

Mr. Dunbar, of Dunbarton, exhibiting some of the aspects of "Christ crucified" as being ever abreast of the age, and equal to all the requirements of man, and he again was followed in the evening by Mr. Ingles, who spoke of those who "stood by the cross," describing their character, acts, and utterances. The discourses were at once able and appropriate, and on each occasion the large church was filled to the full with an attentive and appreciative audience. The weather and roads were all that could be desired, and the day and its doings will long be remembered as at once delightful and profitable. On the Monday evening Mr. Ingles delivered his very interesting and instructive lecture on Dr. John Kitto, in which he very ably exhibited and illustrated the power and the profit of a persistent perseverance in surmounting difficulties, in number and nature all but overwhelming, and nobly rising far above them to an elevation and an honor so creditable to himself and beneficial to his race. The whole services were exceedingly gratifying to all, and especially so to the very worthy and efficient pastor, the Rev. Mr. Pentie. The collections were in full keeping alike with the cause and the occasion.

The annual meeting of the congregation at Dunnville was held on May 17th. This congregation has been a mission station for a number of years, but on the 26th April last year, Rev. Geo. A. Yeomans, B.A., was settled as pastor. Previous to that time there were reported in statistics for 1876, 33 families, 66 communicants, with a total of \$808.00 for all purposes. At the annual meeting a full financial printed report was distributed by the Board of Managers, showing at the close of the congregational year, 62 families, 78 communicants, and a total of \$884.21 for all purposes. In addition to this a sum of \$71 was paid to Knox College Building Fund and Home Mission, making a total of \$905.21 raised for all purposes. Of this sum about \$100 was spent on church repairs, and \$184 paid toward an organ. After paying all obligations the year closed with \$10 in the treasurer's hands. The people feel that if the finances are in such a satisfactory condition in a year of stringent times, they ought to be much larger with returning prosperity. A committee was appointed at the annual meeting to procure estimates for a complete renovation of the church building, and to report in two weeks. The ladies of the congregation were present at the meeting, and took quite an interest in business, and after business was over coffee and refreshments were served. The meeting was thus a pleasant congregational social, and altogether the year's exhibit and the fraternal feeling displayed have given the congregation a great deal of encouragement. Let each member take hold and help, and all pull together, and success is sure.—*Com.*

Book Reviews.

PULPIT TEACHINGS ON GREAT SUBJECTS. New York: G. P. Putnam's Sons, 1877.

We have before us the first number of a publication with the above title, the object of which is to give to the world "a series of discourses by representative Protestant preachers, on themes connected with Christian doctrine." Each number, price ten cents, is to contain one sermon, and twelve numbers will make a volume. The discourse in the first number is by Howard Crosby, D.D.; the subject is "God ever active in Christ"; and the text is John v. 17, "My Father worketh hitherto and I work." The style is elegant and polished, the language perspicuous, and the thought far-reaching and scriptural.

BELFORD'S MONTHLY MAGAZINE. Toronto: Belford Brothers.

The article in the June number entitled "Dean Stanley and Socrates" by Rev. James Carmichael, is an able criticism of a chapter in the last volume of the Dean's "History of the Jewish Church." The writer utterly demolishes the parallel drawn by the distinguished churchman "between Socrates and the Founder of Christianity," and establishes instead "a terrible contrast." In number 5 of "Evenings in the library," we have a fair estimate of Longfellow and his works. Dr. Canniff is just beginning a series of papers under the heading "Historical Fragments of the War of 1812." The present number contains the introduction. The "fragments" will be derived mainly from those who took part in that war, and will contain personal sketches of the veterans, with illustrations.

THE LIBRARY TABLE. New York: Henry L. Hinton & Co.

This is a weekly publication very useful to those who are anxious to keep abreast of the times in literary matters. In the "index to periodicals" which it supplies fresh every week, the various articles which have recently appeared in any of the periodicals of the day are classified under the heads of "Religion and Philosophy," "Social and Physical Sciences," "Literature and Art," and then they are placed in alphabetical order, with the name and date of the magazine in which each article is to be found. The Record of New Books is also convenient. But the Library Table is not a mere catalogue of books and periodicals. It al-

ways contains a considerable quantity of valuable matter of its own. The issue of 17th inst., has an article entitled "Tartar and Solave," the writer of which is very anxious that the Russians should drive the Turks out of Europe, and not only so, but being American and not British, has not the least objection to their obtaining the control of the Mediterranean, and becoming masters of Asia. The biographical and critical articles are ably written.

