Book Reviews.

The numbers of *Littell's Living Age* for the week ending Sept. 8th and 15th, respectively, contain: "England on Finance," *Edinburgh Review*; "Contemporary Review; "Contemporary Review"; "Gaston Phœbus and Pleasably," by William Black, and of "Pauline" by L. B. Walford; "Nelson in the Bay of Naples," *Blackwood*; "Marie Mancini," *Nineteenth Century*; "Norway and the Marches," from *Spectator*; "John and Sarah Kendle," *Temple Bar*; "Murat as King of Naples," *Blackwood*; "Premiers in Holland, on and off Canvas," *Contemporary*; "Electricity in War," *Nature*; "General Impressions," *Saturday Review*; besides other miscellaneous and choice poetry. For fifty-two whole numbers of sixty-four large pages each (or more than 3000 pages a year), the subscription price ($8) is low; while for $10 50 the publishers offer to send any one of the American $4 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Gay, Boston, are the publishers.

HARPER'S MAGAZINE. New York: Harper Brothers.

Harper's Magazine for October contains one hundred and nine beautiful illustrations, and is a very attractive Number. The most important paper in the Number is General M'Clellan's article on the Regular Army of the United States, advocating its increase, and making suggestions for its more efficient organization. The very able and richly illustrated paper on the "Cam-[illegible]" by W. L. Stone, is [illegible] with the approaching [illegible]ga. Mr. Benjamin's article, "From Brusa to Constantinople," with twenty-one engravings, gives considerable information of a historical character, but is in the main a lively description of scenes connected with the Eastern war. William H. Rideing contributes a very entertaining paper, profusely illustrated, entitled "The Life of a New York Fireman." Horace E. Scudder concludes his admirable and suggestive review of New England classical schools. There are two beautiful illustrated poems: "An Old Umbrella," by C. P. Cranch, and "The Home Concert," by Mary D. Brine. In his vivacious description of Wild Fowl Hunting (*illustrated*), Mr. W. L. Alden writes in his most humorous vein. But the most charming of the illustrated papers is that which opens the Number—"Mytown," under which title Rose Terry Cooke describes a characteristic New England town. All but the title is real, and the illustrations, beautiful as they are, are from bona fide sketches; if we except Mr. Abbey's pictures of Ethan Allen and the "Disciplined Deacon." Dr. J. W. Draper, in his seventh paper on the "Popular Exposition of some Scientific Experiments," treats of Burning-Glasses and Mirrors. Blackmore's "Erema" approaches its conclusion. Constance F. Woolson contributes one of her best stories, "Rose-berry Island." Mr. Phillip's short story, "On a Melon Schooner," is novel and entertaining. The Editorial Departments cover their respective fields as comprehensively and satisfactorily as usual, the *Drawer* for this month being especially good.

THE CANADA CHRISTIAN MONTHLY. Toronto: C. Blackett Robinson. September, 1877.

The article on "Popery, Communism or Christianity" is one of the editor's ablest productions. The greater part of it was written immediately after the late railway riots in the United States and the Twelfth of July disturbance in Montreal. He has probed the true cause of these and similar evils, and prescribed the proper remedies for them. As very many of our readers are not in the habit of seeing this valuable publication, we supply them with a few extracts:

