

Book Reviews.

THE QUARTERLY AND PRESBYTERIAN PRINCETON REVIEW for July.

This number of the Review still well sustains its eminent character for talent, erudition, and sterling utility. The following are the articles, with a few words respecting them.

1. "The formation of our Standards," meaning the Westminster Confession of Faith, with its appendages. The article is a resume of the minutes of the Assembly, taken down by Baillie, one of the Scottish Commissioners, and lately published in Britain, with explanations.

2. "Theories of Labour, Reform and Social Improvement," a very important question, both secularly and morally, and judiciously discussed.

3. "Calvinism and American Independence," showing how general principles of liberty, specially connected with Calvinism, mainly contributed towards that great result.

4. "Henry Stephens' Greek Thesaurus," which, after the Protestant Reformation, not only laid the grand foundation, but fully raised the superstructure, in five folio volumes, for the study of that noble language, in which the New Testament was written.

5. "Christian Apologetics," evincing the need of new defences of Christianity, and indeed of Natural Theology, called forth by new and daring phases of scepticism and infidelity now assailing fixed principles of all religious belief.

6. "The decay of the Turkish Empire," by a well-qualified American Missionary in Asia Minor. It exhibits fully the deplorable and completely forlorn condition of unwieldy Turkistan in every point of view, temporal and moral; but the difficult query is, What can be done with it?

7. "The American Stamp Act," by England for America in 1765. This article unfolds how the American Colonies were wrenched from Britain by the insane arbitrary proceedings of her then despotic government.

8. "The General American Presbyterian Assembly," lately held, and its principal proceedings.

9. "The Philosophical Method in the Study and Teaching of English." The discussion is chiefly applicable to the state of things with regard to preliminary knowledge of our language, in those entering as students in American Colleges, and holds equally respecting our Canadian Colleges. The evil to be removed is the want of training in English by students before going to college.

10. "How a Pastor would meet Infidelity." In order to do so, as circumstances around him may call for, he should have such knowledge of prevailing errors as to be able to guard his people against them. But here the great desideratum with many ministers is their not possessing the means of having general reading on the questions of the day.

11. "Palmer's Life of Thorneley," the great preacher and theologian of the South, is interesting; and the notices of contemporary literature and intelligence are, as usual in the Review, valuable and suggestive.

THE CANADIAN MONTHLY AND NATIONAL REVIEW. Toronto: Adam Stevenson & Co.

The July number of this magazine contains an essay entitled "Some Jottings on Free Thought and Kindred Topics, from a practical point of view," by George Hagne, Toronto. It is a defence of Christianity well calculated to meet the objections of modern cavillars, and replete with sound philosophy. In the opening sentences, the essayist defines "free thought" to be either "another name for indecision" or "the power of forming conclusions without constraint from external authority." If the first, the result is inaction and death; if the second, then all thought is free until a conclusion is reached, and then it is free no longer; for the thinker is bound by his own conclusions. Carrying out this principle, he demonstrates that to object to the doctrines of Christianity on the ground of their being fetters to free thought, is quite as unreasonable as it would be to raise the same objection against the forty-seventh proposition of the first book of Euclid. In his own words:

"Looking at any conceivable system of philosophy, we may object to it on the ground that it is not reasonable, not proven, or not true; or we may suspend our conclusion pending an examination. But to object to it on the ground that its adoption will prevent freedom of thought, can only indicate that little thought has been exercised in stating the objection, for such an objection would be against any conclusion on any conceivable subject."

"Doubt, in fact, either in temporal things, or in spiritual, when carried to its legitimate consequence, ends only in death. Free thought therefore is only a way station in the journey where truth is sought as the end. When truth is attained, the function of free thought ceases."

Having disposed of free thought, he proceeds to the consideration of the "Kindred Topics" indicated in the title, in the treatment of which he successfully answers some of the common objections which the more cultivated class of people are in the

habit of urging against the Christian system such as its demand for faith, the difficulty of believing in miracles, etc.

