

## THE SUNDAY STREET CAR QUESTION.

IT is now well known in the country that this question is again up for discussion. A reference to it, intended for our editorial columns last week, had at the last moment to be set aside for want of space. It is a subject in which we feel the deepest interest, and our utmost efforts will be put forth to avert what we consider will be little short of a public calamity—the running of street cars on the Sabbath in this city. We are glad to observe from our exchanges, what is really the case, that the cause of Sabbath observance in Toronto is regarded as being that of the whole Province, and more or less that of the Dominion, so that the issue here will be watched with interest and be of importance to the country at large.

The renewal of the struggle comes from a body of influential citizens, who, a short time ago, waited upon the Mayor to ask that another vote should be taken upon this matter, which has already twice within four years been settled adversely by very decisive majorities. No evidence was adduced to show that a change of sentiment upon this subject has come over the people of this city, nor beyond mere assertion was there any effort to prove that the interests of the city now more than at any former time require the running of street cars on Sunday. The gentlemen who waited upon the Mayor were, of course, received courteously and patiently listened to. They were followed after a few days by a deputation of equally influential citizens opposed to Sunday street cars. These latter were not opposed to a vote being taken, but they opposed strongly an immediate vote, and any vote without all proper safeguards, and the precise character and conditions of the service being settled before it shall be taken. There can be no doubt of the superior good sense and judgment as to the request of the anti-street car deputation as a whole, over that of the one before it. The main contention of those opposed to street cars on the Sabbath was, that the vote should not be taken immediately, hurriedly, at a season of the year when a vote taken would not, could not, fairly represent the sentiments of all those entitled to vote upon this question. That, surely, on the face of it is only fair and reasonable. Do the advocates of street cars on the Sabbath not wish to do what is fair and reasonable? Those who would decline such a proposal, by doing so would show that they had not full confidence in the goodness of their cause. Even supposing that as many who are now and will be absent from the city for weeks, should vote on the one side as on the other, it is surely becoming that with regard to a subject on which the people of Toronto confessedly feel strongly, there should be the utmost opportunity given for a full, fair vote, so that the decision, whatever it may be, will be accepted loyally by all as the deliberate judgment of the citizens, and so be a settlement of the matter. The citizens of Toronto, we believe, love fair play, and if this matter must be voted upon, we have no doubt that they will as a whole, and that the City Council representing them will agree that this matter should not be rushed through.

We do not in this article attempt to discuss this important question on its merits. There will yet be time enough to do this, but we cannot refrain from saying that the arguments, if arguments they may be called, of the Sunday street car advocates, are of the most sordid, pointless, absurd and even shameless character, such as that, for example, the question of morality must be entirely dismissed and put out of court in dealing with this matter. Not a single substantial reason was adduced additional to those pleaded when the vote was formerly taken, why Toronto should adopt this new departure.

The arguments and reasons given by the anti-street car deputation, if not new, were at least calm, forcible, well put and stood four square and solidly on the ground of fair play, deliberateness and an honest and full vote, so far as the question was argued at all. In addition to all the arguments, lower and higher, urged when the question was last up, there was given the fact that Toronto has become widely and well known and admired over the whole continent for the quiet, restfulness, and orderliness of its Sabbath. We believe that in the full discussion of the whole question, there will be found no sufficient ground for our sacrificing our good name in that respect, and all that that good name stands for.

## Books and Magazines.

THE FISHERMAN AND HIS FRIENDS: A series of Revival Sermons by Rev. Louis Albert Banks, D.D., pastor of Hanson Place M. E. Church, Brooklyn, N.Y., author of "The People's Christ," "Christ and His Friends," etc. New York and Toronto: Funk & Wagnalls Company.

Dr. Banks has already written largely, and his "Christ and His Friends" has received a hearty welcome both in England and America. This series is dedicated to Rev. Dr. Cuyler, "that Prince of Gospel Fishermen." It consists of thirty-two sermons on important subjects which were the means of persuading a large number of men and women to embrace Christ as their Saviour. They are written in a racy style, abound in apt illustrations and are earnest and Christian in spirit, and well calculated to be useful and helpful to ministers in their preaching, and to every reader. Bishop John F. Hurst characterizes these sermons thus: "The subjects are strong, striking, and varied, the treatment is of the most searching kind, and, altogether, it is a most valuable addition to our devotional literature."

