old system would be proportionately lessened under the new. We have taken considerable pains to get at the facts and we believe we are correct in giving the statement a flat contradiction. As near as we can get at the figures, they are as follows, and they are, at least, substantially accurate, if we can place dependence on the only public source open by which such information can be obtained:—

	Men on Cars	In Stables	In Sheds	In Office	In House	In Power Repairs
1892.....	528	229	18	8	—	—
1893.....	580	139	37	10	19	9
	—	—	—	—	—	—
	52		19	2	19	9

Deducting the decrease of ninety men in those employed in the stables there still remains an increase of eleven over the staff of 1892. So far as the argument that electricity has reduced the number of employes is concerned, these figures completely dispose of it; although, even if it could have been shown that the number of workmen connected with the railway had decreased the fact would not be a material reason why the cars should run on the Sabbath.

Nor has one good and valid reason been brought forward by the advocates of Sabbath cars. Instead of enabling workmen to reach the fresh air of our parks, the probability has been clearly shown that Sabbath cars would deprive, in a short time, the workman of his Sabbath rest. We have shown from the above figures that 794 workmen would, at one swoop, be thrown on the mercy of a soulless corporation which would operate seven days in the week, notwithstanding any supposed agreements that, at the present time, might be assented to. And as for guarantees of one day in seven, why, experience has shown that the business man of the world, whose object is money-making, can find ways and means to evade the most solemn promises and pledges. The workman should consider this aspect of the case. He should insist upon it, while the power yet remains to him, that his Sabbath Day shall not be infringed upon. In this young and resourceful country, a short day's work, and a half-holiday on Saturday should be the rule, and then working men would not be humiliated by being made the tools of capitalists who have, generally, shown more interest in their own profits than in the wages of their employees.

Our estimate of our workmen would be unardonably low could we not appeal to them on higher grounds than those of rest and physical recuperation. They are the foundation and substantial stratum of our community, and they contribute to its intelligence and high character probably more than any other class. They appreciate the spiritual and sacred ordinances of the Lord's Day, and we have no doubt, if they secure a fair opportunity, they will vote against the breach of Sabbath observance contemplated.