

## PETERBORO' PRESBYTERY.

Mr. Pogue presented the report on Evangelism, which was received and its recommendations considered seriatim, viz.:

1. That pastors be urged to keep in close touch with their Sabbath School teachers, and seek to imbue them with the evangelistic spirit, so that in all their teaching they may aim at bringing the young to a definite decision for Christ.

2. That pastors be urged to consider the advantages of decision day in the Sunday School and to observe it wherever possible.

3. That in view of the expressed desire of nearly all of the ministers of the Presbytery to co-operate in a simultaneous effort in the Presbytery and the desirability and need of such effort, a strong committee be appointed to take the matter into consideration, and if found feasible, to make all necessary arrangements to carry through such a campaign in the Presbytery.

This last recommendation was left in charge of the Evangelistic Committee to take action thereon.

The Rev. S. S. Burns, Convener of Home Missions, submitted his report—a sketch of the territory covered by the Cardiff Mission field exhibiting a proposed change in the preaching stations. It was referred to committee for action.

The report of the Augmentation Committee was presented by the Rev. Mr. Skene, convener. Grants were asked for Havelock, \$150; Rice Lake, \$125; Pontypool, \$50.

In connection with this matter it was moved by Mr. Potter, seconded by Mr. Thomson, and unanimously agreed, that the Presbytery strongly endorse the application for grants from the congregations seeking aid from the fund. In each case there are very special features so well known to the entire Presbytery that it feels confident that the cause of Christ, as well as the honor and usefulness of the churches, will be greatly advanced by such assistance.

A splendid report on Church Life and Work was submitted by the Rev. W. Beattie, in which he set forth the advantages of religion and the home. It was received and adopted.

The report on Sabbath Schools was presented by Mr. Keith. It was received and adopted.

The report on the Young People's Societies was presented by Rev. D. D. McDonald, showing 17 organizations in the Presbytery, being an increase of seven during the year, and also a strong financial increase.

Rev. J. A. G. Stirling submitted a glowing report on Foreign Missions. The congregation of Keene stood at the top of the list with \$1,210.43 given for Foreign Mission work.

The report on Systematic Giving was presented by Wm. McLeod. Mr. J. F. Clark would enjoin on everyone uniting with the church the duty of contributing something to Church Ordinances and Missions. The report was adopted.

Rev. J. G. Potter submitted the report on Moral and Social Reform. It dealt with the questions of Sabbath Observance, Temperance, Gambling, Industrial Problems, etc. The following recommendations were adopted:

1. That the Presbytery approve of the scope of the work outlined by the assembly's committee in this important department of the work of the church, and that we express our sympathy with the important and praiseworthy efforts being made by the church to further the interests of Sabbath Observance, Temperance, Personal Purity and Political Purity.

2. The Presbytery expresses its great delight in viewing the widespread influence and effect of local action, and looks forward with good hope to the

complete abolition of the bar within the bounds of the Presbytery.

The Rev. W. H. Brokenshire made application through the Presbytery to be received as a minister of the Presbyterian Church in Canada at the next General Assembly.

The clerk was instructed to write Messrs. Hyde and Ross regarding their position on the roll of Presbytery.

Before adjournment, a very interesting conference took place regarding the value and importance of a simultaneous evangelistic campaign.

The Presbytery agreed to hold its next regular meeting in St. Paul's church, Port Hope, on the second Tuesday of July, the hour of meeting to be fixed by the clerk at a future date.

## OVERTURE.

In the Interests of the Aged and Infirm.

Whereas there are in most congregations a considerable number of shut-ins, aged, infirm, ill, small children, and those caring for them, mothers of infants, etc., debarred the privilege of public worship, for whom the church is doing little or nothing, who through this oversight are learning to dispense with this means of grace, and to whom the church, through its own failure in ministry, is coming to mean less than it once did and should still:

And, whereas there are besides these, in many communities, and some of them within reasonable reach of the church, a considerable number who seldom or never attend a service of worship, lapsed and lapsing, for whom the church should be the more concerned the less they are concerned for themselves:

And, whereas there is a growing conviction that here is a field of work and an opportunity for lay service that would amply reward any earnest effort expended:

It is suggested that the issue of a weekly Home-Service Leaflet, containing a brief order of service, with appropriate prayers and a short, simple, practical sermon, the whole planned to occupy not more than a half-hour, might be arranged for.