THE LAW OF THE LORD'S HOUSE, OR THE SUPPORT OF THE GOSPEL BY FREE WILL OFFERINGS: A DIVINE ORDINANCE. By Rev. John Rankine, Cupar-Fife, 12mo, pp. 30. Cupar-Fife: Westwood & Son, 1877.

Our readers are aware that nearly fifty years ago the voluntary controversy sprang up in Scotland, and soon extended to England, and was conducted for a length of time with great vigour, and indeed fierceness, especially in the former country. At the disruption, however, and the formation of the Free Church in 1843, a suspension of hostilities took place. The voluntaries sympathized with and admired the Free Church as having faithfully contended for sound principle so far, and hoped that further progress would ere long be made. This hope has not been wholly disappointed, and even disestablishment has become a principal subject of discussion in the Free Church courts. This and a variety of other circumstances have revived the controversy, but in a much more mild and moderate tone. Mr. Rankine, who was elected Moderator of the United Presbyterian Synod in May 1876, has given us the excellent pamphlet now before us; and though he handles only one branch of the subject, that is of vital importance viz., the mode of supporting divine ordinances, he lays down three propositions, first that there is a Divine law on the subject, which is that the maintenance of the ministers of Christ should be by the free will offerings of those to whom they minister; second, that this is the only Divine law on the subject; and third that this is perfectly sufficient. The whole argument is conducted with great moderation and calmness. Scripture and common sense are everywhere appealed to, the testimony of experience also is adduced, and nothing will be found in the whole production fitted to exasperate or offend. We hope it will be productive of much good.

Ordination at Winterbourne.

The Presbytery of Guelph met on the 22nd inst., in Chalmers' Church, Winterbourne, for the ordination of Mr. A. M. Hamilton, A.M., and the transaction of other competent business. An extract of minutes were read from the Synod of Toronto and Kingston assigning one hundred and eighteen dollars twenty six cents, to the Presbytery of Guelph, to be raised by them as their quota towards the building fund of Manitoba College. The Clerk submitted a statement of the proportion falling upon each congregation in the bounds, when it was agreed that the same be approved, and that application be made for the payment of the same. The Clerk further reported the state of the Gorman Mission Fund, and arrangements were made to procure the amount required to meet present claims. A communication was read from a Committee of the Presbytery of Toronto in reference to the erection of a preacher's station, with a view to the organization of a congregation at Ballinafad, when it was agreed to request that Presbytery to delay procedure until the congregation of Erin, which is likely to be affected by such a step, would have an opportunity of appearing for its interests, and the Clerk was instructed to notify that congregation of the proposed action of the Toronto Presbytery. The Presbytery then called for the edit of Mr. Hamilton's ordination, and the same was returned certified as having been duly served on the two following Sabbaths. Proclamation was made to the assembled congregation that if any of them had any objection to offer against the life and doctrine of Mr. Hamilton he should at once repair to the Presbytery which was then in Session, and substantiate the same. After waiting some time, and no objection appearing, Mr. George Haigh proceeded to the pulpit and preached an appropriate sermon from Rev. vi. 2. Mr. Davidson afterwards gave a brief narrative of the steps in the call to Mr. Hamilton, put to him and the congregation the questions appointed for such occasions, and satisfactory answers having been given to these, led in prayer, in the course of which Mr. Hamilton was set apart, by the imposition of hands, to the office of the holy ministry, and the pastoral charge of the congregation of Chalmers' Church, Winterbourne. Having received the right hand of fellowship from the brethren present, Mr. A. D. McDonald addressed him, and Mr. J. B. Mullan the congregation, upon their respective duties. All the services were deeply interesting. The consideration of the report of the Committee appointed at last meeting to examine the book entitled "The Marples-Underwood Discussion" was deferred till next meeting. Mr. Hamilton enters upon an important field of labor, and there is every prospect of his having a comfortable and successful ministry. He is well and favorably known in this neighborhood, having taught for a number of years in one of the rural schools. It should be mentioned as honorable to the congregation that Mr. Law, the Treasurer, paid his half year's salary in advance, immediately on the close of the services, and handed to Mr. Davidson a handsome acknowledgment for the labors he had expended, and the diligence he had shown in the interests of the congregation, as Moderator of Session during the vacancy that has occurred. Such actions reflect credit on both parties.

