

Book Reviews.

THE CANADA CHRISTIAN MONTHLY. Toronto: O. Blackett Robinson. July, 1877. Terms:—\$1.25 per annum; when paid in advance, \$1.00.

The table of contents will be found in our advertising columns. The matter is both interesting and substantial, as usual. The low price places it within reach of all. Every household ought to be supplied with it. Those who wish to save their families from being ruined by the pernicious literature so common in our day, can best do so by providing them with such publications as this. People must have something to read, and the best way to get rid of the weeds and poisonous plants of our literature is to crowd them out by planting and cultivating those that are useful and wholesome.

THE INTERNATIONAL REVIEW. New York and Boston: A. S. Barnes & Co. Vol. IV., No. 4. July-August, 1877.

In the first two articles, "The Turks in Europe," and "Ought Russia to Prevail?" both sides of the questions involved in the War in the East are presented with considerable clearness and force. The writer of the first is content that the war should end in the partition of Turkey, whilst the writer of the second—not that he hates Turkey less but that he hates Russia more—expresses his opinion that "Europe has to expect more benefits, more humanity, more civilization, from a Turkey under the Ottoman empire, than from a Turkey under the government of Pan-Slavonic principles;" and that the proper prescription for the sick man is "Educate but do not exterminate." In the Fine Arts department there is an article on "The Old Dutch and Flemish Masters" by Philip G. Hamerton, and an "Art Letter" by the same writer. In the field of literary criticism and biography we have "Barry Cornwall and some of his Contemporaries," by Edwin P. Whipple. "The Feasibility of a Code of International Law," by Ex-Governor Emory Washburn, is a valuable contribution to the science of political economy. The number also contains a large instalment of the article on the Philadelphia Exhibition, besides the usual running sketch of contemporary events, and reviews of American and European books.

OUTLINES OF HEBREW GRAMMAR, by Gustavus Bickell, D.D., Professor of Theology at Innsbruck. Revised by the author, and annotated by the Translator, Samuel Ives Curtis, Doctor of Philosophy, Leipzig. Published by F. A. Brockhaus, Leipzig. Appleton & Co., New York.

Semitic scholars both in England and America will gladly welcome in its English dress this important work of Dr. Bickell's. It is not as the title might indicate, an elementary grammar of Hebrew. Its task is not to teach beginners, but rather to introduce those who already have some knowledge of Hebrew, and if possible of Arabic, and Syriac, to the more specific study of comparative Semitic Grammar. The ground principle of the work is, that all Hebrew inflection is nothing but the result of the juxtaposition of roots. And the great aim of the author is to trace the process by which from the synthesis of earlier separate forms the existing inflectional forms have been developed. The results of Dr. Bickell's researches cannot fail to be of the highest interest to all students of Semitic Philosophy, and to throw much light upon the details of Hebrew Grammar. The value of the work is clearly recognized in Germany and is beginning to be recognized in England and America. And in its English form it is even more valuable than the German. Various additions and improvements have been made, partly from the hand of the Author, partly from that of the Translator, and partly from that of Dr. Delitzsch, and a most interesting table of Semitic characters prepared by Professor Euting of Strasburg has been appended. Dr. Curtis deserves the thanks of Hebrew scholars for presenting to them so excellent a book in so excellent a shape.

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW. Philadelphia: Presbyterian Board of Publication. Rev. A. Kennedy, Agent, London, Ont. July, 1877.

The present number of this excellent periodical opens with an article on "The Higher Life and Christian Perfection," by Lyman H. Atwater, in which the writer opposes the doctrine of the modern perfectionists, or "Higher Life" Christians, and defends the orthodox doctrine regarding sanctification. The views combated by Mr. Atwater, as stated by him are:

"That sinless perfection is attainable, and by those who attain the higher life in question, actually attained in this life; (2.) That it is gained instantaneously by an act of faith in Christ, which appropriates him for immediate and entire sanctification, in the same manner as for immediate and full justification; and that each is, equally with the other, immediate, equally complete, equally conferred co-instantaneously with the act of faith which receives it, and in equal independence of works, as in any sense either the procuring, instrumental, efficient, or meritorious cause; (3.) Therefore, that this perfect sanctification is not through any process of gradual growth, striving or advancement toward sinless perfection, whether in this life or in that to come; but is at once grasped by faith, and held by it

will let go by backsliding or apostasy—the latter being regarded by the Higher Life Arminians as liable, by those that are Calvinists, as not liable to occur; (4.) This attainment is attended with the constant or ordinary presence of unclouded peace, joy and hope, such as the Bible connects with the highest grades of Christian experience; (5.) Some, perhaps most of this Higher Life school, so far especially as it has appeared in Calvinistic communions, maintain that this act of faith which instantaneously grasps perfect sanctity is preceded by an act of entire consecration to God in Christ; in other words it is preceded by itself—for entire consecration is perfect holiness."