"It is seldom that a burning mountain begins its work of destruction without giving some warning that near at hand is the awful catastrophe. Just as seldom has there ever been any terrible upheaval of Society without signs and warnings—signs enough to be understood by observing minds—of what is coming. The rumbling noise of the threatening volcano is kindly ordered by Providence to warn men to flee from places of peril; but the signs of coming social and political trouble are meant, not simply as signals for flight (as in the destruction of Jerusalem), but often, as a loud call to rouse and doing, to avert the threatening calamity. . . . . It is being made as clear as noon, to all who have eyes, and these riots are a sight but sorrowful step in the progress of the demonstration, that the government of this American Continent must soon pass into the hands of standing armies or into the hands of Christ. If the people are not in an honest and thorough manner disciplined to Christ, they must be committed to the tender mercies of troops. There can be no order for this land, or any safe living in it, even long, except as the rifle and the cannon make order and safety for us, unless men generally come [illegible] law to Christ, and drink of His pu[illegible] selfish spirit. We possess on th[illegible] that popular form of government [illegible] one of the countries of [illegible]ighing; we have popu[illegible] we a free press, we have [illegible] meeting and debate, [illegible]y a strong feeling that the lo[illegible] social life is rotten and ho[illegible] because America, though gr[illegible] moderate extent the religion [illegible] yet indued with the Spirit of God. On the banners of our societies, lodges and orders, and over the lodges of our trades' unions and railway officers must be written the words:—'Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others,' or else the word, 'Social anarchy and national eclipse!' There seems to be no middle ground between Christ and Belial, between the throne of God and the door of the temple of Moloch—going in on either side of the great altar of this continent under the motto, 'Christ or Belial'—'Jesus or Barabbas,' or else, 'Our glory is departed!'

After showing that there is something wanting besides "popular education" and "secular education" to save the property of a free country, he proceeds to follow to indicate what he considers the

"Fire heaven and sulphurous darkness, the roaring of the wind foreboding the coming tempest, which is really the spirit of French Communism, and no skill or seamanship will avail the ship nothing save the face, and form, and power of Him who stilled the tempest on the sea of Galilee. He alone is the pillar of society, the safeguard of nations, the foundation of social order. He alone, by His word and Spirit, by His authority and influence, by His conquering, commanding, and restraining grace, can cure the injury of human passion, can subdue the pride of race, can check the fanaticism of party, can introduce into nations spirits of justice and moderation, and thus secure to every one his rights—to the laborer the reward of their industry, to capital its rights, to the rich the enjoyment of their wealth, and to princes and rulers the stability of their thrones. The practical question, therefore, that God, in his providence, has flung before us to-day by the riots that have convulsed to its centre all North America, is the one—How can the people of our country be brought at large to the saving knowledge of Christ? That is truly the question of questions in our day, the pith and marrow of the weighty work that lies before us as the nineteenth century draws to its close. To accomplish the glorious task it will be necessary:—(1.) That our pulpits should be devoted more exclusively than at present to the exhibition, exaltation and glorification of the Lord Jesus Christ. It is true that Christ is preached, in general, in the Protestant pulpits of the United States and Canada, but we are far from being assured that he holds the central position of commanding supremacy that belongs to Him. "I have lately?" says the Principal of a theological seminary in Montreal, "heard of a divine, about 500 miles from this city, who had preached about young men and young women, about prayers and bible circles, associations, libraries, and museums; about theatres, dancing houses, and gambling saloons; about Socinians, Calvinists, Papists, Brahminists and Buddhists; about parliaments, kings, republics, tyrannies, railway accidents, life insurances, and the great fires of modern times; about merchants, doctors, preachers, lawyers, stock brokers, and the politicians of the United States, after which it was announced that he would now preach a little about Jesus Christ and his gospel! Our neighbours have had enough of this part of secularism and sensationalism. Is it gaining foothold in Canada? If so, help to *drive it out* by giving the people the truth of God. (2.) That Christ may be made known to the people at large, it will be necessary to devote the Sabbath more exclusively than at present to rest and religion. There is no magic in the mere name of Christ, nor in a dead faith in Him, nor in a passing knowledge of Him. There must be a study and imitation of Christ. Now this study and imitation of Christ is a high art which requires at least one whole day in seven to make men proficients in it. If this day is devoted to something else, no matter how innocent or intellectual that thing may be, or, which is worse, if the day is devoted to work, as too many railways in the United States demand, then the study and imitation of Christ virtually ceases, and when this ceases what begins? Well, just this very thing that has strewed the country, viz: violence, riot, ruin, fires, murders by railroad employees and others who, deprived of the Sabbath, have ceased to imitate Christ—have taken, as is always the case, energetically to imitating the Devil!'

