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Toronto May 13, 1897

SUNDAY CARS IN TORONTO.

The critical hour has all but arrived and a review and summing up of the case is in order. On Saturday the citizens will be called upon to record their votes for and against Sunday Cars and at this writing the prospects of success for the antis are bright. During this week the struggle has been keen and unrelenting on both sides, and there is every reason to expect a large and a decisive vote.

Those in favour of Sunday cars have put up a thorough, business-like canvass; every evidence exists that their organization is as nearly perfect as can be, and the money, regarding which there was some doubt early last week, has made its appearance, it is openly said, and believed, in the liberal remuneration of the canvassers and scrutineers. A paid agent cannot legally vote under the statute, and should the paid canvassers act as scrutineers the scrutineers on the side of the Anti-Sunday cars should object to their voting. It is but right that the law should be observed, and in a case such as the running of cars on Sunday there should be unusual vigilance against illegal voting.

The work of scrutineering will be arduous. The lists are supposed to be better purged than when the vote was taken last. There is a possibility of placing too much confidence in honest voters' lists. We hesitate from expressing suspicion, but in this world it is wise to take as little as possible for granted, and to examine everything well that may savour of wrong. Several instances have been reported of names being on the voters lists whom the canvassers cannot find at the addresses given, nor trace them by city directory or otherwise. These instances have been investigated and have the appearance of trickery. Now is the time for scrutineers to carefully examine their lists and get at the truth of such cases.

Last Sunday the city pulpits sent forth a noble note for the sanctity and quiet of the Lord's Day. The pulpit, as a whole, has done its duty fearlessly and well. We rejoice in a free, outspoken pulpit. Long may our

ministers dare the world in discharging their duty as ambassadors of Christ. There will be cavillers and critics, but they are of no importance nor do they avail. A good cause and a clear conscience can be pitted against the world without fear as to the result. On the whole the pulpit was moderate, but there could be no mistaking the true ring of its utterances, and the ministers may depend upon it that they merit and have the approval of their people and of the great majority of the people.

Bishop Sullivan's sermon, or rather some of the reports of it are liable to be misunderstood. The Bishop has expressed, we understand, his sympathy heart and soul, with the present Anti-Sunday car movement, but were the proposal for a limited Sunday service he would be ready to support it. The proposal being, however, for an unlimited, or rather an all day long service, the rector of St. James Cathedral views it with no favour. This will be gratifying news to many of the Anglican church who hold Bishop Sullivan in high esteem, and who would regard with sorrow opposition from him to their cherished convictions.

The workingman has been kept in evidence by his newly found friends the pro-carites—the capitalists whose life work is to grind him to powder between the upper and nether millstones of capital and monopoly. The canvass among the workingmen thus far shows that they are alive to the dangers to their interests lurking in increased Sunday labor. They are not likely to be hoodwinked. In the United States, where it is said 2,000,000 men work on Sunday, the American Federation of Labor passed this resolution last December:—
"Resolved, that in the opinion of the Federation of Labor there is no necessity for Sunday work. The labor people demand, not as a privilege, but as a right, that they should have the Sabbath for their own use. It was made for man."

The Ministerial Association has issued a brief, thoughtful appeal in which one phase of the case is brought out forcibly. The ministers say that "To run street cars on Sunday, as now proposed, would inevitably tend to defeat the sacred and beneficent purpose for which the day was instituted; unnecessary secular toil would be largely increased, thus depriving hundreds of men of their one day in seven, which is inalienably theirs unless works of necessity and mercy demand otherwise. Increased facilities would offer themselves for dissipation and Sabbath desecration. The health and quiet and order of the home would be impaired, and Scriptural conceptions of the sanctity and preciousness of the Lord's day now prevailing would suffer serious depreciation."

As evidencing the wide-spread interest taken in the Toronto campaign, messages of sympathy and encouragement are being received from towns and cities throughout Canada and the United States. One of the most interesting is an able statement from Rev. Prof. Beattie, Louisville, Ky., a son of the Canadian Church. He says: "The operating of the cars on the Sabbath keeps a full set of men regularly at work on the sacred day of rest. The motormen, the switchmen, the inspectors, and the men at the power-house, are all deprived of the benefit of rest and home on the Sabbath. In addition, they are entirely prevented from attending church, and are compelled, with their families, to live like heathens almost. Then, too, though the men work the seven days, they get only a week's pay, and that