

means six days' wages for seven long days' work. This means long hours and small wages. The attempt to keep up the wages of street-car employees who works seven days, a day's wages per week above the wages of men in other similar employments, has proved a failure in this country wherever it has been tried. I am not aware that it is even tried here, and if tried, it is an utter failure, as the scale of wages at once shows."

Dr. Beattie finds that instead of bringing the people to church the cars convey them to pleasure gardens where there is baseball, ballooning, shooting matches, etc. The average church attendance has been lessened by traveling facilities from the city to outside suburban points. This is how he sums up: "The Sunday cars are largely used for purposes which are violations of the Sabbath. There may be baseball grounds and race-courses just outside the city limits, where the city regulations have no authority, and where the State officers seem careless to enforce the laws on the statute books. The cars run out to these places beyond the city limits, and the crowds go. It would make the heart of a man with even a spark of true religion in his soul, sick to know what goes on on Sabbath in these places. The bicycle race, the balloon ascension, the shooting match, the fireworks at night, and general dissipation, are to be mentioned in what is no fancy picture of the sort of Sabbath to which Sunday cars chiefly minister."

To the charge that the Anti-car people are religiously intolerant Rev. Dr. Caven has made an unanswerable reply. The kernel of his statement is: "The municipality of which I am a member is called on to decide whether a system of public conveyances shall be operated on the Lord's day or not. The question here is: What does the municipality deem desirable? What does it deem best in view of all the interests affected? On this question I must vote according to my convictions of duty. I must consider the argument on both sides and cast my vote as my conscience directs. I cannot divest myself of personal responsibility in the matter. I am acting according to my lights for the highest good of the whole community, and I dare not say, 'There are a great many people who wish Sunday cars, and though I disapprove of them and think that important interests will suffer by them, yet since I am not compelled to use them myself I shall not stand in the way of their introduction. See where the principle involved in such a view would lead. Might we not apply it thus? 'I think saloons an evil in the city, but many think otherwise; they are therefore entitled to have them, and I shall vote in their favor. I think horse-racing with book-making a bad thing, but many are of a different opinion, and as the patrons of this institution don't ask me to support it, I have no right to assist in putting restraints upon them.' Every member of a community is under obligation to do all in his power with the view of having public interests determined in the best way according to his own sense of duty."

#### THE LATE JAMES H. BROOKS, D.D.

Many Canadians, who have become familiar with the work of the late Rev. Dr. James H. Brooks, in connection with the Believer's meetings, at Niagara, and as a prolific and able writer of much spiritual power will join in the general regret at his death. A brief account of his career will be of interest. He was born at Pulaski, Penn. He was a typical self-made man. When but eight years of age he was obliged to leave his mother and work for his own living. He was

planned for great things. When but fifteen he was a school teacher and had set his heart on a collegiate education. In order to get the learning he craved, he clerked in a store and acted as a census-taker. These early experiences broadened him and made him the many-sided man among men that he was. He prepared himself for, and in 1851 successfully entered, the Junior class of Miami University,—that modest birthplace of many great Americans. He was graduated there in 1853. In his Senior year his powerful intellect enabled him to combine the collegiate studies with those in the United Presbyterian Seminary. In the fall of '53 he entered Princeton Seminary. He spent a year in study there. While at Miami he lived often, literally, on bread and water; and at Princeton occupied an unhealthy basement room.

He was licensed to preach by the Presbytery of Miami in 1854, that he might accept the invitation to supply the pulpit of the First Presbyterian church of Dayton, Ohio. He was immediately called to that church. On April 30th, 1854, he was ordained and installed. After a most successful pastorate in Dayton, he accepted a call to the Second Presbyterian church of St. Louis, whither he came in February, 1858. His first sermon was preached on February 18th, from the text, 1 Cor. ii 1, 2. He served the Second Church for a little over six years. The rest of his laborious pastorate of 39 years was as shepherd of the Walnut Street church, later known as the strong and useful Washington and Compton Avenues Presbyterian church. He was the Editor of "Truth" the organ of the "Believers," a journal which he conducted with conspicuous ability.

**Mrs. Ewart's Death.** Much regret is felt at the death of Mrs. Ewart, the valued president of the Woman's Foreign Missionary Society. Her interest in the work of the Church, especially in missions, was deep and enduring, and her services were invaluable. She had reached the age of 80, and during her long life had held the affection and esteem of all who knew her well. "The Ewarts" says a contemporary, "are a very old family in Ontario, and Lady Mowat, wife of Sir Oliver Mowat, was a sister-in-law of the late Mrs. Ewart. Mr. John S. Ewart, of Winnipeg, who took such a prominent part in the Manitoba school controversy, is a brother of Mrs. Ewart. He will be here to attend the funeral. Two daughters of Mrs. Ewart survive, one married to Mr. Joseph Henderson, of 66 Wellesley St., and another to Mr. J. H. Steele, of Dundas. The late Mrs. Ewart was a member of St. James' Square Presbyterian Church."

**Aged and Infirm Ministers.** In response to the appeal recently issued by the Aged and Infirm Ministers Committee, the deficit has been reduced to \$1,800 and now the Committee hopes the Church will show its interest in the Fund by wiping out the outstanding balance. At its meeting, lately, the Committee decided not to reduce the annuities, but to pay in full and to appeal to the Assembly and church for Assistance in maintaining the amounts now paid. The Committee thus explains its action. The justification for the Committee's action rests upon the fact that the annuities to our aged and infirm Ministers are none too large, and to cut them down, say, by 12½ per cent., which would have been necessary, would have wrought much hardship on some, and inconvenience to all. It was felt that it was proper to let the responsibility rest back upon the Church, and ask the Church to make good the overdraft. This course will approve itself to the church generally and it only remains that funds be furnished to meet all obligations a thing that should not be difficult to do.