The author then, in a very effective manner, introduces the following extract from Hugh Miller's "*Vision of the Railroad*," written in 1843 when Scotland was agitated with the question of Sabbath traffic; and he points out how very nearly the awful picture was realized in the United States railway riots.

"It seemed as if years had passed—many years. I had an indistinct recollection of scenes of terror and of suffering—of the shouts of maddened multitudes engaged in frightful conflict—of the cries of famishing women and children, of streets and lanes flooded with blood, of raging flames enwrapping whole villages in terrible ruin, of the flashing of arms and the roaring of artillery, but all was dimness and confusion. . . . *The railway, I said, is keeping its Sabbath.* . . . Half-buried in frost and shaken there rested on the rails what had been a train of carriages—the engine ahead scattered in fragments, and damp, and mold, and rottenness had done their work on the vehicles behind. The scene bore all too palpably the marks of violence and blood-shed. There was an open space in front where the shattered fragments of the engine lay scattered; and here the rails had been torn up with violence, and there stretched across, breast high, a rudely piled rampart of stone. A human skeleton atop whitened by the winds; there was a broken pike beside it, and stuck fast in the naked skull which had rolled to the bottom of the rampart, the fragment of a naked sword. The space behind resembled the floor of a Charnel house—bindwood and ground ivy matted over heaps of bones, and on the top of the largest heap of all a skull seemed as if grinning at the sky amid the tattered fragments of a cap of liberty."

We have also in this present number, under the head of "Living Preachers," one of those spirited and pointed pieces which flow so freely from the pen of Canon Kyle; this entitled "Sincerity not Enough." Under the head of "Christian Literature," we find one of the Chautauqua addresses; it is on the "The Peculiar Determinative Forces of Christianity." In illustration of "Character in Life," Mr. Beecher is heard to relate [illegible] departed friend, Richard Cobden. In the department of Christian Work there is a very more than usually [illegible] number of practical articles by the Mission staff at Lucknow. The "Children's Treasury" is richly supplied and beautifully illustrated. The "Christian Miscellany" is very full and varied. The number contains an excellent selection of poetry.

PRESENTATION TO REV J. R. BATTISBY.

The Presbyterian Church, Newmarket, was the scene of a very interesting event last Thursday evening. The regular prayer meeting service was gone through as the usual way, when at the close, James Allen, Esq., invited both ministers and people, to partake of a cup of tea in the basement. The place was very inviting and the table spread with everything to tempt and satisfy the appetite. Before proceeding to partake of the rich repast, so well and liberally provided by the ladies of the congregation, the following address was read to the minister, and along with a handsome gold watch presented to him:

To the Rev. J. R. Battisby.—DEAR SIR,—On behalf of the congregation, we ask you to accept this address. For a number of years, you have gone in and out among us in the performance of your high and sacred duties, and we only express the deep feelings of our hearts, when we say that we have been blessed with a faithful ministry. In times of trial and sorrow, we have always found in you a sincere sympathiser and friend, pointing us to that fountain, whence all true comfort flows, and asking on our behalf in prayer, that God would bind up the wounded spirits. And no less in our joys than in our sorrows, have you faithfully discharged the duties of your sacred calling. Few congregations indeed have been blessed with such faithful teaching as we have enjoyed. We have now, on behalf of the congregation and friends of Newmarket, very great pleasure in asking you to accept the accompanying gold watch, as a slight token of the love and esteem in which you are held by us. We sincerely hope that you may long be spared to wear it.

We deeply regret your departure from our midst, but willingly bow to the leadings of Providence. We bear with you God-speed and every success in your new field of labour. Committee:—Miss Lizzie Forsyth, Miss Nellie Forsyth, Miss G. Kirkpatrick, Mr. Benjamin Madill, Mr. Alex. Sutherland.