It would be a very difficult task to give our readers the substance of this essay in fewer words than the author has employed. A good writer does not waste words. To quote a sentence here, and a paragraph there, might lead to misconception of the author's meaning. We will simply recommend our readers to peruse this admirable essay for themselves.

The present number of the monthly also contains "Force and Energy"—an able scientific dissertation; "Ballads of the Scaffold"—a curiosity in its way; "Notes of a Holiday Cruise around Lake Ontario" perused with feelings of pleasure a little spoiled by envy; about the usual quantity of Poetry; an instalment of Fiction, etc.

By the way, the writer of Current Events cannot be allowed to pass without a word or two of remonstrance. He administers an unmerciful castigation to the *Globe* and the Reform Party for carrying favor with Roman Catholics. Now, we suppose that is all right; but that is not all. In the heat of this exercise of discipline, he rolls up the *Globe*, the Reform Party and the Presbyterians (!) into one individual whom he names "John Knox; and then he asks the question, "Does any one believe that John Knox would take the 'scarlet woman' to his bosom, if there were nothing to be made by it?"

This is quite in the style of some of our Toronto newspapers; but it certainly ought to be far beneath the "Canadian Monthly and National Review."

PRESENTATION TO REV. R. EWING.

At the last meeting of the Toronto Presbytery the Rev. R. Ewing's resignation of the pastoral charge of Georgetown and Limehouse congregation was accepted. The following memorial, signed by a large majority of the members and adherents of the congregation, was submitted to the Presbytery: "We, the undersigned members and adherents of the Georgetown and Limehouse congregation, having been informed by the Rev. R. Ewing of his intention to adhere to his resignation of the pastoral charge of the united congregation while in deference to his wishes we agree, under the circumstances, not to oppose the resignation, at the same time resolve to testify to the Presbytery that it is with regret that we are compelled to separate from our beloved pastor. We can bear hearty and willing testimony to the zeal, ability, and faithfulness, which has characterized his pulpit ministrations. Besides he has ever been faithful in visiting from house to house, and to the sick and dying, bearing messages of peace and salvation, and exemplifying in times of trial and suffering a Christian fortitude worthy of emulation. We regret his leaving when, especially in the Limehouse part of the charge, a very useful and hopeful work is going on in the church, Bible-class, and Sabbath-school. And while we must part, we will ever follow him with our sympathies and kindly remembrance, and with our earnest prayers that God may continue to lead him, and bless him more and more in his work." In parting with Mr. Ewing, this congregation has not failed to manifest their full appreciation of his labours, both by expressions of sympathy and regard, and by still more tangible proofs of their sincerity; he last week having received two parting testimonials which, along with a few more private gifts, amounted to almost \$250.

On the evening of Friday 21st inst., Mr. Ewing and his family, in company with a number of the members of the congregation, were invited to an entertainment at the house of Mr. Thomas Somerville, Limehouse, when, after a sumptuous repast, Mrs. Somerville and Mrs. Shanks, in name of the congregation, presented Mr. Ewing with a handsome morocco pocket-book filled with dollar bills, and accompanied with the annexed address neatly written on the blank leaf:

To the Rev. R. Ewing:

REV. AND DEAR SIR.—We, the undersigned, in name and on behalf of your late congregation at Limehouse, would ask you to accept of this book and its contents as a small token of our esteem and regard for you as our late pastor. We do pray that the blessing of God may rest upon you in whatever field of labour you may be called to occupy. And with our best wishes for your welfare, we subscribe ourselves your ever sincere and faithful friends.

