

Book Reviews.

**ST. NICHOLAS.** New York: Scribner & Co. With its beautiful illustrations, its instructive stories, and its humorous little sketches, this magazine is quite a treasure to a boy or girl; and perhaps wiser people than they sometimes peep into it. The article on "Wild Mice and their Ways," and that on "Birds in the Spring," furnish excellent lessons in Natural History; and the learning of these lessons is greatly facilitated by the numerous illustrations which accompany them. R. A. Proctor continues his very interesting and useful Astronomical series under the heading "The Stars in June."

**THE CANADA CHRISTIAN MONTHLY.** Toronto: O. Blackett Robinson.

The number for June contains rather more than the usual quantity of original matter, without any deterioration in the quality. In it we have the second of the Editor's able articles on the "Merits and Demerits of Islam;" another, also referring to the Turks, and entitled, "Tekel: Weighed and found Wanting;" a powerful sermon on "A Good Conscience," setting forth, (1) "the history of a good conscience or how one may get it;" (2) "the fruits of a good conscience or how one may know it;" (3) "the advantages of a good conscience, or why one should seek it." Under the head of Christian Thought there are some very judicious remarks regarding "The Higher Criticism." The Poetry, original and selected, is fairly executed and in good keeping with the character of the magazine. The Christian Miscellany and Children's Treasury furnish attractive and profitable reading for those who cannot appreciate the weightier matter; and these departments are rendered still more inviting by illustrations. The selections under the heads of Practical Papers, Christian Work, and Christian Life, have evidently been made with care and with regard to the highest interests of the reader.

**THE INTERNATIONAL REVIEW.** New York and Boston: A. S. Barnes & Co.

The number for May-June contains the following articles: The New Federal Administration; the Life Insurance Question; Dis-establishment of the Church of England; the Philadelphia Exhibition; Tennyson; the American Foreign Service; Art Letter, No. 9; with the usual notices of contemporary events, reviews of recent publications, etc. Mr. Rigg, who writes on the dis-establishment of the Church of England, explains to Americans the difficulties which stand in the way of the execution of such a measure. The view he takes of the tithe system is, that the church by law established, is a joint proprietor of all the lands in the country, and not only so, but the oldest proprietor; so that to annul her claim would be to render the validity of all other titles questionable. In a similar manner he argues that to set her endowments aside would endanger the endowments of other institutions. But is it not possible to effect dis-establishment without dis-endowment? Cannot a just proportion of the tithe-paying lands be sold—to the owner or to somebody else—and the proceeds handed over to the church along with the endowments? Cannot the Episcopal Church in England be emancipated from State control and put in possession of spiritual freedom without pecuniary loss to her or to the country? The writer of the article on the New Federal Administration rejoices in the plans and promises of President Hayes as to civil service reforms and other matters. The other articles are good, each in its own way. This periodical maintains a high position in current literature. Its political and financial articles are practical in their character and ably written, while its literary criticism is of a high order.

**SCRIBNER'S MONTHLY.** New York: Scribner & Co.

The June number contains an abundant supply of attractive matter in the shape of essays, sketches of travel, stories, etc. The article headed "Damascus by Diligence," takes a look into the not very distant future when the Turks, being driven out of Europe, shall be confined to their Asiatic possessions, and Damascus shall become the Moslem capital. Under the title "Orton Water," there is a profusely illustrated and very complete description of the great aqueduct. The instalment of Dr. Holland's story "Nicholas Minturn" contained in the present number, unfolds the hero's philanthropic plans for dealing with dead-beats. The poetry is fully up to the average. In his "Topics of the Times" the Editor discusses "The future of New York," "Houses and things," and "The Changes in Preaching." On this last subject he says:

