

manner. But, even should an additional staff be employed, the Sabbath would be lost to the men. By any system of rotation that might be adopted they would only get one Sabbath in seven, with the probability of that being encroached upon in many cases. Two points are here involved: increase in the hours of labour; and depriving the men of their Sabbath. The true friends of the working men are those who would relieve them of excessive hours of labour, and who would stand between them and an assault on their privilege of a quiet day of rest. The weakness of the cause of labour in Toronto has been that the leaders and the rank and file have been betrayed time and again by pretended friends. Capital and labour are still in conflict. With their experience of the past can the working men and woman of Toronto pin a simple faith once again in capital? If so, they will be again deceived. The natural ally of the working-man is the Church, and to the Church they must, some day or other, come for co-operation and support. The doctrines and teachings of Christianity know no class; the poor and needy are the especial care of the ministers of the Gospel; and the Sabbath Day is one of the most powerful means in the hands of these ministers for the inculcating of equitable, righteous rules of life on mankind. No class in the community is so dependent for comfort on the observance of Christian principles as the labouring class, and now when there is a real conflict between sordid greed and the moral, Christian forces, the working-men ought to range themselves on the side of the latter.

The community, as a whole, is deeply interested in maintaining a quiet, orderly Sabbath. From a material standpoint everything is to be gained. The attempt to show that the business interests of the city would be benefitted by Sunday cars was an utter failure. Only one speaker out of the many, at the meeting in the Pavilion, tried to face the question, and his arguments were lamentably weak. A few foreign commercial travellers, it was said, grumbled because they had either to walk from the station to their hotels, or take a cab, a distance of a few hundred yards; the other and final argument that more money would go to the workingmen who would gladly work on Sunday—an imputation utterly baseless, and which, if true, would destroy the promise of the Company that only six days work would be exacted. Even the lawyers of the Company, who were paid for attending the meeting referred to, did not attempt to show that the business community would benefit by Sunday cars. On the other hand, business men, such as Mr. Hugh Blain, see a material danger and loss in the deterioration of the Sabbath.

The Fresh Air cry has also been exploded. In a city whose streets are kept clean, whose boulevards are in themselves parks and whose parks are numerous and extensive, the need of rest is greater than the need of a ride on a trolley car. Those who are in a position to take advantage of the distant parks should be enabled to do so on a week day; there lies the true solution of the Fresh Air demand. Let capital concede it and the working classes will be truly benefitted.

The question of religion as well as of humanity has to be considered. It will indeed be a blue day when the obligations of religion, our duty to God, are repudiated. The Sabbath Day is the day of public worship, and whatever may be its source or history, whether it be an exclusively Jewish institution or not, the public worship of God on the Lord's Day is an obligation of most vital importance. There is but one course open to enlightened citizens, let

them see to it that it be adopted on Saturday, and that is, to vote against Sunday cars and so preserve our Sabbath, which is the remark and pride of the continent, as it now is.

Religious Persecution.

ATTENTION is being called in the Montreal press to what must be admitted to be an instance of cruel persecution of Protestants at Sorel, P.Q. A man named Joseph Gendreau has been in the habit of discussing religion from the Baptist standpoint with his neighbours who are Roman Catholics. He was charged with rioting, and although the evidence proved that it was he who was insulted and maltreated by the crowd, he was fined by the Recorder. Following on this the missionaries of the Protestant mission have been subject to the insults of the people, and the anathemas of the local clergy. Recently from the pulpit the cure of Sorel warned his hearers against the "teachings of the apostates whom Sorel has the misfortune to count in its midst this last couple of months. These birds of prey who seek to destroy the faith of our children, spread throughout the town an unhealthy literature, in which the Church, the Roman Catholic religion, the priests, the confession, the Sacraments are insulted and scorned, and it is time that an end be put to all this. It is time that these miscreants cease insulting everything that the population holds most dear. Let us kick out these detestable impostors, these men without heart, who have denied the faith of their fathers, trampled under foot the promises of their baptism, and who flaunt their odious apostacy through the streets of the city, seeking to make victims, to wrest from the arms of the Church in order to throw into the arms of apostacy and irreligion a youth imbued with pure and healthy ideas imbibed at the knees of Christian fathers and mothers and in our houses of education. The presence of these people in Sorel is worse than the "Mouche des Cornes," and it is necessary to have immediate recourse to the most energetic means to rid the population therefrom. Let all those who have heart and energy give a hand to this end." These utterances are simply intolerable, and their effect has been shown in popular demonstration against the missionaries. The civil authorities certainly ought to interfere.

Divorce DISCUSSING the increase in cases of divorce in *Statistics*. the United States, which has been truly alarming, the Congregationalist has the following: "It is a well known fact that divorces, taking the country as a whole, from 1866 to 1886, increased 157 per cent., although the population increased only 60 per cent. It seems clear that the real causes of the trouble are to be sought in two directions: first, the development of the great factory system, with its equally elaborate attendant system of exchange and transportation, has been making the home less prominent in the lives of men and women; second, the struggle for individual liberty during the past century has weakened somewhat the feeling of duty toward the community and has caused marriage to be regarded as a merely private arrangement, almost unendurable if it does not bring happiness with it. We are evidently, in this respect, in a transition state. Some day, perhaps, the interests of the community will be consulted in marriage alliances just as family interests once were."