

with his family, his friends, and the rest of the community. It is proposed to take away this right from the employes of the Street Railway Company, and the substitute offered to them is a day of idleness while everyone else is at work. The real question at issue is whether one whole class of the community shall be compelled to work on Sunday in order to minister to the convenience and pleasure of other classes?

4. That a Sunday car service will add to the influence and usefulness of the churches and Sunday schools, by conveying worshippers to distant sanctuaries, and thus serving their individual preferences, is a delusion and a snare. The churches throughout the city have all the better distribution of strength because of the absence of street cars, as it leads most people to attend churches near at hand, and no doubt the street cars would lure more from the churches than they would lead to them.

5. The effect on the moral tone of the city will be bad. Whatever certain worthy individual citizens may be aiming at, it is not doubted that the Street Railway Company are aiming at a large addition to their profits, as is evidenced by the large amount of money spent by them at the previous voting, and they will take the steps necessary to make the Sunday cars the means of Sunday recreations and pastimes and refreshments in parks controlled by them or others. This course of events has been unmistakable in other cities.

6. We are charged with taking an arbitrary position in imposing our views on a large minority. This, when analyzed, we consider to be simply a complaint against the law of the land. We have had over fifty years of prosperous life in Ontario under the Lord's Day Act, and we consider it unbecoming for any citizens of Toronto to complain when it is only the law of the land that stands in the way of their preferences. They support the law which forbids other crafts and callings from making sales or prosecuting ordinary work on Sunday, and the Toronto Railway Company should be no exception.

7. We wish finally to make it clear to those exercising their franchise for the first time, and to the citizens at large, that the whole province is interested in and watchful of this issue, and that friends of moral and social reform everywhere are hopeful that Toronto will maintain her present position so well-known throughout the world. The law of Sabbath rest, which is a law altogether for man's welfare, is written not only in the Bible, but in nature, in the human constitution, and on the pages of history, and is binding on corporations and communities as well as individuals. "To make Sunday a day of amusement will imperil what has been already secured in the way of a Saturday half-holiday. Beyond doubt the settled policy of organized labour is, and that of the whole community, ought to be—Saturday afternoon for recreation and Sunday for rest and worship."

For the rights of workingmen and workingwomen, for the rest of all classes of the community, for the moral and material welfare of the city, and for the national peace and prosperity, we ask the citizens of Toronto by their votes on the 15th of May, not only to defeat the Sunday cars, but to record their verdict by such a majority as will relieve the city of the agitation, expense, and periodic turmoil to which it has been subjected.

In supporting the Anti Sunday Car resolution at the Toronto Presbytery Rev. Dr. Parsons struck the true keynote when he said that the fight was a fight between a Christian versus a sentimental Sabbath. The question of the use of a street car, on an errand of necessity

or mercy, should they be adopted, was entirely apart from the present question. In such cases a Sunday street car would be as rightful a conveyance as a cab, but the introduction of the Sunday car system was at present an important moral issue.

"IAN MACLAREN'S" HERESY OASE.

The world-wide celebrity of Rev. John Watson D. D. ("Ian MacLaren.") adds to the importance and interest of the charge of heresy brought against him by Rev. Dr. Kennedy Moor. The way in which Dr. Watson regards the case is indicated in an interview given the London press the other day. He said: "It is impossible for me to say what line of defence I shall adopt. My case may be thrown out on technical grounds, or it may be argued on its merits, and it might even then end in a regular libel suit. In any event I have stated what I believe to be the truth, and I shall not recant. The petition of the Synod is illegal, inasmuch as the case should have gone to a lower church tribunal before going to the Synod. I want nothing better for my case than my prosecutors' petition, consisting of various statements of my critics and some misstatements of facts. It quotes the opinion of some American papers, which carry little weight and are extremely bigoted. The statement that the Synod of Toronto has condemned my views is false. It was only some club there. The Synod would undoubtedly be glad to have me recant and end the matter. This I will never do, but I will fight to the bitter end."

That the accuser, Dr. Kennedy Moor believes both in the legality of the procedure and in the moderation of the course he has followed may be gathered from his answer to the above interview. He says: "The petition has been purposely framed not to charge Dr. Watson with erroneous opinions. This was done to avoid a trial for heresy and to settle the matter if possible by drawing a statement from Dr. Watson which will satisfy the church. The method of proceeding by petition before making any charge of heresy is new, but it is not unconstitutional, and was deliberately adopted out of consideration for Dr. Watson and in the interests of peace in the church." There are thirty signatures to the petition, including those of Samuel Smith, member of Parliament for Flintshire, and many influential elders of different Presbyteries and there seems to be no disposition to allow the case to go by default.

Travelling Arrangements to General Assembly. Rev. Dr. R. H. Warden has issued the usual circular letter with particulars of travel to the General Assembly, at Winnipeg. The cost of a single first class ticket will suffice for the double journey on the proper certificates being signed. The tickets may be bought from June 1st to 10th and used by 13th. They will be good for the return journey up to July 31st. The railways are arranging special rates of interest westward to the Pacific Coast which no doubt will be availed of.

Finis Field for an Inspired Preacher. In connection with the movement to induce Professor G. A. Smith, Glasgow, to accept the pastorate of Marylebone Church, London, Rev. Dr. Parker writes to the *British Weekly*: "I have just heard, with delight difficult to express, that there is some movement on foot to bring Dr. Geo. Adam Smith to Marylebone Presbyterian Church. I hope the good news is true. London needs just such men, needs them in dozens and scores—needs Dr. Smith, Dr. Watson, and all the class they so distinctively represent. I hope Dr. Smith will not hesitate for a moment; London is ready for his acquisitions, his eloquence; his gentleness, his charming music. The West-end of London just now offers one of the finest fields for an inspired preacher that is to be found in the whole world."