"With the passing away of the theological essay, will pass away much of the necessity of written discourses; and it will be noticed that very nearly in the proportion in which the character of preaching has changed, has the oral supplanted the written discourse. We think it is seen now, with great distinctness, that, in addressing masses, direct speech from heart to heart is almost infinitely superior to the reading of pages conceived and framed in the study. If instruction was needed upon this point, the history of Methodism in this country would furnish it in abundance. With a

ministry confessedly inferior in scholarship, at least in its beginnings, but with direct address from every pulpit to the heart and life, the success of this denomination has been enormous. With high culture on the part of its teachers, its progress would possibly have been wider, but they have at least proved that the direct, spoken discourse is a power which every pulpit should assume and use as soon as it can. The question whether a young man who cannot acquire the ability to speak well without reading has a call to preach, is to say the least, an open one. At any rate, this ability is what all divinity students are striving for."

**THE METROPOLITAN PULPIT FOR MAY.** Published at 21 Barclay street, New York.

Contains reports of the following leading sermons delivered in New York and Brooklyn: "The Resurrection," by J. A. M. Chapman, D.D.; "What is Essential to Church Membership," by William M. Taylor, D.D.; "Confirmation Address," by Bishop Horatio Potter, D.D., LL.D.; "The Release of Barabbas," by Reuben Jeffery, D.D.; "The Continued Life of Christ the Ground of Our Hope," by Ray Palmer, D.D.; "Constant Church Begging, Why Necessary," by Charles W. Homer; "Our Hope in the Resurrection of Christ," by David Inglis, D.D.; "The Ideal Church," by Stephen H. Tyng, Jr., D.D.; "The Holy Spirit," by S. D. Burdard, D.D.; "Christ's Entry Into Jerusalem," by Geo. H. Smyth; "A Bible Lesson," by J. Hyatt Smith; "Christ's Knowledge of Man," by Theodore L. Cuyler, D.D.; "Prayer," by George H. Hepworth, D.D.; "Illustrations and Similes, and Twenty-five Themes and Texts of other Leading Sermons."

Regarding admission to church membership, Dr. Taylor (Congregational) says:—

"I do not claim that the church member should be able to tell the moment when he was born into the kingdom of the Saviour, or the details of his conversion. A canon of this kind would exclude myself. In some the change is gradual. Every Christian will be able to observe in himself a love for Christ. Memory cannot take me back to the day when I was born, but I know to-day I am a man. So I may not know when I became a Christian, but it suffices that I now know that I am a Christian."

On the subject of "Constant Church Begging," Charles W. Homer says:

"There is a burning shame, we say, and it is this—that we forget that all we have belongs to the Lord; that we are stewards of the Lord. The shame is not that appeals are made, but that selfishness is so ingrained in our natures that these appeals have to be made over and over again."

"Dr. Storrs says, 'There were but three disciples allowed to see the transfiguration, and those three entered the gloom of Gethsemane.'"

**MEMOIRS OF PHILIP P. BLISS.** New York: A. S. Barnes & Co. 1877.

Of the subject of these memoirs Mr. Moody, who writes the introduction, says: "I believe he was raised up of God to write hymns for the Church of Christ in this age, as Charles Wesley was for the Church in his day. His songs have gone around the world, and have led and will continue to lead hundreds of souls to Christ. In my estimate he was the most highly honored of God, of any man of his time, as a writer and singer of Gospel Songs, and with all his gifts he was the most humble man I ever knew. I loved him as a brother, and shall cherish his memory, giving praise to God for the grace manifested in him, while life lasts."