Eldership.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—The important discussion in the late meeting of Synod as to the propriety of utilizing the eldership for spiritual work in the mission field, followed up by your able editorial on the same subject, shows the importance that is being attached to that hitherto neglected element in the Presbyterian body.

Had the natural gifts and graces of the eldership been brought to bear thirty or forty years ago upon doctrinal questions, strong, vigorous Presbyterian churches might have been found, where Presbyterianism has not even a foothold. The success of other denominations that are led into active service the natural talents found amongst their membership to labor as local preachers, class-leaders, and so forth, shows the wisdom of the course pursued by them.

Surely there were, and are, as many men in the Presbyterian eldership as capable of conducting public worship, speaking to edification, presenting the Gospel in all its simplicity and purity, and defending the doctrines held by us as a Church, as there are to be found in the like class in any other denomination. The reason why it has not been made available, had better not be too narrowly inquired into, but it may partly be accounted for by the erroneous views held as to the nature of an elder's duties. But now a fitting opportunity will present itself to the General Assembly when dealing with the Presbytery of Barrie overture, to define the elders' position in the Church, and authoritatively decide whether or not he is a spiritual office-bearer. I find high authorities in the Church take different views on that important point.

It would have very much enhanced the value of that excellent and important paper read before the Synod by Mr. Middlemiss had he fairly met and dealt with this important question, instead of purposely shunning it. He says, "without considering the proper place and functions of the eldership, which would be irrelevant at present and unnecessary, I take it for granted, in accordance with their double scriptural designation, *Presbyter, or Elder, or Ruler, or Bishop, or Overseer*, that their function is two-fold, that they are appointed not only to rule in the Church, but to take the spiritual oversight of the members."

If Mr. Middlemiss is correct in assigning him the above position in the Church, if the existing elder is the prototype of the apostle, then he does not depend upon Synods or Assemblies to assign, or define his duties, for the inspired apostles have abundantly and definitely done so. But if such is not his position, then it is a misnomer to call him *elder*; he is but a layman, a representative of the laity amongst the spiritual office-bearers in the Church.

Principal Caven in his address to the Synod is very indefinite as to their position. He speaks of them as a lay agency, yet, as a spiritual power in the Church. But Mr. King is more definite; he speaks of the elders as laymen, yet would not be averse to the employment of these *laymen* in the mission field, etc.

Yet in the face of these statements you tell us in your able editorial on the Eldership that, "the ministry no longer speaks or thinks of elders as laymen, they regard them as co-officers in the Church." And after endorsing the statements of Mr. Middlemiss as to the duties of ministers and elders being identical, you say "ministers and elders therefore constitute one body." If so then you would have done good service had you exploded that unscriptural theory of theirs being two grades in the Eldership—a theory invented evidently to cover over and justify the Church's departure from plain scriptural precept and practice—a theory without a single solitary passage to sustain it. The only passage quoted for that purpose (1 Tim. v. 17) proves nothing but the weakness of the cause it is called upon to sustain.

If that simple casual commendation by the apostle, of the gifted elders to especial honor because they laboured in two or more departments of the work, is sufficient authority for depriving at least three-fourths of the other elders of nearly all spiritual functions, then it would be difficult to comprehend a system that could not be supported by scripture.

There certainly is evidence of an awakening to the false position the elder has hitherto been placed in, and the loss the Church has thereby sustained.

And should the General Assembly in their wisdom see fit to reverse their past policy, and call into exercise whatever talent there is amongst the eldership, that can be made available for ministerial work in the mission field, or destitute localities, it would be of very great advantage to have their position in the Church defined. If they are spiritual office-bearers deriving their authority from the New Testament for speaking in their Master's name, and pressing home the claims of His Gospel upon their hearers, it would give them a prestige and power in the minds of people that they could not have as mere laymen acting on delegated authority from the Assembly. But should the Assembly decide that elders are but laymen, more representatives of the laity in the Church Courts, restricted to the performance of certain limited duties, then it will give such of us as have believed that we were elders in the scriptural sense of the term, an opportunity of retiring from the false position that we have hitherto occupied.

In the midst of these conflicting statements, I again renew the question put through your columns in January last, which still remains unanswered: "What is the elder's position in the Church; is he a spiritual office-bearer or a lay representative?"

King, May 26th, 1877.

THERE are 3,883 Congregational ministers in this country, and only 1,783 of them are settled pastors.

THE distinct feature of a Turkish Sunday school (among the Americans and not among the Turks proper) is the presence of the whole congregation as members; no one considers himself too old to study the Bible.