With such a leaflet the Shut-ins, so disposed, could at the hour of public worship or more convenient time, worship God in their own homes. Earnest lay workers could, with permission, at some convenient hour on the Sabbath, conduct a service of worship in the home of any family not attending any service of public worship, the duty and benefit of which might be affectionately urged at the Home-service. And, ministers of the church could with advantage to themselves supply the copy for such leaflets, and promote their use. Such leaflets would be of service also in isolated mission fields that might be without supply.

It is therefore humbly overtured the Venerable the General Assembly, called to meet in the City of Hamilton in June of this year, by the Presbytery of Owen Sound, that the publication of such a leaflet be arranged for and its use commended; or, that a committee of Assembly be appointed to recommend some better method of ministering to the classes indicated.

## FAULT-FINDING IS A HABIT.

Wives should watch themselves and beware of growing into chronic fault-finders and slaves to domestic duties. So many women get into the habit of worrying over everything, just because there is nobody to check them and pull them up before the habit becomes fixed. Remember how cheery and charming you were before your husband married you; how you were pleased with his efforts to please you, and how you took an interest in his work; and try to take the same pains to make things agreeable for him now, even though you have been married for years.

## SUNDAY STREET CARS.

It would seem that this question is again to come before the Ontario Legislature during the coming session. There are applications to legalize Sunday operations in Port Arthur and Fort William, in London, and in the neighborhood of Toronto. In several places a plebiscite was taken on last municipal election day on this question, resulting in a majority of votes for Sunday cars. The Municipalities Association of Ontario has adopted a resolution asking that the law be permitted to permit local option on this question.

The same question is being brought before the Legislature of Alberta. The street railway in Edmonton, between that city and Strathcona, and in Strathcona, is seeking the right to operate on Sundays.

This whole question is freighted with difficulties. It will receive the careful consideration of the Committee on Legislation, and we trust that Legislatures will not enact laws permitting wider privileges of Sunday operation than those now enjoyed.

A study of the Sunday car has forced upon us the following conclusions:

1. The Sunday car is one of the most insidious of invasions upon the Lord's Day. It is a public convenience. It facilitates social visiting, outings, visits to the graves of the dead and the beds of the sick. It becomes even a convenience for getting to church. The evil it does is not at once apparent. The convenience of it is manifest. Even the very elect are therefore easily deceived into minimizing the harm it does and magnifying the ends it serves.

2. As a quiet constant secularizer of the Lord's Day, it has few if any equals. Its educational influence is its worst feature.

3. It is inevitably followed or accompanied, once the Company's right to operate on Sunday is conceded, by an aggressive effort to make it a business success.

4. The Sunday car, therefore, in almost every community is an enemy of religion, morality and church life, and tends to break up what remains of the blessed unity of family life.

5. It necessarily deprives a growing number of men of their weekly day of rest, with all the privileges and advantages of that day.

6. It prepares the way for other public Sunday conveniences. The selfishness of an unthinking public is never satisfied. These other conveniences are logically defended on the same spacious pleas, and regularly follow in the wake of the Sunday car. This has been the uniform experience in Europe, the United States and already in some parts of Canada.

7. The operation on Sunday of electric cars contrary to the law is most reprehensible. Wherever this is done it brings all law into contempt, and renders more difficult the enforcement of every law.

8. The only legitimate defence of any of these things on Lord's Day is that they are a "necessity." If they are "necessary" they are right. If not, they are as clearly wrong. So far as we are aware, nobody even advances the claim that the Sunday car is necessary in any community, unless possibly in very large and congested cities. The inevitable conclusion from these premises is clear.

If we would try to answer our own prayers by introducing the kingdom into our own business relations, that prayed-for kingdom would more speedily come to the world. Nation-wide movements originate in human hearts; let these have a baptism of the glorified and the earth will not be long unblest.