Mr. Bliss was the author of "Hold the Fort," "The Armour Bearer," "Almost Persuaded," and scores of other popular hymns. He wrote them, he composed the music for them, and he sang them. In Sabbath School and Sabbath School Convention he was an earnest and indefatigable worker. He accompanied Major Whittle, the writer of the memoirs, in evangelistic tours throughout the country, singing the gospel which his companion preached; and his stirring songs, sung by himself or by Mr. Sankey, or by others, are said to have been the means of causing multitudes of people to take a real interest in religious matters. The most popular of these songs, written on the impulse of the moment, after reading in the war news of the signal "Hold the Fort: I am coming," made by General Sherman to a besieged garrison at the distance of twenty miles, has been translated into nearly all the European languages, the Chinese language, and some of the native languages of India. Perhaps Mr. Bliss did not belong to a very high order of poets, but he was an expert versifier, and could throw the truths of the Gospel into a form attractive to the masses. He was one of the cheerful, happy Christians, and had a playful humor and an irrepressible wit to which he allowed pretty full exercise in his letters to his relatives and familiar friends. On the 20th of December, 1876, while on his way to the Chicago meetings, his bright and useful career came to a sudden and unexpected termination. A terrible railway accident occurred through the breaking of a bridge near Ashland, Ohio. Over one hundred persons were crushed to death, or burned, or drowned, and Mr. Bliss and his wife were among them. It is said that he could have saved himself, but finding it impossible to extricate Mrs. Bliss from the wreck before the fire should get to them, he remained and perished with her. The volume is got up in an attractive form, and can be procured from the publishers at \$2.50, by mail, post paid.

Modest Boasting.

On the evening of Wednesday, May 9th, a meeting was held in connection with the installation of Rev. A. N. Munro, as pastor of the First Baptist Church, Montreal. The Rev. Mr. Gordon, of the Olivet Baptist Church in that city, gave an address on the occasion. If the outline of his remarks as given by the *Witness* reporter be correct, that gentleman gave vent to an unreasonable display of Baptist pride. According to the report referred to, "he claimed that they had in the three English Baptist churches there, the social position, the respectability, intelligence and wealth of the city, and perhaps they were the only really orthodox Christians in Montreal." The part to which I would ask special attention is that which I have italicized. Now, if it had been understood that none but Baptists were listening, it would have been well enough for the speaker to have said, "We are really the only orthodox Christians in Montreal." But the Rev. Mr. Massey of the American Presbyterian church, was on the platform. The Rev. Mr. Bray, of the Congregational church, and several of his congregation were also present, having adjourned their prayer-meeting to enable them to do so. In these circumstances, the language to which I specially refer, was out of place. It is true that it is qualified by the word "perhaps." But that is only a "wind-blown" veil for the opinion, "We are the only really orthodox Christians." Of course, this is Mr. Gordon's opinion. He could not resist the temptation which the occasion presented, to deal a blow at other denominations. He knew, however, that it would be "too much of a good thing" to do so without deadening it a little, so he used the word which I already quoted. Well, he could have refrained from speaking as he did, without sacrificing truth in the slightest degree.

Now, what is it that in the opinion of Mr. Gordon makes the Baptists "the only really orthodox Christians?" for in speaking freely on this subject he would leave out such words as "perhaps." Adult immersion and—"nothing more." Of course, then, he sets a very high value on that rite—yes, too high.

The Rev. Dr. Lorimer, another of the speakers on the same occasion, preached at the opening of a Baptist church in Montreal, about a year before. His text was, "And the city lieth four square," etc., (Rev. xxi. 10). Well, he managed to work out of it a chance to wave the "Adult Immersion" flag in the faces of his hearers—a mixed class. He made the oft-repeated statement that "infant sprinkling" is a relic of popery.

OBSERVER.

Infant Salvation.

MR. EDITOR,—I feel reluctant to say anything in your columns on a matter affecting myself so personally. But in the circumstances I trust I can do so without censure. In a small pamphlet on the above subject lately published by me at the request of some friends, Mr. Battisby, of Newmarket, has discovered a "doctrinal error," which is "so glaring" and might lead to such "grave consequences" that he devotes more than a column of your last issue in warning your readers of the danger. The trouble seems to be about original sin, and its bearing on the salvation of those dying in infancy. Perhaps, if Mr. Battisby will take a second look at the pamphlet, he will find that we are not so very far apart as he seems to think. (1) We are agreed as to the fact of original sin. (2) We are agreed that children are partakers of it. In my pamphlet I say "they (infants) have original sin." (3) I believe, and I have no doubt Mr. Battisby believes, that "every sin deserveth God's wrath and curse, both in this life and that which is to come." God would have been infinitely just though he had left the whole human race, infants included, to perish. Where, then, is the difficulty? Just here: has God anywhere revealed that original sin by itself will form the ground or a ground on which final sentence of condemnation will be passed? The question is not as to the existence or desert of original sin; not what God might do, but what God has done? That He has revealed original sin as a ground on which final sentence of condemnation will be passed, and that consequently all children dying in infancy are lost, Mr. Battisby may hold, if he likes, but he will excuse me for not holding the same. And I am glad that in this opinion I am at one with all the leading writers and teachers of our Church from Calvin down to the great and venerable Dr. Hodge of our own day.

