

## BOOKS AND MAGAZINES.

*Epochs of English History: Modern England.*

By Oscar Browning, M.A. Toronto: Adam Miller &amp; Co.

This is the last of a series of valuable school Histories, characterized by brevity and comprehensiveness, and singling out as landmarks to assist the memory those events and personages which are really the most important. This volume opens with a list of the Prime Ministers of England since the death of George III., with dates of beginning and close of their administrations. It is divided into eight books, respectively headed: "Canning, 1820-1827;" "Wellington, 1827-1830;" "Reform, 1830-1834;" "Lord Melbourne, 1835-1841;" "Sir Robert Peel, 1841-1853;" "War and Mutiny, 1853-1858;" "The New Reform Bill, 1858-1868;" "Mr. Gladstone, 1868-1874."

*Educational Series. The Traveller. The Elegy.*

Toronto: Adam Miller &amp; Co.

This volume contains two of the annotated poems of English authors edited by Revs. E. T. Stevens, M.A., Oxon, and D. Morris, B.A., London, viz.: Goldsmith's "Traveller" and Gray's "Elegy." The notes are very full, supplying the meanings of words which are now either obsolete or changed in their signification, pointing out where ordinary words are used in a peculiarly poetical sense, or perhaps in a sense peculiar to the author, explaining local allusions—in short, furnishing all the information necessary to a thorough understanding and appreciation of the text of these classic gems, the study of which is so well calculated to lead to the correction and improvement of literary taste.

*Rose-Belford's Canadian Monthly.*

Toronto: Rose-Belford Publishing Co.

The "Canadian Monthly" for November contains the following articles: "The Wood Turtle," a poem, by Edgar Fawcett; "Chester and the Dee," by Blanche Murphy; "The Haunted Hotel," by Wilkie Collins; "In Vain," a poem, by H. L. Spencer; "Another View of Matthew Arnold's Poems," by M. J. Griffin; "The Monks of Thelema," by Walter Besant and James Rice; "Ancient War Galleys," by L. C. Allison, M.B.; "The Wanderer," a poem, translated from the German by *Fidelis*; "Wilkie Collins as a Novelist," by J. L. Stewart; "The Testimony of Names of Places," by John Reade; "The Recent Cricket Match and some of its Lessons," by T. C.; "The Coming of the Princess," by R. Rutland Manners; "Mythology of the Ancients," by George V. Levaux; "Round the Table; Current Literature. The historical and descriptive paper on "Chester and the Dee" is well written and beautifully illustrated. The article on "Ancient War Galleys" is full of interesting information. Mr. Reade's "Testimony of the Names of Places" is written in a style that renders it attractive to the ordinary reader as well as to the historian and the philologist. The poem on "The Coming of the Princess" will probably attract considerable attention on account of its subject, and it is not destitute of intrinsic merit. A writer in "Round the Table" thus directs attention to a mistake frequently made in speaking and writing:

"A very common practice prevails in Canada, to which it is worth while, perhaps, to call attention just now. The custom, I am told, originated in Ireland, whence our newspapers, doubtless, have caught the trick, to allude to people with the title of Earl as 'Earl Beaconsfield,' 'Earl Dufferin,' etc., but, in nine cases out of ten, this is a solecism. It would be right to say 'Earl Spencer,' or 'Earl Russell,' because these two noblemen belong to a junior branch of a noble family, and were so created; but when the title is not identical with the family name, but is territorial, the 'of' should never be dropped. The designation of 'Lord' so-and-so, of whatever rank the person may be below a Duke, is always proper."

*The Sin of Tobacco Smoking and Chewing, together with an effective cure for these habits.*

By Rev. Albert Sims, Toronto.