CHRIST'S TRUMPET-CALL TO THE MINISTRY; Or, The Preacher and the Preaching for the Present Crises. By Daniel S. Gregory, D.D., LL.D., author of "Christian Ethics," "Why Four Gospels," and Editor of the *Homiletic Review*, etc. New York and Toronto: Funk & Wagnalls.

The opportunities and studies of the author fitting him to write such a work as this have been of an exceptional kind, and he deals with it in a spirit of intense earnestness. It is addressed especially to preachers as being chiefly responsible, humanly speaking, for the spread of the gospel and the result which shall follow from it. It discusses the whole subject under these heads: "The Preacher's Present Commission," "The Preacher's Message," "The Preacher and his Furnishing," "The Preaching for these Times," and "The Preacher as a Pastor in these Times." In the treatment of the subject under these heads, there is a breadth and freshness, a presentation of present-day facts, phases of thought, life and spirit which give this work a wider range than most of the kind, and which must make it especially helpful to the present-day preacher. Of one of its chapters a writer in one of the religious journals says: "We regard it as containing more valuable suggestions in respect to pulpit efficiency than many large volumes on homiletics that we have consulted." The usefulness of the work is enhanced by a full index which makes reference to any point ready and easy.

HISTORY OF CHRISTIAN DOCTRINE. By George Park Fisher, D.D., LL.D., Titus Street Professor of Ecclesiastical History in Yale University. New York: Charles Scribner's Sons; Canada: Rev. Wm. Briggs, Toronto.

This volume is one in the International Theological Library Series of which the Rev. Dr. Charles A. Briggs and the Rev. Dr. Stewart D. F. Salmond are the editors, and of which several volumes have already appeared. Dr. Fisher's previous historical studies and well-known works specially qualified him to write this work which is the result of extensive reading and long and careful study. In it, and in contrast to most works of this kind, the history of theological thought is carried down to the present time, and it is a history of Doctrine as well as of Dogmas. "Its primary aim has been to present in an objective way and in an impartial spirit the course of theological thought respecting the religion of the gospel." The writers by whom he has been chiefly stimulated and aided in this work, the author tells us, are Neander, Baur, Schaft, Moller, Harnack, Loofs and Thomasius. After an introduction, the subject is discussed under the following heads: Part I.—"Ancient Theology." Part II.—"The Rise and Early Types of Theology to the Complete System of Origen, and to the Fully Established Conception of the Pre-Mundane Personal Logos, A.D. 300." Part III.—"The Development of Patristic Theology in the East and in the West, from A.D. 300 to A.D. 754 and A.D. 600 Respectively." Part IV.—"Medieval Theology." Part V.—"The Development of Roman Catholic Theology in the Middle Ages, and its Reduction to a Systematic Form in Nine Chapters." Part VI.—"Modern Theology." Part VII.—"The Principal Types of Protestant Theology—the Age of Polemics—the Crystallizing of Parties and Creeds." Part VIII.—"Theology as Affected by Modern Philosophy and Scientific Researches, from the Philosophy of Locke and Leibnitz to the Present Time." We need only add that ample footnotes and references direct the student to original sources of information, and that a full and carefully prepared index facilitates the use of the work. Altogether, the minister and student will find the work most helpful in their studies on the subject it treats of, and the information is fresh and up to the present day.