Mr. Battisby's references to Scripture are, I think, exceedingly unfortunate. In support of his position that original sin is a ground on which God will condemn, he says, "I would ask Mr. McKay what is the argument in the 5th of Romans?" i.e., from verse 12 to the end of the chapter. Well, here is the opinion of one whose authority Mr. Battisby will not deny; Dr. C. Hodge on this passage says, "If without personal participation in the sin of Adam, all men are subject to death, may we not hope, that without personal acceptance of the righteousness of Christ, all who die in infancy are saved."

Again, Mr. Battisby says my quotation from Rom. v. 14, does not refer to infants at all. Haldane *ad hoc* says, "It evidently applies to infants." See also Hodge to the same effect.

In my pamphlet occurs the statement "Men are lost because they reject offered salvation." Mr. Battisby says this is a "dangerous sentence." Strange! I thought all evangelical ministers preached that doctrine. I thought the sum and substance of all gospel preaching was "Believe and be saved, reject and you are lost." But Mr. Battisby says, that is a "dangerous sentence." Surely he has fallen into an error here, a very "glaring doctrinal error" that may lead to "grave consequences."

What say the Metropolitan Presbytery to this? Mr. Battisby will observe, I did not make rejection of the Gospel the ONLY ground of condemnation. On the contrary in the sentence following the one he quotes there is another ground stated, viz., wicked works.

But I have trespassed too much on your space. At the present day when there ap-

pears to be such a fondness for "new things," it is well to be jealous of the truth and ever ready to defend it. At the same time it would be as well not to get alarmed or seek to alarm others, shouting, Wolf! Wolf! when there is no wolf outside of the imagination of the critic. I remain yours truly, W. A. McKay. Baltimore, May 20th, 1877.

Presbyterian Ladies' College Brantford

At a meeting of the Board of Directors of the Young Ladies' College, held on Monday evening, 14th inst., the President of the Board was presented by his fellow-directors with a handsome gold-headed ebony cane, in token of their esteem for him, and their appreciation of the services he has rendered the college since its inception. To Mr. Robertson's unwearied services in behalf of the college much of its prosperity is due. His business habits and wise counsel have been of immense value to the other directors, and were it not for his well-known repugnance to public presentations, we are satisfied that the testimonial would have had many subscribers beyond the Directorship.

At the close of the business of the Board, Mr. B. F. Fitch, Vice-President of the Board, took the chair, when the Rev. Dr. Cochran, President of the College, read the following address, which accompanied the testimonial:

Alexander Robertson, Esq., President Board of Directors Brantford Young Ladies College:

DEAR SIR,—The Directors of the Brantford Young Ladies' College, on the eve of your visit to Great Britain, desire to express their hearty appreciation of the services you have rendered the institution during the past three years. From the inception of the College, up to the present time, your efforts to maintain its efficiency and your unwearied devotion to its varied interests, have called forth the commendation of all concerned. We have had frequent occasion to mark the tact, prudence, and judgment, which you have brought to bear upon questions affecting its prosperity, and the suavity and kindness of manner which you have invariably shown to every member of the Board and the various officials of the College. Its present satisfactory condition and prospects of extended usefulness are very largely due to the zeal and energy which you have manifested in its administration.