REPLY:—Ladies and Gentlemen of the Committee, and dear Christian friends,—I need not tell you that that this matter takes me wholly by surprise. I never received the slightest hint of it, nor did I see anything that would arouse my suspicion, that such was to take place. I did not need this in order to convince me that you thought highly of me. I have had many practical proofs of that. I feel, however, that I am unworthy of many of the expressions contained in the address now presented. I have tried to meet the wants of all, whether in adversity or prosperity, whether rich or poor. Whether I have succeeded or not, I must answer before God. With regard to my fidelity in teaching and preaching, I am afraid to look these in the face. But this much I may say, that I never for a moment withheld the truth, whether that truth commended or condemned those who listened. Again I thank you for all the kindness you have shown me, as well as for this valuable present. I shall wear it with very great pleasure, and shall ever be reminded by it of the love and esteem of those who gave it. COM.

Opening of the New Knox Church, Beaverton.

The congregation of Knox church, Beaverton, have just cause to be proud of the splendid white brick edifice which was with appropriate services opened on the 9th inst. and dedicated to public worship. The building stands on a gentle eminence to the south of the main street and in a very convenient locality, and is with its tall spire—a hundred and fifty two feet in height—a prominent object in the view of the village it adorns. The church has been built at a cost of about $12,000; the contractors are the Messrs. Maunder, of Uxbridge; and the architects, Messrs. Langley, Langley & Burke, Toronto. The building is in the Gothic style, and is substantially constructed, being a credit to contractors and architects. The seating capacity is 800, but it will hold 1,000; and more than that number crowded the church at morning service on Sunday, while at the afternoon and evening services it was filled apparently to its "utmost capacity." There is a wide gallery at the sides and one end. The internal appearance is very fine; and the acoustic properties are remarkably good. The lighting apparatus is something new, and deserves inspection by those living in towns without gas. The requisite number of elegant gasbrights are supplied with gasoline manufactured in a part of the basement, and the light was strong and brilliant. The apparatus and fittings were supplied by Messrs. Scott & Philips, of Toronto. The steady growth of the congregation and the presence of this fine structure afford gratifying evidence of the fidelity and zeal of the pastors who have here laboured. The old church has been occupied over thirty years and removal had long necessary, and the new building will be a source of gratification to all concerned—and to the whole village as well. The Rev. John McNabb is the popular and highly esteemed pastor of the church, and an evidence of the affectionate regard in which he is held by his people is furnished in their refusal to allow him to accept the flattering "call" to Montreal lately. The arrangements for the opening services were of an attractive character and the attendance was unusually large, there being present numbers from Woodville and Cannington.

