

The Presbyterian Review

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Toronto, Jan. 14, 1897.

THE SUNDAY NEWSPAPER.

THE Sunday newspaper is on its defence. Of late paragraphs have appeared belauding its work and justifying its existence, and in default of any other, an Anglican rector has been found to pronounce a benediction upon it. Dr. Holland's form of words is: "Blessed the Sunday newspaper, which, without detaining the few that seek the highest heaven and enjoy it no less for the larger views of earth had on their upward way, saves millions of poor souls from listless stupor or ignorant pastime by drawing their interest in the world's daily life to an ampler reading than the day of work permits about that life's progress, its science, its art, its literature, its politics, its religion."

All this is the outcome of a public sentiment hostile to Sunday newspapers, which is gradually gaining strength in the United States, the Eden in which it acts the serpent. When an institution or enterprise like the Sunday paper is thrown on its defence, it feels the pressure of adverse influences. It is an encouraging sign of the times that the movement against these papers should have forced such recognition, and as the whole question is greatly in the hand of the Christian Church itself—i. e. of its membership who advertise in, buy, and read these huge budgets, the appeals of Moody and others may not prove fruitless. In a recent able article on the subject, by Rev. Dr. D. J. Burrell, he advances, among other reasons for opposing Sunday newspapers, the following:

"People are reading its advertising columns, all through the Lord's Day. Christian merchants (with some notable exceptions, which Christian people would do well to take note of), sit in their comfortable pews and flatter themselves that, because their shops are closed, they are keeping the Fourth Commandment, while thousands of heralds are crying their Monday bargains up and down the streets. Resting? No, indeed. These men are doing a booming business all through the holy day. It unfits for the sanctuary. It forbids that high exercise of devotion for which the Sabbath was intended and by which we are fitted for the heavenly life." He adds, "The only excuse for the Sunday newspaper, to wit, that it furnishes the news, is the main argument against it. The news of the world must not, as we love our immortal souls, be allowed to intrude upon our Sabbath rest. The world is too much with us. The Sabbath was intended to refresh and reinvigorate us, like a sea voyage between two continents of secular life."

THE CALL TO ST. ANDREW'S.

The vacancy in St Andrews' Church Toronto, caused by the lamented death of Rev. D. G. Macdonnel, has attracted the attention of the church at large and the election of a successor has been regarded with more

than ordinary interest. The proceedings have reached a definite stage by the acceptance by the Presbytery of the call to Rev. W. J. McCaughan, of Mountpottinger Church, Belfast. Those who lead in the selection of Mr. McCaughan believe they have good grounds to hope that he will accept the call. Should this belief prove true, Mr. McCaughan will receive a cordial welcome from the church on this side of the Atlantic. He is highly esteemed in Belfast where he has had a successful career in one of the poor districts, *The Belfast Witness* in the latest edition to hand devotes the following complimentary editorial to him.

"We observe with mingled feelings that the Rev. W. J. McCaughan has received a unanimous call to an influential congregation in Toronto—one of the finest congregations in connection with the Canadian Church. The call is in every sense most complimentary to Mr. McCaughan, and a deserved tribute to his ability, energy, and personal worth. We cannot say as yet whether or not Mr. McCaughan intends to accept the call. Should he decide to do so, we must say that Canada's gain will be our most decided loss. Mr. McCaughan has filled a unique position in our midst. He is the minister of a fine congregation, on which success in every department is written large, and he has also managed to devote much time and attention to various departments of Church and philanthropic work with as much energy and attention as if he had no other interests to look after. Lord Palmerston, when he wanted anything special done in the Foreign Office, generally asked it to be given to the clerk who had most to do. So when anything special was wanted, the eyes of the Church, or of local bodies, turned to Mr. McCaughan, and he was always ready and willing to do what he could; and what he did he always did well. While we should always rejoice to hear of honour and advantage to Mr. McCaughan, we hope for the sake of the Church at large, and for his own congregation at Mountpottinger, and for the City of Belfast, that he may be able still to see his way to remain amongst us."

THE AUTHORSHIP OF GENESIS.

The services of Professor W. H. Green to the cause of truth as a defender against the onslaughts of the Higher Critics have been felt and acknowledged throughout Christendom. His keen pen is never idle and one of his latest contributions has been a review of lectures published by Dr. Lyman Abbott, of which the following valuable extract will repay perusal:—

"The only pretexts for division that have any apparent plausibility are found, not in the drift and substance of the narrative, but in certain features of its literary form and in alleged discrepancies of statement, which are capable of ready explanation and require no assumption of a diversity of writers. In i. 1-ii. 3 the Most High is constantly called God (Heb.: Elohim); but in ii. 4-iii. 24 He is called Lord God (Heb.: Jehovah Elohim), and in chap. iv. Lord (Heb.: Jehovah). From this it has been inferred that these are by two separate writers, one of whom is in the habit of using the divine name Elohim, while the other makes use of the divine name Jehovah. The former of these hypothetical personages is accordingly denominated the Elohist, and the latter the Jehovist. But this assumption is altogether unnecessary. The alternation of these divine names, both here and elsewhere throughout the Pentateuch, is to be accounted for, not by a diversity of writers, but by a difference in the signification and usage of the names themselves. God made Himself known to the chosen race as Jehovah, the God of revelation and of