The reflection that you have been thus privileged to take so prominent a part in the founding of such a college is, we are well aware, sufficient recompense for all the service you have rendered, nevertheless we cannot allow the present occasion to pass without marking, in a more tangible manner, our sense of your invaluable services. We ask you therefore to accept this gold-headed ebony cane as a slight evidence of our personal regard, and a memento of the many happy meetings we have spent together in the discharge of official duties.

We shall follow you across the ocean with earnest prayers for your safety, and shall hail your return with gladness. We fondly hope that change of scene, and freedom from the onerous duties of professional life, and last, but not least, the meeting with a revered mother, from whom you have been long separated, will do much to reinvigorate your impaired energies, and strengthen you for many years of active service in the Banking Institution with which you have been so long and so honourably connected.

In name of the Board of Directors, WM. COCHRAN, DD., Pres. of Faculty; B. F. FITCH, M.A., Vice-Pres. of the Board of Directors.

Brantford, May 14th, 1877.

Mr. Robertson, who was taken entirely by surprise at the presentation, expressed his thanks in fitting words for the unexpected kindness of the directors. His own desire was to leave quietly, without any such manifestation of their approval, of which he was otherwise well assured. At the same time he felt deeply sensible of the feelings that prompted the gift, and would ever look back with pleasure to the many happy meetings they had held in the interests of the College.

The cane bears the following inscription: "To Alexander Robertson, Esq., from the Directors of the Young Ladies' College, Brantford, May 14th, 1877."

Synod of Montreal and Ottawa.

The Synod of Montreal and Ottawa met at Ottawa, and in St. Andrew's Church there, on Tuesday, the 8th day of May, 1877, at half-past seven o'clock in the evening. The retiring Moderator, the Rev. D. M. Gordon, B.D., preached an excellent sermon on 1 Cor. iii. 16, 17, setting forth the Church as a temple, her glory, and her work. The Rev. William Bain, D.D., of Perth, was elected Moderator for the current year.

Overtures to the General Assembly were received, adopted, and ordered to be transmitted, viz.: From the Presbytery of Ottawa, an overture respecting a national thanksgiving day, another on Hymnology, and another respecting weak congregations and mission stations; from the Presbytery of Brockville, an overture anent payment of expenses of Commissioners to the General Assembly.

A protest and appeal taken against the Presbytery of Montreal was argued and dismissed.

Minutes in memoria of the late Rev. William Taylor, D.D., of Montreal, and the late Rev. Archibald Henderson, A.M., of St. Andrew's, were adopted and recorded.

Mr. William Burns of Perth, Convener of the Synod's Committee on the State of Religion, submitted his report, and most part of the evening's seditious of Wednesday was spent in conference on the main points of the report, a considerable number of members expressing their views. It was moved by Mr. Gordon afterwards, and seconded by Mr. Burns, and resolved,—"That the Synod instruct each Presbytery within its bounds to appoint a Committee on the State of Religion; that it be the duty of such a committee to receive from the various congregations of the Presbytery answers to the questions submitted by the General Assembly, and to transmit these answers, or reports compiled from them, to

the Convener of the Synod's Committee on the State of Religion; whose duty it shall be to prepare and submit to the Synod a report compiled from such returns, for transmission to the General Assembly's Committee on the State of Religion.

Presbytery Records were reviewed and attested.

There were present at the meeting of Synod fifty-seven ministers and twenty-six elders, the Presbyteries of Montreal and of Quebec being inadequately represented as far at least as numbers are concerned. Synod is a Court of the Church, and the business transacted in it is by no means unimportant.

The next meeting of the Synod of Montreal and Ottawa is appointed to be held at Montreal, and in St. Andrew's Church there, on the second Tuesday of May, 1878, at half-past seven o'clock in the evening.

JAMES WATSON, A.M., Clerk of Synod. Huntingdon, Que., 14th May, 1877.

Presbytery of Ottawa.