The service in the morning was conducted by the Rev. John McNabb, who was the first minister under whose ministrations the congregation worshipped more than thirty years ago. He preached an able sermon, Psalm xlviii. 4, and delivered a very interesting address. He said the church of God had been marked by difficulty in the road they had to travel. They would find a warfare on account of the position of the church of God and Christ was typical of our position at present. Every generation had its own difficulties to meet with, and just in proportion as they kept near to God they would be prospered in their work. Our position was just the same. We had not to fight with the corruption within us and beset with the corruption without us before we could enter into the kingdom of God. By the [illegible] we learned the horrid nature of sin, how we brought all our troubles upon us by our sinfulness; and how we must depend upon God. It was said by some that they [illegible] from sinful men [illegible] of Jesus that they served God in their own way; but we must serve God for the glory of the Living One, and He will try His own honour or keep us to do that it worthily upon Him. He conceived it was possible to glorify God as much as we could before the church by enduring here against corruptions, amidst difficulties and discouragements and doubts. God looked upon His own honour as bound up in the preservation of his people. He had made a covenant with them and whether they failed or not, God could not allow them to fall, because His honour was bound up in their preservation, as was shown in the text. The condition of God's people was represented as one of distress and difficulty. If a man accepted God it might be supposed he would have peace and quietness, and no more trouble and difficulty. Religious people have trouble just because of their religion; but it is not their religion that brings it upon them. The world has no objection to sin; it is indifferent to transgression going on around it, and to the corruption within; and to a large extent shares in that corruption. The people of God have their difficulties because they cannot bear with the corruption that the world tolerates, but it is not their religion but corruption which they wish rooted out, and their trouble is caused by their want of thorough and entire godliness. Wherever God's kingdom is set up it is a source of discomfort to the Carnal, for he has common cause with the Lord Jesus. If they were to ask Jesus if they should take the Lord they would be astonished or insulted; but only that one leaned God who had transgression and nobody else. As long as a man did not abhor sin he was not regarded by God as fearing Him. It was not the fear of punishment of which he spoke, but the consciousness of the perfect love of God, which gives peace of conscience and destroys the tendency and desire for unholiness. God has proved His love to mankind by giving His only begotten Son, that whosoever believeth shall not perish. He has imputed unto Christ all their guilt and to them all His righteousness, and given them an inheritance that fadeth not away; and now in His righteousness every one of these stands accepted before God. God has given them a banner, indicating that they have to fight. In illustration of this, reference was made to the colors of a regiment and to the practice of giving new colours upon which the names of great victories which the regiment had helped to win, were inscribed. Every one has a banner to bear and a contest to fight, and the Lord required that we should be true to our colors and to the trust reposed in us. Several passages of the Old and New Testament were quoted as illustrating this idea of the banner; and we were now called upon to unfold that banner and make it seen by every one. The differences existing in the church were the results of misapprehensions as to what was inscribed upon the banner. Our duty was to try and find out the truth that clusters around the Son of God and make them known to all men. The Bible revealed to us certain truths, and these we held to, and they became our creed, for every man had a creed of some kind. Controversy had its pains but it had its advantages, and one was that it brought out more clearly the truths of God and made the world look at them and understand them. We were to display this banner by speaking of Jesus in public and private as we had opportunity. Many would not speak of these matters except on Sunday, just as they put away their Bibles with their Sunday clothes to be brought out once a week only. He wanted a religion that would be used and not an influence to hold the colors every day in the week; and so they should hold up the banner and tell about the riches of Christ's kingdom on all occasions; but they must see to it that their life was a good example. They should stand by the banner always and not let it be dragged in the dust. He did not care for holiday Christians; and God had no reward for them. What was needed was souls who had given themselves to the Lord Jesus Christ, and nothing more than had done—who had enrolled themselves in the army of the Lord and had sworn to follow his banner on high; to love Christ as well as to profess him. The Lord did not need our help; He could do without us altogether; but He had to go before us and prepare the way for us. If they wished to enjoy the comforts of real godliness they should keep near to Jesus, and if they did this they would experience a comfort to which they had been largely strangers. It was not only those who made a profession of religion who were bound to serve God; but those who refused to make a covenant with Him might just as well hoist the pirate's flag and fight against Him. The preacher said he was glad to be able to call upon all to take the banner of the Lord and unfurl it; and he challenged them not to refuse. He exhorted his hearers in eloquent terms to join the army of the Lord and fight the good fight. Was there one so dead as to refuse the Lord Jesus Christ? Many would not make [illegible] refusal, but still they could not [illegible] In this they [illegible] from God, and [illegible] backwards. The Lord was not a [illegible] God; he asked them to enjoy [illegible] in simplicity and godly sincerity, [illegible] and who had served Him would be lost. If [illegible] that [illegible] of God was in accessible to that end. When [illegible] was the power and presence of the Holy Ghost, not [illegible] truth; for he impressed upon the audience the necessity of [illegible] of Christ in their daily lives. [illegible] to [illegible] the Saviour. They could not take the first [illegible] Christ. The first step in the [illegible] was the reception of Jesus on their own souls. Mr. M. concluded by telling that he had preached the first [illegible] in Canada in Beaverton thirty two years ago [illegible] and he now preaching, probably [illegible] years. Would he ever [illegible] this splendid [illegible] thank God for all he had done [illegible] and [illegible] His holy name. He had every one who [illegible] a [illegible] to Christ? Where was the good of all they had done if Christ if it was not accepted? This meeting would be a witness against them [illegible] to day who had contributed to the [illegible] and yet had not given themselves to the Son of God. He would like to see them all saved; but how could it be unless they accepted Christ. Now was the time. He then strongly condemned drinking customs and the love of money, and closed an address [illegible] to the latter part moved many of the congregation to tears.