The *Biblical World* for August is called the Haskell Oriental Museum Number, and is largely taken up with accounts of this recent and important addition to the University of Chicago. It is a large building erected at an expense of \$100,000 by Mrs. Caroline Haskell for the purposes of an Oriental Museum as a memorial to her husband, Mr. Frederick Haskell. In the frontispiece is a cut of the building and views are given of some of its rooms and some of the collections. The ceremonies at the laying of the corner stone and addresses given, are all calculated to create interest in this important work. The chief are by the Rev. John Henry Barrows, D.D., by Rev. Professor George Adam Smith, D.D., Glasgow, and by Emir G. Hirsch, of the University of Chicago. Other important articles are, "A Half Century of Assyriology," by President Lyman, of Harvard University, and "The Ancient Persian Doctrine of a Future Life," by Professor A. V. Williams Jackson, L.H.D., of Columbia University. Notes on various subjects and book reviews complete the number. The University of Chicago Press, Chicago, Ill., U.S.

"Too little!" Why, what has Catholicism or Protestantism or any other *ism* to do with it? In theory, perhaps, *nothing*. In practice *little short of all*. "Duly represented?" "Due proportion?" "The Irish Catholic must be represented?" The French Canadian? The English? The Highland Scotch? The Ultramontane? The Baptist? The Methodist and what not? Why should they be represented? There is no reason in the world, while there is every reason why they should not. Is Sir H. Joly in Laurier's Cabinet simply or at all because he is a Protestant, and not because he is a preeminently competent and high-minded citizen? If not the latter, then we protest against his being there. Is Hon. Mr. Scott there because he is an Irish Catholic and to represent his class, or are any others because of their religious sectionalism? Then the whole thing is rotten and wrong. They ought to be where they are because of their pre-eminence, because of their conspicuous fitness for the work to which they are called. Anything short of such an ideal is an outrage upon decency, is logging of the meanest character, made all the worse by having invoked upon it the name of the God of heaven. Sir Oliver Mowat is all the better, we quite believe, for being a true blue Presbyterian, but we protest against his sitting in the chair of Justice on that account. It so happens that there are four Presbyterians in the reconstructed Ontario Cabinet. We should be ashamed, however, if we had to think, or believe, or even suspect that they are where they are simply or even chiefly because of the type of their religious faith. Who for a moment believes that Mr. Dryden occupies his present honorable and most useful position because he happens to be a Baptist? Nobody out of leading strings or an Asylum. Does it follow that his successor should also be a Baptist or that his Church should have a righteous lien upon his chair? Of course not. And yet what do we hear about Mr. Hart's poor health, and about its being a matter of course that his successor should be a Roman Catholic? It is *not* a matter of course, nor a matter of necessity, nor even of common decency. What has faith in "substance without accidents," and "accidents without corresponding substance" in Apostolic Succession, or the Immaculate Conception to do with planning bridges and building prisons? Mr. Hart, we should hope, is where he is because of his recognizedly thorough competency for the position he occupies as a servant of the people of Ontario, and no more for the character of his faith than for the color of his hair or for the cast of his countenance. No, good friends, whoever you are, and whatever the stripe of your religion, you have no *right* to places in your country's service, whether as Cabinet ministers or as charwomen, simply because you hail from Rome or Geneva, or Canterbury, or any other more or less sacred sanctuary, though we fear that in some Departments fitness for handling even a broom or a duster, is determined on strictly religious grounds. Your religious belief must never be a bar to your upward and onward progress, but your *right* to any position of public trust and service among your fellow-citizens can be determined, not by your being heir to your father's face or faith, but only by your fellows having had sufficient proof at once of your moral worth and your practical ability.

Old Pharaoh, Joseph's friend, had more correct ideas than many in modern days of what was due to the relatives of successful statesmen or to the adherents of a popular religious creed. "By all means," said that shrewd old sovereign, "give your brothers a fair chance, but I don't mean, because they are your relatives, to turn, on their behalf, the service of the country into a refuge for the destitute, or an asylum, without being an hospital for the incompetent and incurable. You say, however, that they have been accustomed to pastoral life. By all means then give them an opportunity to show what they can do. 'If thou findest any men of activity among them, set them over my cattle.'" The old Egyptian king had evidently no idea of round pegs in square holes. *O! Si sic omnes!*

The last General Assembly of the Southern Presbyterian Church said, "We look with hopeful concern to the foundation of missionary lectureships and other methods of education in our seminaries, on the principles and history of Christian missions, and the needs of the world perishing in ignorance and sin."