

## The Presbyterian Review.

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Toronto, April 23, 1897

### THE SUNDAY CAR BATTLE.

THE Sunday car struggle has fairly begun. The citizens of Toronto will be called upon, on the 15th of May, for the third time, to say whether street cars shall run on the Lord's Day or not. We look for an emphatic "No"! and we hope the emphasis will be so unmistakable that for years to come no other expression of the popular will shall be deemed necessary. It is well to be hopeful, but at the same time it is well to bear in mind that the hopes generally fulfilled are those for the fulfilment of which no pains are spared. In the campaign now opened it is well to understand that every inch will have to be fought for and if the victory is to be decisive an extraordinary effort must be put forth. We are glad to notice the unmistakable interest taken in the question by young men. The young men can do Trojan service in this battle, for the other side—the pro Sunday car men are depending greatly on capturing the young men. There are many organizations of young men in Toronto, connected with the churches, we hope every such will become a centre of activity in the good cause. Every congregation ought to organize specially and on the Wednesday evenings after prayer meeting steps to arrange for canvassing and bringing out the vote. The wards have been already organized and placed under the direction of committees, but these committees must be backed up by energetic workers ready to do everything possible to secure an overwhelming majority. Quiet house to house canvassing will be found to be effective. In this work the churches can do inestimable service by attending to every member on the congregational roll. Every member ought to be visited in his or her home by the elder of the district or other respected and influential church member and the case urged on the highest grounds of Divine command and human necessity. If SYMPATHETIC, THOROUGH WORK be begun NOW there will be time to account, in a business like way, for every vote. One thousand young men; one thousand young women and one thousand not young men or women ought to be actively at work in the field now. The organization is reported to be good, but depend upon it the other side is not idle and men of influence have enrolled them-

selves for the Sunday car. Money will be plentiful with them and they will strain every nerve for a successful issue. Full well they know that if defeated now the goal for which they are making will be farther away than ever. They are experienced men. They know how to use electioneering machinery and their practiced hand will fall heavily. They are sanguine and have opened the fight with a vigor and dash that will carry them far. They are making a liberal use of the advertising columns of the daily press, being able to purchase space in that manner, and no useful or promising avenue of help will be neglected. They must be met at every point and met by our ablest men. No half measures will suffice, and we cannot too strongly urge upon every voter to discharge his whole duty in the matter not merely by casting his own ballot but in doing what he can to make it possible for others to do likewise.

On Monday a bugle blast was sounded at the Pavilion meeting. The chairman, Mr. H. O'Brien, launched the campaign wisely and moderately. We hope it will continue in like spirit, firm, courteous and tolerant. Bitterness must be overborne by courtesy and ignorance by argument. The reason against Sunday cars given at the meeting are worthy of thoughtful perusal by all: (1) Any desecration (or that which would introduce any desecration) of the day set apart for Christian worship was, they maintained, hurtful to the best interests of a Christian nation, which, by law, Canada was. 2. Looked at purely from a mental and physical standpoint (apart from the fact of its Divine institution), the experience of mankind showed that one day in seven was necessary for the welfare of humanity. Every breach of that law brings its own punishment and deteriorated the race. 3. Sunday cars would to a considerable extent, destroy the day as a day of rest. They, as citizens, claimed a right to be protected in this. 4. It was unjust to compel any man to work on a holiday which was his by right, whether looked upon as founded on Divine or human laws. To do this was, as had been said, "To enslave the conscience as well as the body of a free man." The instincts of the laboring classes told them that, and there was an increasing feeling in their minds against anything which would increase Sunday labor. The true solution was to make half, or even the whole, of Saturday a statutory holiday.

The women at their meeting on Monday afternoon adopted a spirited plan of work which we hope they will follow up by personal canvassing. They combine a Saturday half-holiday with the Sabbath rest and their resolution is a very commendable one. It is as follows. "Whereas the Creator in His infinite wisdom and love set apart for His creatures one day of rest in seven, we, believing that one generation is simply placed in the position of trustee for the next, hereby resolve to do all in our power to preserve this day of rest inviolate; and we also pledge ourselves to use every lawful means to further the general adoption of the Saturday half-holiday in this city during the months of June, July and August at least, agreeing to refrain from shopping on Saturday afternoon, and also to circulate a petition among the women of the city asking their co-operation in this effort, our motto being Saturday a holiday, Sunday a holy day."

### THE CHURCH OF SCOTLAND IN CANADA.

Rev. Dr. Robertson, Superintendent of Missions, has been touring Great Britain in the interest of his vast Western field. He has been received cordially by the brethren of the Home Churches, and has done much to impress the people with the claims of Canadian Missions. The good fruit of his work will doubtless be seen in increased contributions to the Home Mission