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TORONTO, WEDNESDAY, NOVEMBER 7 1883.

In noticing the opening ceremonies of Queen's University two weeks since, the lecture delivered by Professor Ross, B.D., was inadvertently credited to Principal Grant. The inaugural lecture on "Physical Science and the Possibility of Miracles," by the recently appointed Professor of Apologetics and New Testament Criticism and Exegesis, appears in this issue of THE PRESBYTERIAN. It is a clear, logical and masterly effort, and will be read with deep interest by all who observe the currents of philosophic, scientific and theological thought.

It goes without saying that nearly all the ministers in Protestant Christendom will preach on Martin Luther next Sabbath. What a hunt there will be for suitable texts this week. A good, pithy, suggestive text gives a sermon a good start, and wins half the battle at the beginning. Whatever the text may be, material for the sermon is ample and easily procured. The Reformation is a large subject, and the chief difficulty for preachers will be to condense. The result of next Sabbath's pulpit work should be apparent in many ways. Even Presbyterians are too liable to forget the blessings which they enjoy as the result of the heroic labours of Martin Luther and those associated with him. While some of our people live too much in the past many are disposed to forget the labours and sufferings of those grand men who battled successfully for the privileges which we now enjoy. The sermons of next Sabbath should do a good deal in the way of putting people right on these questions. So may it be.

THE Rev. John Langtry has addressed an open letter to Rev. Dr. Rice, President of the Methodist Conference, urging a general union of all Christian churches in one organization. The letter has a good deal of sweetness, but not much light. As a preliminary step towards further negotiations, we respectfully suggest that Mr. Langtry and Mr. Johnston, of the Metropolitan, exchange pulpits at an early day. Should this be done Mr. Langtry will see one of the largest congregations probably that he ever preached to, and Mr. Johnston will most certainly give his Episcopal audience some good, wholesome food. This preliminary step being taken, all the Episcopal clergy might join in the general exchange of pulpits which takes place once a year. If his Lordship, Bishop Sweetman should prefer a Presbyterian pulpit to begin the good work in we think he can have one. If Mr. Langtry is willing to enter this arrangement he may be forgiven for his faulty exegesis when he makes the petition of Christ's prayer, "that they all may be one," refer to unity of organization.

A WORD with those friends into whose homes THE PRESBYTERIAN will come on Thanksgiving day. You have been at church this morning and heard a good thanksgiving sermon. Then you went home and sat down to a good dinner. Most of the members of the family were present. The boys came home and sat once more at the family table. Some of the married members of the family came in to spend the afternoon in the old homestead. Perhaps there were some grandchildren present having a good time. Did you think of that poor family around the corner this morning? Did you send them anything? Is their dinner any the better for your liberality. Do any of God's poor bless you for your kindness on thanksgiving day? Have you made anybody happier to-day? If not you have materially lessened your own enjoyment. It may not be too late yet to do something kind and generous. By all means do something be-

coming a Christian in the afternoon, and when you and yours gather around the family table this evening you will have the sweet gratification of knowing that you had done something as well as enjoyed something good. Try it, friend, try it.

HERE is a nice question for our ecclesiastical lawyers. A Session in the St. Louis Presbytery sent one of their number to the Presbytery as their representative and instructed him as to how he should vote on an overture sent down by the General Assembly. When the Session Records came before the Presbytery for examination the Presbytery took exception to the minute on the ground that the Session had no right to instruct their representative as to how he should vote. The Session appealed and the Synod sustained the appeal, taking the ground that a Session has a constitutional right to instruct their representative in advance as to how he should vote in Presbytery. The case has been sent to the General Assembly and the result will be watched with interest. Has a Session a right to instruct their representative in advance as to how he should vote in Presbytery on any given question? If an elder may be instructed as to how he should vote on one question why not on all? If this practice should prevail Presbyteries would cease to be a distinct court of the Church, and exist for the mere purpose of recording the decisions of Sessions. Very few elders would care to go to Presbytery with their hands tied.

THE New York "Evangelist" comments on the late meeting of the Synod of New York in this way:

For so large a body, Synod got through with its heavy docket of business with much facility. Not one long, rambling speech was made, but brief, pertinent ones by the score, and well distributed among the pews. And that is exactly the way in which a meeting of any Church court should be conducted. If the business is done by a few members around the moderator's chair the majority are almost certain to go home dissatisfied. It too often happens that a few do all the business and the many sit in the pews as they would do in any public meeting. A member may have a right to speak on every question, but if he insists on exercising that right, while many who have an equal right to be heard never get a hearing, injury is done to the Church. It does not pay to have all the business of a Synod or Assembly done by a few men, while the great majority have to do the work and raise the sinews of war are practically ignored. We know whereof we affirm when we say that if the business were better "distributed among the pews" in some of our Church courts members would go home in better humour and money for some of the schemes would come in more plentifully.