Infant Salvation.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—I am strongly persuaded that the courteous and temperate discussion, in the columns of the PRESBYTERIAN, of questions arising out of the thoughtful utterances of our brethren may be of very great value in many ways. It will tend to vindicate and elucidate the truth, to remove prejudice, and to clear the air of fallacies and one-sided views. Such discussion, too, may enable the PRESBYTERIAN to direct the attention of its readers to a much larger diversity of topics than would otherwise be possible. Nor is such discussion to be regretted even when it takes the form of somewhat trenchant criticism, if only care be taken that the criticism is, as it always should be, of a candid and generous character.

With these convictions I feel warranted in calling the attention of your readers, as was done by a brother last week, to the subject of Infant Salvation—a subject that must always have a strong if a somewhat melancholy attraction, while so large a proportion of our race are out off in very early childhood. The earnest, able, and comforting sermon on the subject, published lately by Mr. McKay of Baltimore, I read with much interest and profit. I have also read with much attention and interest the letter of Mr. Battisby in a former issue, in reference to Mr. McKay's sermon. It may, I think, be fairly granted that Mr. Battisby's objections to the language employed in the sermon as being in one or two instances somewhat unguarded, are sufficiently well taken; and when Mr. McKay's sermon attains the honour which it deserves, of reaching a second edition, the phraseology may in one or two instances be changed with advantage in the manner indicated in Mr. Battisby's strictures. But while in fairness granting so much, I am fully convinced that Mr. McKay has fallen into no "doctrinal error," in the passage cited in your paper of last week. In exposing the untenableness of what he imagines or fears Mr. McKay's doctrine to be, Mr. Battisby quotes from the sermon the following sentences: "Children dying in infancy are free from the ground of condemnation." "They have original sin, it is true, but that I think is never presented in God's Word as the ground of condemnation." I will grant that Mr. McKay might with advantage have been a little more explicit here. But Mr. Battisby will grant on the other hand that Mr. McKay's argument does not lead him to deal with the scriptural doctrine of our universal liability to eternal death through Adam's fall. Mr. Battisby will also see that Mr. McKay does not use the words "ground of condemnation" with reference to the doctrine that all out of Christ are even now in a condemned state—a doctrine which he fully believes. The strain of his argument shows that by the "ground of condemnation," he means the reason on account of which men shall actually perish forever. His argument is that no one shall be condemned, i.e., lost eternally, who has not incurred his doom by personal transgression. That doctrine is most impressively stated by Hodge, who, in his chapter on sin, and while dealing not with the subject of Infant Salvation but with objections to the doctrine ofmediate imputation, thus writes: "As Adam by his apostasy became subject to eternal death, but through the intervention of redeeming grace was doubtless saved from it, so also although all his posterity became liable to the same dreadful penalty through their own inherent corruption, yet we have every reason to believe and hope that no human being ever actually perishes who does not personally incur the penalty of the law by his actual transgression. This, however, is through the redemption of Christ. All who die in infancy are doubtless saved, but they are saved by grace. It is nevertheless important that the real views of the Reformed Churches, on the doctrine of immediate imputation should be clearly understood. These churches do not teach that the first sin of Adam is the single and immediate ground of the condemnation of his posterity to eternal death, but that it is the ground of their forfeiture of the divine favour from which flows the loss of original righteousness and the corruption of our whole nature, which in their turn become the proximate ground of exposure to final perdition, from which, however, as almost all Protestants believe, all are saved who have no other sins to answer for." (Sys. Theol. vol. ii., pp. 211, 212.)

It will be perceived from the foregoing extract that Mr. McKay's statement, judged according to the purpose he had in view, and the meaning he intended to convey, is in perfect harmony with the teaching of one of the most eminent of living theologians, and with the general tenor of Protestant opinion.

If you can afford me space in your paper of next week, I may have something more to say in reference to the question of infant salvation, and the brief statement regarding it, contained in the Confession of Faith. I am yours truly, W. DONALD.

Port Hope, May 21, 1877.

P. S. After reading the above, it occurs to me to add that the introduction of the word *final* before "condemnation" would convey Mr. McKay's meaning with sufficient fulness, and meet the objection urged by Mr. Battisby.

LETTERS FROM INDIA.

JUVENILE MISSION.