This Presbytery held its last regular meeting in Knox Church, Ottawa, on Monday and Tuesday, the 7th and 8th of May. Among the items of business transacted were the following:—Mr. Smith's resignation of the congregation of Chelsea was accepted, and Mr. Maguire appointed to declare the charge vacant on the first Sabbath of June. A call was received from the congregation of McIntosh and Belmore in the Presbytery of Saugeen to the Rev. A. O. Stewart of North Gower, which was laid on the table, and the congregation of North Gower cited to appear at an adjourned meeting to be held at Carleton Place, on the 22nd inst., when the matter will be disposed of. Mr. H. Sinclair tendered his resignation of the pastoral charge of Ross, and the congregation were cited to appear for their interest at the above meeting on the 22nd. A report was received from the committee appointed to consider the matter of the formation of a Woman's Foreign Missionary Association in connection with the Presbytery, and a committee consisting of the city ministers, Mr. Moore, Convener, was appointed to form such an association in Ottawa city, which shall report progress from time to time to the Presbytery through its proper officers, and with which auxiliary associations throughout the Presbytery may affiliate. Messrs. Robert Gemmell, Jas. L. Black, and J. A. Townsend, were, on the report of the committee appointed to examine them, certified to the Board of Examiners of the Presbyterian College, Montreal, as students of the first year preparatory course. Dr. Mann, Rev. W. Ross, Rev. F. W. Farries and Rev. R. W. Armstrong declined their appointment as commissioners to the General Assembly, and Rev. Messrs. McLean, Taft, Ballantyne and McLaren were appointed in their stead. It was resolved that a contribution be asked from each of the congregations within the Presbytery for the purpose of defraying the expenses of the commissioners to the Assembly. Rev. J. Fairlie asked and obtained leave of absence for three months with the intention of visiting Britain. The following overture was adopted in reference to weak congregations and mission stations:—"Whereas, within the bounds of the Presbytery of Ottawa there are certain supplemented congregations and mission stations which find serious difficulty in meeting the requirements of the act of last General Assembly anent supplement and aid from the Home Mission Fund—a difficulty arising from the fact that many of their members and adherents are settled on exceedingly poor farms and mainly dependent on the lumbering interests, which are at present very much depressed: and whereas, there are other supplemented congregations and mission stations in which a few Presbyterian and other Protestant families are surrounded by a dense Roman Catholic population: and whereas, they have put forth every effort on their own behalf, and have even gone far beyond the requirements of the above mentioned act so far as the rate per communicant and per family is concerned, and yet find difficulty in obtaining a sufficient grant from the Home Mission Fund: and whereas there are certain mission stations in which there are Presbyterian families scattered over a large extent of country and not to be brought together in numbers: and whereas these mission fields are nominally within the bounds of the Presbytery, but in reality are outlying districts which might properly be cared for by the Church at large,—Resolved that this Presbytery overture the General Assembly through the Synod of Montreal and Ottawa, to take into consideration the case of these supplemented congregations and mission stations, and to issue instructions to the Home Mission Committee to relax the general rules in cases where good cause can be shown. Messrs. Gordon, Campbell, and Ballantyne were appointed to support this overture before the Synod and General Assembly. The following minute was adopted in reference to the resignation of the Rev. A. Campbell of the pastoral charge of Westmeath. The Presbytery, in accepting the Rev. A. Campbell's resignation of the charge of Westmeath, express their deep regret that the peculiarly trying circumstances in which he has been placed, and the too wide extent of his field of labour should have in some degree affected his health and rendered this change necessary. In taking leave of their brother, the members of this Presbytery would also take the opportunity of expressing the high esteem in which Mr. Campbell has been held, their high appreciation of his faithfulness as a pastor, and earnestness as a preacher, and their hope that he may speedily find another field of labour—such a field as he is fitted by his talents to occupy.—J. OARSWELL, Pres. Clerk.

This late Mr. Donald Ross, of View Mount, Montreal, bequeathed all his property, probably amounting to half a million dollars, after paying some legacies to relatives and friends, and a life interest in a portion of the property to his wife, to the Trafalgar Institute or Ladies' College in that city.