The Rev. gentleman also preached in Gamebo to a large audience.

In the afternoon at three o'clock service was conducted by Rev. J. L. Murray, of Woodville, who preached from S. John xvii. 3

In the evening Rev. Prof. McKerroll, of Queen's College, conducted service and preached to a crowded congregation. The text was, Haggai, ii. 7.

On the Monday evening following, a tea meeting was held, when addresses were delivered by Rev. Messrs. Murray, Campbell, Wilson, Paul, Patchell, Baird and others.

On Tuesday evening the entertainment was continued, more particularly for the children. The whole amount realized, including the Sabbath collections, reached $600. Much credit is due to those who have taken an active part in bringing this enterprise to a successful issue,—specially to Mr. Daniel Cameron the Chairman, and Mr. G. F. Bruce the Secretary, of the building committee.

The New Presbyterian Church, Brantford.

The laying of the Corner Stone of the new Presbyterian Church, on the corner of Wellington and George streets, took place on the afternoon of the 11th inst., at three o'clock. There was a large and respectable attendance of persons on the occasion. The services were presided over by the Rev. Mr. Lowry, the pastor of the Church; and were commenced with prayer by the Rev. Mr. Alexander of Mount Pleasant, the moderator of the Paris Presbytery. Portions of Scripture in the Old and New Testaments were read by the Rev. Mr. Hume of St. George and Rev. Mr. Anderson of Paris. The congregation joined in singing the 100th Psalm, under the leadership of Mr. Geo. Fox, after which prayer was offered by the Rev. Dr. Cochrane. The Secretary of the Managers, Mr. C. Green, read a copy of the document deposited in the foundation of the church, containing a brief historical statement respecting the congregation, mentioning among other things that their first church was built in 1834; that the church was first organized in 1845, and that it had been under the pastoral oversight of the Rev. Messrs. Roy, Drummond, Young and Lowry. It also contained the names of the present office bearers of the church and congregation. In it also was recorded that the name of the Place of Worship and the Church, had chiefly for convenience sake, been changed from the Wellington Street Presbyterian Church to the "*First Presbyterian Church, Brantford.*" Mr. Lowry then deposited in the cavity prepared in the foundation of the building, a glass jar containing copies of the Brantford Weekly *Courier* and *Expositor*, the *Brant Union*, the *Toronto Globe*, *Mail*, and BRITISH AMERICAN PRESBYTERIAN, the Minutes of the Hamilton and London Synod, and the statement formerly mentioned. Mr. H. Morice, the Chairman of the Managing Committee, then requested Mr. William Turnbull, the Senior Elder and Senior Trustee of the Church, to lay the Corner Stone of the building, presenting him at the same time with a silver trowel for the purpose, bearing on it a suitable inscription. Mr. Turnbull, assisted by the Contractor and some of the workmen, performed the work assigned to him in an appropriate and becoming manner. The Chairman stated that apologies for not being present had been received from Adam Kerr, Esq., of Galt, Rev. Mr. Barker, of the First Congregational Church, Hon. Mr. Hardy, Dr. Digby, the Mayor of Brantford, Judge Jones, and Rev. Mr. McLeod of Paris. He then called upon Rev. Messrs. Porter, Carkson, VanCamp, Dr. Cochrane and W. Patterson, Esq., M.P., to address the meeting. These gentlemen delivered very suitable addresses, which were received by the assemblage with great approbation. The services concluded by singing the Doxology and the pronouncing of the benediction by Mr. Lowry.

HERE is the secret of the Christian faith. All that it is, all that it offers, is laid up in a person. We have not merely deliverance, but a Deliverer; not merely redemption, but a Redeemer, ever saying, "Receive me—*I* am the way." Said McCheyne, "For one look at yourself take ten looks unto Jesus."