To this address Mr. Ewing replied in the following terms:

DEAR FRIENDS.—I have often found it an easy and pleasant task to address you, but I am sure you will believe me when I say that the event of this evening makes it difficult for me to find words adequate to express my appreciation of your kindness and consideration. Accept my warmest and most cordial thanks, and tell the same in my name to all the congregations, for your most generous and valued gift, one which would have been highly prized by me even if its intrinsic value had been only a hundredth part of what it is. I know the meeting of this evening is prompted by the love and affection of a people whom I have long valued, and whose regard to me has found expression in the munificent gift of this evening. While the intrinsic value of the gift is large, its spontaneity and universality is to me a matter of very special gratification. Nor can I forget that this is not a single act of generosity and kindness, but the compliment to a long series of kind acts done by a generous and forbearing people—a people who had not only been just in fulfilling all obligations, but always

generous, and in whose esteem it has ever been easy to stand well, since love made them indulgent, and they were ever ready to exercise that charity that covereth a multitude of sins. And now that the parting hour has come, I will not linger upon the past, though there be many things I could wish to dwell upon for a little by way of calling to remembrance, we must leave all to the solemnity of that eventful day when pastor and people shall meet at the judgment seat of Christ. My heart's desire and prayer to God is that you may all be saved and enabled to adorn the Christian character by lives of active devotion to His service now. May peace and true spiritual prosperity ever attend you as a congregation. And may the blessing of God the Father, Son, and Holy Ghost, rest upon and abide with you all for ever and ever.

On the following evening Mr. Ewing was waited upon by a deputation of the Georgetown congregation, at the house of Mr. H. Reid, elder, when, after an appropriate and kindly address by one of its number, he was presented with an envelope containing one hundred dollars, as a parting expression of esteem from that congregation. Mr. E. returned thanks in suitable terms, and so took final leave of a people with whom he has been associated for most of two years.

ADDRESS TO REV. A. MCKAY, M.A., ELTON.

It may be proper to explain that the following address was in substance prepared before the Rev. Mr. McKay left Alexandria, Lochiel, but as he took his departure with unexpected haste, there was not an opportunity of presenting it personally, and it was since delayed from time to time, expecting he would have paid his many friends a visit before this time.

To the Rev. Alex. McKay, M.A., Minister of the Presbyterian Church, Eldon, Province of Ontario.

REV. AND DEAR SIR.—In the name and on behalf of a number of the members and office-bearers of the Kirkhill Presbyterian congregation, in the Township of Lochiel, and County of Glenarry, I beg leave to present you with the accompanying purse of money, as a small token of our regard for yourself personally as a gentleman and a citizen, and for your faithfulness and diligence as a Christian minister, while labouring in connection with St. Columba church in our neighborhood. We look back with a pleasing recollection to the years which you spent among us. Your conduct was always marked by Christian liberality and forbearance, such as ought always to characterize a minister of the Gospel of Peace; and not only so, but with such courtesy and large-hearted knowledge as had won for you many valued friends, both in your own and in other congregations. Your ministrations here have been and still are prized by many. They have borne good fruit in many ways. And we earnestly hope and pray that you may be long spared to labour in your Master's cause, and that wherever, under the guidance of Him who has the stars in His right hand, your lot may be cast, you and your amiable partner in life, together with every member of your family, may enjoy abundant peace and prosperity under the smile of your gracious Heavenly Father, till at last you hear Him say, "Well done, good and faithful servant, enter thou into the joys of thy Lord." The sum is but small. However, we offer it not for its simple value, but as a small memento of our friendly feelings, and we ask you to accept the gift in that light. With kindest regards to yourself, Mrs. McKay, and family, I remain, Rev. and dear Sir, very truly and respectfully yours,

MALCOLM MCGILLIVRAY, Elder.

Kirkhill, Ont., 10th July, 1876.

Malcolm McGillivray, Esq., Elder.

