

**Respect for Religion.** What is it? Respect for God, for His word, for His day, for His worship, would be answered by many. But the answer covers more than is sometimes thought. Respect for religion includes respect for the religious convictions of our fellow men. We may not approve of them. We may think them very dangerous, fitted to lead men astray. We may seek to have nothing to do with them or be in any way connected with them. We may do our utmost to counteract their influence or prevent their spread. We may expose what we think their falsity or show their ill-results, but no man has any right to treat the honest religious convictions of any other man with disrespect. Ridicule or sneer on the part of "Narrow" or "Broad," "Liberal" or "Conservative" in religious belief, injures but one and that one the utterer. Pity there may be; Charity there must be; but ridicule of honest religious convictions, and disrespect for them, shows that a first principle of the truly religious spirit is wanting.

Let those who think some of the old ideas in theology to be wrong, and who think they have discovered new light, shed that light abroad if they feel impelled by their convictions to do so; let those who think the special light in the newer teachings to be darkness, and who do not wish the church responsible for them, say so, and ask that they be not taught in her name; let honest men on either side follow out if they wish their convictions even though it lead to a so-called "trial;" let them carry through it all the spirit of Christ; but, let none forget that however important the issues involved may seem to either side, the paramount duty of every Christian, whether he have old light or new light, is to glorify God by a Christlike life and save men by Christlike work. Let the chief aim of both the "old" and the "new" be to show by results in life and work which is the "more excellent way."

**A Unique Summer School.** Summer Schools are becoming fashionable and are more or less useful. Toronto has enjoyed a very practical and excellent one during the months of July and August. The one subject of teaching and lecture has been the Sabbath, Sabbath labor, and Sabbath rest. Many of the ablest men in the city have been engaged in speaking and writing on the subject. Most of the citizens have faithfully attended, and with more than ordinary interest. Never before did the city have such a thorough course of teaching upon the subject from every possible point of view, and never did teaching receive more careful and intelligent consideration. The instruction was gratuitous, and the Street Railway Co. generously paid the cost of the final examination.

This Co., anxious to make gain seven days of the week, asked for a vote of the citizens, offer-

ing to pay the expenses of the election. The time chosen was when many of the better class of people were out of the city, on their holidays, but after a keen contest the result was against Sunday cars. It is probable that Toronto is the only city of its size in the world having a street railway system, that does not allow the cars to run on Sabbath, and it is a prouder pre-eminence than the wealth and size of New York or London.

While such efforts to introduce Sunday labor are to be regretted, the very struggle is in itself an education. There is a far more thorough and widespread knowledge with regard to the Sabbath question, in Toronto, and wherever the Toronto press has reached, than ever there was before.

One striking feature of such contests, and one that all should lay to heart, is, that while some good living people are in favor of Sunday cars with other forms of Sunday work, the great majority of the people that are the moral backbone of any community are opposed to all such; while on the other hand, associated with the some good people in favor of them, there are, almost without exception, all the fast living and careless living; all the saloon keepers and their customers, the drinkers and the gamblers, the roughs and toughs, all the worst, most troublesome and lawless elements in the population; and good people who advocate them should think carefully of their company, and of the merits of the question in the light of the class that always advocates it.

**Elections as Educators.** One of the goings about the agitation of a popular vote on a great moral question is its influence as an educator. The best is said that can be said, not merely upon one side, but all sides. The public attention too is aroused, and men are in a receptive state. They are alive to the subject. While the teachings may have to combat prejudice, they do not fall on listless ears.

This phase of popular contests makes it a duty for the best men, for all good men, to use their influence and talents in the promotion of all moral reforms; such as Sabbath observance, prohibition, the abolition of all corruption and dishonesty in the administration of public affairs, and the establishment of truth and light. Law is Divine. "The powers that be are ordained of God," and the citizen in choosing the powers that be, and thus making the laws, is as truly doing God's work as in preaching the gospel, and may we not say, is as guilty if he shirk his duty or allow wrong motives to influence him as he who profanes the sacred desk. The plebiscite for Prohibition is beginning to agitate Ontario. All good men may not see alike. Let every man do his duty, as God gives him light, and right will triumph.