The Reformed and Calvinistic doctrine held by nearly all evangelical Protestants on this subject is, as also very clearly stated by Mr. Atwater:

"That sin although subdued and growing weaker, is never entirely eradicated in this life; while the renewed spirit, ever struggling against it, is notwithstanding possible occasional violations and backslidings, on the whole gaining the mastery over it, till the grand consummation of complete deliverance from sin is reached at death, which itself with sin—its cause—there dies. Hence it maintains that sanctification is a gradual work, growing with the growth, and promoted by the efforts, struggles, and prayers of the Christian; who while in his predominating character holy, is never free in this life from the remains of sin, which, though ever dying, is not dead, but still maintains its dying struggle, till the soul, freed at death, passes to be one of the spirits of the just made perfect."

The second article is on "The Great Messianic Prophecy" in Isaiah, and proves conclusively that whether that prophecy was written by Isaiah eight hundred years before Christ, or by some one else six hundred years before Christ—a period admitted by the rationalists—it is wholly fulfilled in Christ, and is not in any degree applicable to any one else. The following is an instance of the unhesitating manner in which the writer brushes out of his way any of the prevalent but mistaken notions which obstruct the course of his demonstration:

"Whence have painters and sculptors derived that form of majesty and face combining the tenderness of woman, the strength of manhood, and the divinity of the Son of God, which rises before us in such masterpieces as the *Ecco Homo*? They are fancies. They are the fancies which artistic minds must form of God incarnate. But they are certainly false. In pictures of the transfiguration or of the ascension they may be possible conjectures. As representations of Christ in his humiliation they are exactly contradictory to the facts. We know nothing of what His appearance was: we know it was not what art represents. Such a man could not appear anywhere, in any period of history, without attracting general attention. But there was nothing in Jesus' form or features to cause any one to turn and look at him a second time. John was on the look-out for the Messiah, but had never heard of this cousin of his as a remarkable man, and 'knew Him not' until the miraculous sign was given him. It took a miracle to call the apostles to follow him. His brothers could not be convinced by any miracle but the last. The great multitude, led by imagination more than by reason, were fascinated by the miracles, but soon offended by his humble appearance. Few will believe it even now; our readers will probably be shocked that their Saviour is described in such commonplace language. But the fact is incontestable. The Servant of Jehovah had no form nor comeliness that men should look up to him, no beauty that they should desire him."

The other articles in this number are: "The Law Passing Away, not by Destruction, but by Fulfilment," by Prof. Addison Ballard; "Presbyterianism on the Frontiers," by Rev. J. F. Tuttle; "Total Depravity," by H. A. Nelson, D.D.; "The Malay Archipelago," by Rev. J. K. Wright; "A Jewish Prayer Book," by Rev. D. V. Fisher, D.D.; "What is Truth?" by Prof. Jacob Cooper, D.O.L.; "The General Assembly," with the customary notices of contemporary literature, which are as usual terse and discriminating.

Induction of the Rev. D. Fraser.

On the 27th ult. the Rev. D. Fraser, formerly at Sauguen, was inducted to the charge of St. Andrew's congregation, Mount Forest, the Rev. H. Crozier preaching and presiding, in the absence of the Rev. D. Anderson who unfortunately met with an accident on his way to Mount Forest; the Rev. W. Park addressing the Minister, and the Rev. J. Baikie the people.

In the evening the congregation, by a very pleasant entertainment, extended a hearty welcome to Mr. Fraser. Tea was served on the lawn, and the weather being very favorable all parties seemed to enjoy themselves. After tea the company adjourned to the church, where there was a large staff of speakers, all the Protestant denominations in the town being represented. There were present also the Rev. J. McIntyre, Harriston, the Rev. H. Crozier, Holstein, and the Rev. Joshua Fraser. Mr. Crozier, the late Moderator in the Session was called to the Chair, which in the course of the evening he resigned to its rightful occupant, the Rev. D. Fraser. Mr. Fraser then, on behalf of the congregation, presented Mr. Crozier with a purse containing about forty-five dollars, as a token of their friendly feeling towards him, and of their appreciation of the warm interest he has taken in the welfare of the congregation during their vacancy. The meeting was a decided success, and all parties seemed pleased with the evening's entertainment.

CENTRAL INDIA—LETTER FROM MISS ROGERS.