During the last twenty years the press has teemed with invectives against smoking and chewing. Rhetoric and logic have both been expended upon the subject to a very great extent—perhaps more rhetoric than logic. These practices have been classed along with that of drinking spirituous liquors. We do not wonder very much at this, because the most of drinkers are smokers. Still we deny that the most of smokers are drinkers. There are many sober, industrious working-men who smoke, and there are many men in

the higher walks of life who find a harmless solace in the same practice. Again, we object to the classification mentioned on scientific grounds. Spirituous liquors are stimulants; tobacco is a narcotic. It never intoxicates; its effect is rather to quiet the nervous system than to arouse it to action. It would be well for those who write on these subjects to keep different things in different boxes. The work now under notice, on this subject, is a pamphlet of seventy-six pages. Its title is somewhat startling, "The Sin of Tobacco Smoking," etc. When people are aroused to a sense of their sinfulness, and begin to hunt their sins down, the devil sometimes sends them on a wrong track and makes them hunt something else instead of their sins. After reading Mr. Sims' pamphlet, we have not been convinced that the use of tobacco is in itself a sin, although if carried to excess it may certainly become so. We decidedly object to the fashionable cigar or meerschaum in the mouth of the stripling on the street. We are convinced that a single whiff of tobacco smoke is physically injurious to the young; and ready as we are to contest the question with Mr. Sims as to the sinfulness of the practice, still we think it would be advisable for Christian men to give it up on the ground of Christian expediency. Mr. Sims has written with considerable zeal and feeling on the subject. He was evidently under the impression that he had a work to do, and he spared no effort to accomplish it. He has most industriously collected a large assortment of details illustrating the injurious effects—moral and physical—of tobacco in all its shapes and forms. With a most unmerciful hand he has drawn vivid pictures representing the practices of smoking and chewing in their worst aspects. Take the following for example:

"An old man who had borne an irreproachable character up to the age of seventy-two, was lately brought before one of the tribunals of Paris for stealing a piece of lead worth eight cents. He admitted that he was wholly without means, and, for the first time in his life, knew not where to find a single sou; but it was not hunger that drove him to steal. After considerable questioning on the part of the judge, as to what could be stronger than hunger, he confessed it was tobacco for his pipe. 'Tobacco,' said he, 'Monsieur Judge,' growing violent, 'I have the misery to be a hopeless smoker! I smoke at waking; I smoke while eating; I cannot sleep without smoking till the pipe falls out of my mouth. Tobacco costs me six cents a day. When I have none I am frantic. I cannot work, nor sleep, nor eat. I go from place to place raging like a mad dog. The day I stole the lead I had been without tobacco twelve hours. I searched the day through for an acquaintance of whom I could beg a pipeful. I could not, and resorted to crime as a less evil than I was enduring. The need was stronger than I.'"

The writer of the pamphlet under review commences his fifth chapter with the text, "Thou shalt not kill," and really we cannot question his position. We must admit that tobacco smoking to excess is a sort of slow suicide. But neither we nor perhaps our readers have found occasion to take into account such speedy results, as are described in the following extract:

"The victim was exactly of my own years, and a companion from early boyhood. For thirty years, at least, he had been a daily smoker of the choicest cigars, but in all his other habits temperate and regular, and of excellent constitution—one who of all men would have laughed at the suggestion that tobacco was killing him. A week ago last Sunday night he was stricken with the progressive paralysis characteristic of nicotine, and on Sunday night he died. His death was most pitiful. First, sight was lost; then speech; then motion of the neck; then motion of the arms; and so on throughout the body; and he lay for a week, unable to move or make a sign, save a pitiful, tongueless, inarticulate sound, which sometimes rose to frantic effort, all in vain, to make known what he wished to say to the family and friends; for his consciousness and mental faculties were left unimpaired until two hours of the last, to aggravate to the utmost the horror of his situation—a living soul in a dead body. The sense of hearing was left unimpaired, so that he was conscious of all around him, while as incapable of communication with them as if dead, save by a slight sign of assent or dissent to a question. The doctors were fully agreed that tobacco was the sole cause of the stroke."

We hope that Mr. Sims' pamphlet will have a wide circulation, and that it will be the means of preventing many of the young from acquiring pernicious habits, as well as of leading many Christian men to view the practices referred to in a new light. As to the cure for inveterate smokers, we do not quite agree with Mr. Sims. His recipe is prayer for the immediate removal of the appetite or desire for the indulgence in question. Instead of that we suggest prayer for the removal of the appetite or strength to resist it, and we have not the smallest doubt that either in one form or the other the prayer will be granted.

AN act by which we make one friend and one enemy is a losing game, because revenge is a much stronger principle than gratitude.

## WORDS OF THE WISE.

GOD is not in eternity, but eternity in God.

WHOSOEVER hath Christ cannot be poor; whosoever wants him cannot be rich.