MY DEAR SIR.—The address which you are pleased to transmit in the name of members and office-bearers of your congregation, with the tangible proof of goodwill, I accept with feelings of no ordinary gratification. Kind words and cordial gifts are prized according to the donors, hence they become doubly acceptable in this instance. Such tokens of generous friendship from a neighboring congregation seldom occur. Lapse of years did not cool the ardour of your friendship. The happy relations that subsisted between us was doubtless owing to the Christian bearing of your successive pastors, yourself, and others of kindred spirit. I often reflected with much pleasure on the fellowship formed between your pastor, Mr. Ross, and myself, as well as the elders and members of the respective congregations, when we unitedly partook of the Lord's Supper shortly before I left. This was practical reunion in advance of many, before union of the Churches had been consummated. It has been a source of much pain to me to learn that outside influences has been used to impair and retard that pleasing state of matters.

I have not words to convey my appreciation of your kind utterances respecting my demeanor among you. I esteem nothing so highly as to be regarded following the *Prince of Peace*, whose advent was heralded with the blissful message, "Peace on earth and good will among men," who left peace as His best heritage to His people, and re-appeared with the benign words oft repeated, "Peace be unto you." It must be another gospel to excite strife and bitterness among those who hold the same time-revered Confession of Faith, secured to us by many faithful witnesses. What can be more grateful to them and the Lord whom they served so well, than to behold from the realms of holy fellowship Presbyterians recognizing in those standards a common bond of brotherhood. While minds differ, there must be points of lesser moment on which we cannot see eye to eye, but does it not become us, after their bright and high example, when anxiously preparing that most admirable compendium of faith, to yield because of our regard for great truths and principles, and regard for those who hold them. And now, much more than four years ago, may Presbyterians of all climes unite in friendly co-operation. What

occasioned much and long strife in the fatherland has been set aside in the good Providence of God. Patronage, right or wrong, has been removed. All Presbyterian Churches in Britain send congratulations to the United Church here. Deputations from the United Church are welcomed by all the Presbyterian Churches in Scotland, England, Ireland, United States, and throughout the world. And the United Church here gladly receive ministers from all the Presbyterian Churches of Scotland, etc. After being separated some score of years, they can now unite recognizing each other, one in faith, discipline and government. Truly the Lord hath done wonderful things, for which we shall be glad. And the *Peace-maker* is still drawing the Presbyterian families into closer fellowship, and enlarging their hearts to contribute generously for the dissemination of our principles. This summer two Presbyterian families have been united in Scotland, and other two in England. A millionaire of Scotland has given millions of dollars; another in England has given hundreds of thousands of dollars for the grand purpose of disseminating those ennobling principles secured to us by faithful witnesses in the British Isles. It is my earnest prayer to our loving Lord that all Presbyterians within your county may be more and more united in all that is conducive to your best interests in time and for eternity. And to create strife anywhere in Ontario is, perhaps, less pardonable than in your country.

To be assured that my ministrations are not only prized, but productive of much good in many ways, affords me both comfort and encouragement. At present I deem the messengers of those tidings as the ministers of God to me, His unworthy servant. May the God of all grace and all comfort repay you tenfold.

Please accept and convey the united heartfelt thanks of Mrs. McKay, family, and myself, for all your good wishes and kind deeds toward us all; and when our work is done here, may we all meet at last in the house not made with hands eternal in the heavens.

Your very loving and thankful
ALEXANDER MCKAY.
Manse, Eldon, Lorneville, July, 1876.

Presbytery of Glenarry.

This Presbytery held its quarterly meeting on Tuesday, the 11th ult., at Cornwall. The attendance for various reasons was unusually small. The Rev. Robert Binnie, of Cornwall, was elected Moderator for the ensuing year. An extract minute from the Synod of "Montreal and Ottawa," intimating the rate of assessment that had been laid upon the Presbytery for the Synod Fund was read. It was resolved to levy this sum in connection with the Presbytery Fund. Messrs. Burnet and Binnie, the deputation appointed at last meeting to visit the congregations in the Western District, gave in a report recommending that the congregation of Lunenburg should be separated from that of St. Matthew's, Osnabruk; that Avonmore should be separated from the Church on the 6th Concession of Roxboro, and united to Lunenburg; and that the congregation meeting on the 4th Con. should be united to that of the 6th. It was agreed that the Presbytery should hold a special meeting at Avonmore on the 8th ult., with the view of carrying these arrangements into effect. Mr. McDonnell intimated that the congregation of Williamstown had now got possession of the Church, and requested the Presbytery to grant them supply. The Clerk was instructed to place Williamstown on the list of vacancies, and to give supply in the usual way.