The two following letters, from girls educated in the Scottish Orphanage, Calcutta, will show something of the good that is done by training children in Christian truth and Christian ways, and sending them among the less favored children among them, to be centres of Christian light and influence in their turn. It will be seen therefore, that the supporting one of these girls at a Christian school or the sending Christian light into a Zama by means of a Biblewoman, does not stop with the good done to the individual objects of it; indeed it is impossible to calculate where under the Divine blessing, its happy effects will cease. Every work of Christian love now sown in India is like a seed, left to germinate and bring forth abundant fruits in all time to come. It is very satisfactory to note the readiness and zeal with which these girls devote themselves to the work of conveying to other girls the blessing they have themselves received. Miss Pigot says of one of them:—

"Helen is giving great satisfaction both as a pupil and as a teacher. She keeps up her own studies, and still learns with the first class of the Orphanage. This she does in the early morning. During the day she conducts the High Caste School at Badoor Bagan. She supervises all the classes, and entirely teaches the higher classes, consisting of twenty-two girls; and we have no children better taught. She is an excellent disciplinarian, better in this respect than any of our other young teachers. It is unlike the Indian character; and it is very satisfactory to have been able to inculcate it. Disorder and confusion is the national characteristic. Helen's school consists of sixty girls, who are brought into orderly ways. They have to observe time and order in all their lessons. And thus daily instructed in the knowledge of this world, and chiefly of that which is to come, we see fruit borne from our Orphanage. And Helen's supporters have not only done a good work for Helen, but their ward is now daily offering the word of life to sixty little girls; and as fresh girls enter the school, the gospel sound will spread far and wide."

Below is given Helen's letter.

SABBATH SCHOOL, OTTAWA:

DEAR FRIENDS,—It gives me pleasure to write to you again after such a long time. Since my last letter I have been made a teacher in Badoor Bagan school, and am glad that I am able to teach others who are less favoured than myself. I should not have had this privilege if I had not come to this school. I was for one year in the Free Church Orphanage before coming here, but as my father was not pleased with my progress there, he placed me and my sister Minnie here, and another reason for his doing so was because my mother was once in our Orphanage. I was ten years old when I came, and a year after my mother died. I only knew my alphabet, but by degrees I have got on, and now I am in the first class, I try to impart the knowledge I have gained to my pupils. There are sixty children in the Badoor Bagan school, from the ages of three to ten years; they form into six classes. I have two girls to assist me to teach the first and second classes. They seem very pleased to learn, and pay great attention to their lessons, especially the Bible. Once, when I was explaining Christ's miracles, one of my best girls in the first class said "I wish I had seen Christ." When I asked her why, she said, "because he performed such wonderful miracles." One day one of the children begged of me to go to her home; so, after school was over, I went with the girl who helped me. Her mother was pleased to see us, and after a long chat, she asked me why we all worked. I told her we wish to teach others what we had ourselves learned about Christ, and she said: "I am sure you will all go to Him after you die." I went another day to see her, and she told me that she had repeated to her husband all I had said in my former visit, and he said it was true. She then said she wished to learn about Christ; so I told our superintendent, and one of our teachers visited her for some months, until she removed to another place.

I have no time to write more. With best respects I am yours gratefully, HELEN.

Scottish Orphanage, Feb. 28, 1877.

The next letter is from Seti, supported by a lady in Halifax:

"DEAR MADAM,—I have much pleasure in writing to you for the first time, and hope you will answer my letter, as I would like to get one from you. You will be glad to learn that I am in the second class in English and the first class in Bengali. I try very hard to learn my lessons and to give my teacher satisfaction. I got a Bengali Testament for a prize, which pleased me much. I have been nearly eleven years in school and did not know anything when I first came, for I was so small that I do not even remember coming. I was brought by our minister the Rev. B. O. Chuckerbutty, from Orissa, during the famine of 1866. I am thankful that God has placed me here, where I have learned to know Him. We learn to cook and do other household duties, and for the last three weeks the second class girls have been going to help the teachers in one of our Hindoo day-schools, I like it very much. Some of the children are very smart, only three years old. They like to go to school, and are very fond of singing. On Sunday we go twice to the Bengali chapel. In the morning at half-past seven and at half-past four in the afternoon, after morning service, we have Sunday-school. It is conducted by our minister, the Rev. B. O. Chuckerbutty. Some other children attend besides ourselves. During the day we go up-stairs to our superintendent, and she explains the Bible to us. Last Friday, Lady Lytton honoured us by distributing our prizes. The children of our Hindoo day-school were present, and they were very gaily dressed, with jewels on their head, neck, ears, arms, and feet. Altogether there were about 350 of them. I am yours gratefully, SETI.