The following letter was read at a recent meeting of the Toronto Women's Foreign Mission Society. Our readers will doubtless peruse it with pleasure.

MY DEAR MR. HARVEY,—Your kind and welcome letter of January 10th. I received a few weeks ago, but I have not been able to reply sooner. I was rather surprised to hear that my letter of December had not then reached you. You would learn from it the reason of your not having heard from me sooner. I was very sorry I could not have written. I was so weak and nervous a long time after my illness that I could not attempt it. For the past six weeks I have been much better, and am now as well as I was before my sickness. We have been in Indore for three weeks, and are very comfortably settled. It is now warm during the day, but the nights are cool, and, I am told, we will have cool nights all through the hot season.

I may as well mention to you that a horse and conveyance will be necessary for the work here. For Zenana work a Bible woman will be required, and when schools are opened teachers will be wanted. I wish to take up the study of the Marhatti, as it is the language the high caste women speak, and a knowledge of it will be needed to work amongst them. A teacher would be required to give me instruction. It does not differ much from Hindi, and, I think, will be very easily acquired, especially when you have a knowledge of Hindi. For the past two years my work has been almost entirely in the Hindi, and I have given particular attention to it.

The high caste women, as you know, are shut up in their houses, and not allowed to go from them, unless they are taken in a palanquin, or some such closed arrangement. The low caste women have much more freedom. Their husbands cannot afford to keep them in retirement, however much they might like to do it. They spend a great part of their time in preparing the food.

Going into one of their villages in the morning you see the women seated on the ground before their mill, and busily engaged in grinding. It recalls to mind the passage in Scripture where it says—"Two women shall be grinding at the mill." They take two meals in the day, the morning meal at twelve o'clock, and the evening meal at eight o'clock. The morning is their busy time, and you must go to their homes during the day—or in the evening, if you wish to get their attendance. This has always been my experience.

On the way to Indore, we spent a few days in Allahabad when passing through. It was just at the time of the Holi, a famous Hindu holiday.

Passing through the city, you see at this time, the Hindus with their clothing all spotted over with red, done by a red dye prepared for the purpose. Their priests reap an abundant harvest from the poor people, who give to them very liberally at this particular time.

There is a very interesting field for work here, in Indore, and the way is opening up for us to go in and take possession of it. We cannot be too thankful, that we have had so much encouragement at the beginning. I intend writing soon again, and telling you more about it. I hope, in future, I may be able to write more frequently. I thank you all for the support you have given me, for your sympathy and your prayers, and for your letters. I look forward to receiving your letters, as eagerly I am sure, as you do for Indian letters. With kindest regards to you all, believe me, to be, yours very sincerely,

MAGGIE ROGER.

Indore, March 24th, 1877.

Presbyterian Church, Norwood.

The usual "Fast-day" services were held last Friday in the Presbyterian Church here and at Hastings. The Rev. Mr. White, of Dunmer, preached. The occasion was a very solemn and interesting one, especially at Norwood. After the sermon, the pastor, the Rev. Mr. Fotheringham, administered the rite of baptism to fifteen persons, two of them adults, and the others ranging in age from twelve years to infancy. Two whole families were amongst the number baptized. Immediately after the baptisms, twenty-six persons were admitted to the Lord's Table by public profession of their faith. This is the largest number admitted as yet at any one time, and shows that the religious interest in the congregation continues unabated. Four were added to the Hastings congregation.

The following summary shows the progress made in the last two years:—Norwood—Number on the roll in June, 1875, 64; removed since, by certificate 6, by death 4, total 10. Added by certificate 27, by profession 66, total 98. Net increase 88. Total on the roll in June, 1877, 147. The greater portion of the above increase has taken place within the last six months, for there have been added since January 1st, 1877, by certificate 19, and by profession 45, total 64. Hastings—Number on the roll in June, 1875, 53; removed since, by certificate 2, by death 2, total 4; added by certificate 7, by profession 23, total 29; net increase 24. Total on the roll in June, 1877, 76.

Correspondence.