A CABLE despatch was received from Dargjelling last week intimating that the Canada Presbyterian missionaries at Indore were permitted to resume their work, interrupted by the interference of the local authorities. This intelligence will be gratifying to all who take an interest in the progress of Christian work and the cause of religious liberty in India. The freedom granted, however, will not remove all the difficulties that beset the work of our missionaries at Indore and Mhow. They are watched by jealous eyes. Judging from a recent number of the Allahbad "Pioneer," they are subject to gross and grievous misrepresentations by those who ought to know and probably do know better. A young brahmin, the son of a government official, had through missionary instruction come under the power of the truth and made a public profession of Christianity. This was represented as having all been done in a period of ten days, during his father's absence, who on his return found his son and some of his property missing. The "Pioneer" represents that the father had gone in search of the fugitive without success. Mr. Wilkie writes to the "Friend of India" that the young man has been an inquirer for the last three years, and at his own urgent request was baptized a short time ago. This enraged some of the young man's relatives, whose violence he feared. Properly enough the missionaries gave him shelter. On being demanded by his father he was given up on the stipulation that he should not be subjected to ill-treatment on account of the step he had taken. The youthful convert went with his father, saying, "I will go with my father, but I am and shall continue a Christian."

SUNDAY NEWSPAPERS.

MORAL and social life on this continent is to an appreciable degree affected by influences from abroad. These are not all of one character. Some are elevating and beneficent, others are of a different tendency. The large immigration from Europe has a perceptible influence on the modes of American life and thought. Again, the wealthier part of American society delights in foreign travel. They are an eclectic people. Their eclecticism is not confined to what is best in old world ways of thought and action.

Efforts are being made in France, Germany and Austria for securing the Sabbath as a day of rest. Those who realize the need of improvement in this direction are few compared with many who conform without an effort and without a thought to the continental methods of spending Sunday. The general disregard of the special claims of a day of rest strikes every visitor to the continent of Europe. But why should the people of America be so indifferent to the growing neglect so plainly visible on this side of the Atlantic? Every form of Sabbath desecration practiced in Europe finds its counterpart in the larger American cities. Beer gardens, concert halls, and theatres open their doors on Sabbath and their effects are confessedly demoralizing. The Sunday newspaper has established for itself a strong position in the centres of population. By some it is now regarded as a necessity. What ought to be the position of Christian people in relation to it? The Sunday newspaper is open to the gravest objections. It cannot be pretended that its production is either a work of necessity or mercy. It entails needless toil on overworked workers. It deprives multitudes of their rightful rest and unfits them from the proper observance of the sacred day.

Then the effects of the Sunday newspaper are demoralizing. It is a boon to no community among whom it circulates. Even the best of them in point of literary ability do not profess to provide reading intended to promote the spiritual well-being of the people into whose hands they come. The best specimens do not differ in any essential particular from the week-day edition, except it be in providing more varied selections of a literary caste, and the others do not even affect this slight merit. The current editorial maxim seems to be—publish everything whatever its nature. The sickening details of crime in all its forms, the disreputable scandals, true or untrue, that afford delectable reading for prurient minds are as plentifully supplied in the Sunday as they are in the Saturday papers. In some instances if there be a difference, the Sunday edition contains a more plentiful supply of the horrible and nasty than are to be found in week-day editions.

Such reading finds its way into many thousand American homes. What can the result be? Is it in the nature of things that virtuous upright and pure minds can be trained by reading of the description contained in the average Sunday newspapers? The Christian churches, the Sunday schools, and other moral agencies find that secular Sunday reading, and much of it pernicious, is working injuries that will be difficult to undo. It seems strange that so few protests have been made against an evil so apparent.

It is cheering to find that an earnest and consistent section of the Christian ministry have spoken out in plain language, warning against this special evil. At a recent meeting of the United Presbyterian Ministerial Association held at Pittsburg, Pa., the Rev. Mr. Boyd read a thoughtful, temperate, and practical paper in which he stated that it was the duty of the ministry to set fully, clearly, and frequently before the people the nature, design and proper observance of the Christian Sabbath; that they should be taught that it is a profanation of the Lord's day to print, publish, sell or read secular newspapers on that day; that Church members who, after being warned, persist in publishing or reading Sunday papers should be made amenable to discipline, and to withhold support from papers that publish Sunday editions.

Here in Canada we have to deplore a growing tendency to Sabbath desecration. At the same time we have to acknowledge with thankfulness, that forms of Sabbath desecration rife in European cities, and among our neighbours across the line, have not yet made their appearance amongst us. Hitherto we have been spared the infliction of the Sunday newspaper. In felicitating our country on this exemption it is in no boastful or self-righteous spirit: it is because the field is not sufficient to tempt the venture.