Presbytery of Saugeen.

This Presbytery held their ordinary quarterly meeting at Cliford, on the 11th and 12th July. Mr. Morrison was appointed Moderator for the ensuing year. There was presented a call from Tara, Allanford, and Eldon congregations in favour of Mr. Wm. Blain. Parties having been heard, viz.: Mr. Straith, Paisley, who as commissioner from the Presbytery of Bruce, supported the call; commissioners from Cliford and Carriek congregation, who expressed the great attachment of the congregation to Mr. Blain and their desire to retain his services, and Mr. Blain himself, who intimated his acceptance of the call, the Presbytery resolved that the connection between Mr. Blain and his present congregation cease after the 7th of August. A committee was appointed to draft a minute expressive of the mind of the Presbytery toward Mr. Blain, and report at next meeting. There was read an Extract Minute of the General Assembly granting leave to take Mr. Samuel Acheson, student, on public probationary trials. Mr. Acheson at his own request was transferred to the Presbytery of Peterborough, within whose bounds he is at present labouring. Mr. Anderson gave in the Report of the Home Mission Committee, which was received and thanks given to the Committee, especially to the Convener for his laborious and faithful services. Mr. Anderson having resigned the office of Convener of said Committee in consequence of the transfer of his congregation to another Presbytery, the Presbytery appointed a Committee to draft a minute expressive of their mind toward their brother on his thus leaving them. A Home Mission Committee was appointed, Mr. Crozier, Convener. The petition from Carriek and Cliford congregation praying to be formed into two separate charges was taken up and granted, the two charges thus formed being Cliford and Balaklava, and Mackintosh and Belmore, the resolution of the Presbytery to take effect after the 7th of August. Arrangements were made for the dispensation of the Sacrament of the Lord's Supper in the mission stations. It was agreed that a special meeting be held at Cliford on the first Thursday of September, at 4 o'clock, p.m.; also that the next ordinary meeting be held at Durham, on the third Tuesday of September, at 7 o'clock p.m.—Wm. PARK, Pres. Clerk.

CURIOSITY is as much the parent of attention as attention is of memory. People shouldn't talk about having the second sober thought who never had the first.

Presbytery of Bruce.