RIGHTEOUSNESS and self-righteousness are as far apart as the east is from the west.—*Monday Club Sermons.*HE needs no other rosary whose thread of life is strung with beads of love and thought.—*Persian Proverb.*BE not troubled nor faint in the labors of mortification and the austerities of repentance, for in hell one hour is more than a hundred years in the house of repentance.—*Jeremy Taylor.*STRIVE. "Strain every nerve." The term is taken from the Grecian games, where they wrestled, and ran the race, in order to win the crown of laurel which belonged to the victor. It is the term, too, from which is our word "agonize."—*Jacobus.*I VENERATE old age; and I love not the man who can look without emotion upon the sunset of life, when the dusk of evening begins to gather over the watery eye, and the shadows of twilight grow broader and deeper upon the understanding.—*Longfellow.*THE growing good of the world is partly dependent on unhistoric facts; and that things are not so ill with you and me as might have been is half owing to the number who lived faithfully a hidden life, and now lie buried in unvisited tombs.—*George Eliot.*

Day by day the manna fell,  
Day by day the promise reads  
Daily strength for daily needs—  
Cast foreboding care away,  
Take the manna of to-day.

WE go round, like men enchanted, in a circle of repenting and sinning, for want of discipline upon ourselves. For had we striven to make our humiliation more low and full of pungent sorrow, the soul would start and fly at the first glance of that which cost it so much anguish.—*Allestree.*

THE rich young man calculates to do something which will earn heaven. He will accomplish it by some bold stroke of righteousness, some grand supererogation. He has kept the decalogue until he is tired of so tame a righteousness. The Lord shows him there is a price infinitely below the value of heaven which he is not willing to pay.—*Whedon.*

"If God be for you, who can be against you?" The wind may howl, the billows may roll, and the tempest rage horribly; it matters not, if the peace of God is your keeper, you are safe. Oh! the magnificence, the grandeur of this promise; and yet, dear reader, it is yours and ours through Christ Jesus. Shall we grasp it, embrace it, and walk in the comfort and joy it is meant to supply? The Lord evermore give us this peace.

THERE are sceptics, I believe, who think to find excuse for the scepticism they persist in on the ground that "one of the twelve" was a sceptic like themselves. And so he was, for a time; but if his scepticism had not yielded to the evidence, or in other words, if he had continued faithless or unbelieving, Judas Iscariot was not more certain to be ejected from his apostleship than he. Those who think themselves innocent and safe because they begin as the apostle did, must take care that they end as the apostle did.—*Dr. James Walker.*

WE believe that there is power in a good extemporary address which cannot be wielded by one whose utterance and action are fettered by a manuscript. But there are men whom the manuscript unfetters, who can not rise to the height of their oratorical capacity without it. And the majority of ministers can not be eloquent, though they try either method, but must be content to be instructive, persuasive useful speakers, who may never receive applause, but may cause many to thank God for them. We would have every man understand his own powers and the conditions of their best exercise, and believe that in conforming to those conditions he is doing the will of God.—*The Watchman.*

FATHER! take not away  
The burden of the day,  
But help me that I bear it  
As Christ his burden bore,  
When cross and thorn he wore,  
And none with Him could share it:  
In His name, help! I pray.

I only ask for grace  
To see that patient face,  
And my impatient one;  
Ask that mine grow like His—  
Sign of an inward peace  
From trust in Thee alone,  
Unchanged by time or place.

—E. R. Champlin.

IF the block that lies before the sculptor was capable of feeling, how would it deplore and bemoan every stroke of the hammer, chipping off piece after piece of substance. It would deem its lot a pitiable one indeed. And yet that hammer and chisel are transforming that rough and shapeless stone into a form of life, grace and beauty, fit to adorn the palace of a king. So it is with us; our characters are like unshewn blocks of marble, rude, misshapen, comparatively worthless, and God is sculpturing them into forms of divine symmetry and beauty, that may forever illustrate to the universe the power of his grace. The heavy mallet of adversity, the rasping cares and petty annoyances of our daily life, are but different parts of the same divine and loving process. And shall we look simply at the hammer and chisel, and forget and doubt the glorifying work for which God is using them. Shall we think only of the chips which the blow of his presence strikes from us, and overlook the immortal characters with which the great sculptor is seeking thus to perfect His celestial temple.