"Presbyterian" on the Eldership.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—I have just read an article in your paper, under the heading "Our Own Church," No. 6, sub-heading "The Eldership," with the general tenor of which I am satisfied, but to one clause of which I dissent. In these times when matters of belief and opinion, as well as of practice and custom in Church and State are being overhauled, and first principles sought out irrespective of these, we must expect that the grounds on which our ecclesiastical polity stands should also undergo examination; we are, of course, firmly persuaded that the Presbyterian form of Church Government is the truly apostolic one—and that is a truth fully applied to the idea of any other principle than that of the Lord Jesus Christ—the purity of all Presbyteries being a distinctive feature in that form of Church Government. While therefore "Presbyterian's" remarks in this article are in the main correct, I am at a loss to understand what he means when he says "as to the Elder having ecclesiastical power or position, such a thing is not to be thought of." Am I to understand that there are two grades of Elders—my Bible only makes mention of one, but perhaps mine is not correct—true, these have not all the same gifts, natural or acquired, nor are they all called to the same field of labor; to one may be given the gift of tongue, to another the gift of counsel, but all are equally to be honored for their work, while those who labor in word and doctrine are to be especially so; those who rule well are to be accounted worthy of double honor. Perhaps "Presbyterian" will enlighten me on the point, and show me where I am to find the warrant for ecclesiastical power and position in one portion of the Eldership, and not in another.

Another word, Mr. Editor. While I should wish to see your paper in every Presbyterian family, I must object to its being considered suitable reading for the Sabbath day. Yours truly, AN ELDER.

Toronto, 10th July, 1877.

"Infant Salvation."

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—I observe Mr. Battisby has been gracing the columns of your paper recently by a series of replies to Mr. Mackay's sermon on "Infant Salvation." If Mr. B.'s letters showed as clearly his desire to correct doctrinal error as that he likes to hear himself talk, he would have sympathized; but he is merely beating the air, and seems wronged that the whole Church is not profuse in its eulogies on him. This is not a reply to Mr. Battisby, as the writer considers Mr. B. has said nothing to reply to. No doubt if Mr. Battisby laid as much stress on regeneration by the Spirit in relation to adults as he does on Covenant relations, his eyes would be open to see that infants are entitled to all Christ allowed them when he made them the models of Christian attainment and said—"of such is the Kingdom of Heaven."

ESKATOS.

Infant Salvation.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—It is a very good thing to keep a promise, and perhaps some of your readers are pleased that Mr. Battisby was so careful to keep his, concerning the subject of Infant Salvation, though I have no doubt, had he lost his pen, or pleaded the "dog days" in excuse, Mr. Mackay would have been more tranquil during this very warm weather, when it is so essential to keep cool.

Surely it is not necessary for the safety of our church, that a production like Mr. Mackay's sermon on the above subject receive such severe criticism; especially as ninety-nine out of every hundred believe in the truth of the proposition he there seeks to prove, notwithstanding what has been said to the contrary. In fact, were such logical chopping of products resorted to, would it not prove a *quiescent* to the great mass of sermonic literature?

Had some of your readers subjected the late production of Mr. Battisby, on the subject of "Early Christianity in Scotland" to the same mode of criticism some crude and illogical ideas might easily have been discovered. "Those who live in glass houses should not throw stones." Mr. Battisby reiterates that he would not "wound or crush," but simply "throw out hints." If such harsh treatment is but "hints," what bloody gashes his wounds must be.

CHARITY.

Theatrical Performance in Honor of a Bishop.

The following is translated from *Le Nouvelliste de Rimouski* of May 3rd.

"Several members of the clergy who had come by the Intercolonial, were present on Monday evening (April 30), in one of the Seminary halls at a most amusing (*fortegay ante*) theatrical performance of 'The two blind men.' The entertainment was designed to honor the commemoration of the consecration of His Lordship the Bishop of St. Germain (*Rimouski*). It attracted a large audience."

The Church of Rome professes to regard the position of a bishop as a very solemn one. Imagine then, a bishop, on the anniversary of his consecration to that office, attending a theatrical performance in honor of it, in which the want of sight—one of the greatest calamities which can befall a person—is made a cause of mirth! Imagine the apostle Peter attending such an entertainment in commemoration of his call to the Apostleship!

If the two blind men after the above mentioned play is named, are representative persons, the one representing the Romish clergy, the other the laity, then it was most suitable for the occasion. This supposition is, however, not a likely one. A most suitable subject for a theatrical performance on the next occasion of the same kind, would be "The blind leading the blind." This would be "holding the mirror up to nature."

Judging from the account of the perform-

ance in Rimouski already quoted, it is altogether likely that those who were present, clergy as well as laity, shed tears. They were not, however, tears of "devout pity"—as Prof. Blackie very mysteriously expresses it—but of mirth.

Melis Quebec,

T. F.

Presbytery of Stratford.