This Presbytery held its regular meeting at Port Elgin, on 11th inst. There were sixteen ministers and seven elders in attendance. Dr. Bell's term of Moderatorship having expired, Mr. J. Fraser was appointed Moderator for the ensuing six months. There was read a petition from the Plinkerton Station, asking that Mr. Ferguson (student), be left with them until the opening of College. On motion of Mr. Tolmie, seconded by Mr. Fraser, the prayer of the petition was granted. The Presbytery, as formerly agreed, entered on the conference on the state of religion, when, on motion of Mr. D. Fraser, seconded by Mr. Anderson, the house went into committee of the whole, Mr. Stewart in the chair. The committee rose and the Presbytery having resumed, it was reported as follows:—Addresses were given by the following members of Presbytery on these subjects. I. The pulpit and pastoral work of the minister in general, Mr. J. Fraser. 2. Personal dealing with souls individually, Mr. Scott. 3. Visitation of the sick, Mr. Tolmie. II. Prayer meetings, how it may be conducted with most edification, and how to secure large attendance, Dr. Bell. III. Evangelistic services, when they should be opened, how and by whom conducted? Mr. John Anderson. Short verbal reports were made relating to a work of grace in the congregations of Tiverton, Glenmorris, Chalmers Church, Kincardine, and the Mission Station of Plinkerton, by Messrs. Anderson, Ferguson, Shaw, and the Chairmen, and addresses were made on the subject by several members. The Presbytery accepted the report of the committee of the whole, and agreed to record their deep sense of the importance of the subject, and the desirableness of devoting a part of time of ordinary meetings of Presbytery to the consideration of the progress of the work of God within their bounds, and to special prayer for increased spirituality in the congregations of the Presbytery and the church generally, and for the conversion of the multitudes who are still living in the neglect of the great salvation. There was read a petition from Westminster Church, Teeswater, praying that Mr. Wardrop's services would be confined to Teeswater. After hearing Mr. McKague for the petition, and Mr. Fortune on behalf of Eadie, asking that the prayer be not granted, on motion of Mr. Straith, seconded by Mr. Tolmie, it was agreed "That in view of the pleadings for and against the separation asked for, the papers lie on the table in the meantime, and that a commission of Presbytery be appointed to visit the congregations of Westminster Church, Teeswater, and Eadie, confer with them, and bring in a report to next meeting of Presbytery." Messrs. Scott and Straith were appointed a commission to visit Eadie and Westminster Church, Teeswater, in terms of the foregoing resolution. There was read a petition and complaint of the trustees of the Huron congregation against the congregation of Ripley, and specially against certain members and adherents thereof, for having trespassed on their glebe land. After hearing the trustees in support of their petition, and the congregation of Ripley by commissioners in their own defence, on motion of Mr. Tolmie, seconded by Dr. Bell, it was agreed to "sustain the complaint, recognize the right of the Huron congregation to the property in question, and enjoin upon the Ripley congregation to refrain in future from a repetition of such act or acts as is complained of, appoint a commission of Presbytery to meet with the congregations of Huron and Ripley, and impress upon them the cultivation of kindly feelings towards each other, with the hope that by mutual understanding all matters may be amicably arranged between them, without having recourse to a civil court." The commission appointed to visit the congregations of Ripley and Huron in terms of the foregoing resolution, consists of Dr. Bell, and Messrs. Tolmie, Scott, and D. Fraser, ministers. Mr. Tolmie, convener. Application was made by the congregation of Chesley to sell certain church property on the 3rd concession of the township of Elderslie. Leave was granted on condition that they secure the names of the trustees. A similar application from the congregation of Knox Church, Kincardine, was not granted on account of the fact that the application did not state that the proceeds of sale of property would be applied for the benefit of the congregation. Mr. John Anderson was appointed to visit Manitoulin Island, and spend four or five weeks in mission labours in that field. Mr. Ferguson was appointed to give two weeks of mission labours on the Fishing Islands in September. There was read an extract minute of General Assembly declaring that the congregations of Free Saint John's, Walkerton, and North and West Brant, were transferred from this Presbytery to that of Saugeen, but that Tara remained still under the care of this court. The clerk was instructed to remove the names of Messrs. Moffatt and Duff, and the representative elders of these congregations, from the Presbytery roll. On report of Mr. Straith stating that the Presbytery of Saugeen had granted the translation of the Rev. Wm. Blain from the congregation of Cliford to the congregation of Tara, etc., a special meeting of Presbytery was appointed to be held at Tara, and within the Presbyterial Church there, on the 18th ult. at 11 o'clock a.m., for his induction. Mr. McLennan to preach, Mr. Tolmie to preside, Mr. Straith to address the minister, and Mr. Gourlay the people. Mr. Forbes was appointed to preach and read the edict on the first Sabbath of August. A Financial Committee was appointed consisting of Messrs. Straith (convener), D. Fraser and Gourlay, ministers, and Mr. McKinnon, elder. On motion of Mr. Scott, it was resolved to spend two hours of the evening adjournment of the next meeting of Presbytery in conference on the state of religion. Mr. Scott was appointed to make arrangements for the holding of the conference. The next meeting of Presbytery was appointed to be held in Knox Church, Kincardine, on the last Tuesday of September next, at 4 o'clock p.m.

A. G. FORBES, Pres. Clerk.