The Presbytery of Stratford met in Knox church on Tuesday. The names of Rev. Theo. Macpherson and Daniel Allan were retained on the roll for the year. Mr. D. Campbell notified the Presbytery by letter that he declined the call from Moosworth. The session records not having been examined since September last were again ordered for examination. Mr. Macpherson was appointed Moderator of the session of Knox church during the vacancy. The payment of expenses to the General Assembly was taken up and postponed till the next ordinary meeting. A committee was appointed to allocate amongst the congregation the ordinary expenses of the Presbytery for the year, and instructed to issue circulars forthwith. A letter was read from Mr. Robert Waite, intimating that he accepted the call addressed to him from the congregations of Shakespeare and Hampstead. There was also received a memorial from members and adherents of the congregation of Shakespeare. The memorialists were instructed that it was necessary to present their memorial to the session for transmission to the Presbytery. Ordination trials were appointed for Mr. Waite, to be given in at next ordinary meeting. The Presbytery adjourned to meet in St. Andrew's church, Stratford, at 10 a.m. on the first Wednesday of September next.

Presbytery of Huron.

This Presbytery held a regular meeting in Goderich on Tuesday last. Mr. Sieveright was appointed Moderator for the ensuing six months. The resignation of Mr. Scott, of Egmondville, was accepted, and Mr. Barr was appointed to declare the pulpit vacant on the 15th inst., and to act as Moderator of session. A committee was appointed to draft a suitable minute assent Mr. Scott's resignation. Mr. Thomson was appointed Moderator of the session of Bayfield and Bethany, and to moderate in a call when they are prepared for it. On application made, Mr. McLean was appointed to moderate in a call at Belgrave when required to do so by the congregation. Mr. Sieveright tendered his resignation of the congregation of Smith's Hill. The resignation was ordered to lie on the table till next regular meeting, and all parties concerned were ordered to be cited to appear there for their interests. Mr. McNaughton accepted the call to Walton, and is to be inducted on July 24th, at 11 a.m.; Mr. Leitch to preach, Mr. Ferguson to preside, Mr. Jones to address the minister, and Mr. McRae the people. Mr. McCraig accepted the call to Chalmers' Church, Kingston. Mr. Goldsmith was appointed to declare the pulpit of Willis' Church vacant on the first Sabbath of August, and to act as Moderator of session. A committee was appointed to prepare a suitable minute assent Mr. McCraig's translation. Mr. Gracey was appointed convener of the Home Mission Committee.

Presbytery of Paris.

The Presbytery of Paris met on Tuesday, in Dumfries street Church, Paris.

There was a large attendance of ministers and elders. After devotional exercises, the first business before the court was the appointment of a Moderator, to which office the Rev. T. Alexander, of Mount Pleasant, was appointed for the ensuing year.

A call was laid on the table on behalf of the Rev. Jas. Little, from the congregations of Princeton and Drumbo. The call was sustained by the presbytery and transmitted to Mr. Little. Several members spoke in high terms of the gentleman called, who if he accepts the call will be a valuable acquisition to the Presbytery, and a most acceptable pastor to the congregations interested. The congregations deserve approbation for offering a salary of \$1,050, being \$800 in advance of what they formerly raised for that purpose.

The committee on the case of Mr. Kellogg, applying for admission to the Church as a student and labourer in the Home Mission field, reported favourably, and his request was granted.

Rev. Mr. Thomson, of East Oxford, gave in his resignation of that charge, and the congregation was cited to appear for their interests at the next meeting of Presbytery. A memorial from the congregation of Wellington street Church, Brantford, was laid before the Presbytery. The representatives of that congregation were instructed to convey to the congregation the mind of the Presbytery, as expressed in the discussion that took place.

The subject of Sabbath desecration by the Great Western Railway running excursion trains on that day was brought before the court by Rev. Mr. Grant, of Ingersoll, and a deliverance strongly condemning such desecration was adopted, and ordered to be transmitted to London, to be presented with the protest of the Presbytery there, to the authorities of the Railway.

The Presbytery then engaged in the examination of Mr. McKay, a student applying for license to preach. Mr. McKay was examined very thoroughly on systematic theology, church history, and personal religion. He was also examined on his knowledge of Hebrew and Greek. He then read before the court a popular sermon, a homily, an exegetical exercise on a passage from the Greek Testament, and gave a discourse written in Latin.

After hearing his examination every member of the court expressed the highest satisfaction with Mr. McKay's appearance in the various subjects, and after answering the usual questions put in such cases, he was addressed by the Moderator on the duties of the ministry, and after prayer was duly licensed to preach the gospel, and received the right hand of fellowship from the members of the Presbytery.

The Presbytery then adjourned to hold its next regular meeting at Brantford, on Tuesday, the 25th September, at 2 o'clock. It is probable, however, that a special meeting will be required before that date.