

all from the small number that succeed. We must let the book speak for itself, and we present the two following extracts, which illustrate the ability of the writer, in uniting these two qualities in her style, condensation, and fullness.

"Why, Fanny!" interrupted James, "you forget all that we said the other evening about the character of God being shown in his works. I am sure we can compare the Bible with nature, and see whether they both teach the same things."

"Yes," observed his mother, "that is the first particular named in the plan I have here;" unfolding a sheet of paper, as she spoke.

"What, mother, have you a written plan for our conversations?" asked Fanny.

"Yes, my dear, but you need not look so alarmed about it; there is nothing difficult in it; or, at least, there is no difficulty which a little explanation will not easily remove."

"I am sure I am very glad there is a plan," said James; "I always like to go on in order."

"Yes, that is so like you!" said Fanny. "For my part I like to ramble on, just as it happens. But, mother, will you please to read us your plan?"

"You will see that it embraces all the particulars you have named, and many others. You know we began by asking whether a revelation from God to man was *probable*, and decided that it was so. The next question is, What marks or tokens might be expected in a revelation from God? And,

I. We might expect that it would harmonize with those revelations of himself which God has already made; 1, In nature; 2, In man; 3, With those which he is constantly making in his Providence.

II. We might expect that all its parts would harmonize with each other.

III. We might expect that it would be characterized by a sublimity and majesty not found in human compositions.

IV. We might expect that such a revelation would be specifically and exactly adapted to the wants of the beings to whom it is sent; that is, to the wants of men. These wants are—

1. Clearer knowledge—of himself—of God—and of duty.

2. Pardon—atonement.

3. Motives and aids to right-doing—regeneration.

If all these marks should be found in a book professing to be a revelation from God, we should have proof amounting to a moral demonstration that it was what it professed to be."

"This, then, includes the whole of the proof,—the whole of what we are to talk about,—does it?" asked Fanny.

"No, my dear; this includes only the *internal evidences*; there is another class of evidences, which I shall take up afterwards.

The book concludes with the following eloquent passage.

"And now my dear children, we have examined some of the principal *evidences* on which rests our belief in the Divine authority of the Scriptures, and of the religion they reveal. We first saw that a revelation was *needed*, and, because needed, therefore *probable*. We next inquired whether the Bible is such a revelation as we might expect Jehovah to give; and found that it was so, inasmuch as it harmonizes perfectly with the revelations made in nature and providence, and all its parts harmonize with each other. It is characterized by a Divine majesty and sublimity; it is perfectly and admirably adapted to the wants of man, throwing a new light on all his duties and relations, and revealing a *mode of pardon and of regeneration* infinitely above human thought or reason. We found this admirable system originating in the life, miracles, death and resurrection, of the Son of God, whose claims to this Divine title were substantiated by a life of spotless perfection, by miracles of transcendent glory, by the transforming effects of his doctrines on those who embraced them, and by a chain of prophecies, extending over a period of four thousand years, interwoven with a complicated and magnificent system of types and ceremonials, all converging and terminating in him, as their centre and end. The weight of evidence is irresistible; it is such as would convince us,—nay, a thousandth part of it would convince us, in any matter relating to our temporal interests. THE BIBLE IS TRUE. There is a heaven and a hell; there is a law by which we must be judged; there is a Saviour ready to redeem us. It is a matter

of life and death to each of us; for every one of us must give account of himself to God." Let this blessed Book, my dear children, become your guide and your meditation; let its instructions be written upon the table of your hearts; "so shall you find favor and good understanding in the sight of God and man."

We can confidently recommend the book to our readers, and think it well calculated to be useful as a text book, both in Sabbath classes, and in families. Such manuals are evidently needed in these times, when sceptical opinions are so prevalent in various forms, from the low sensualism of the Socialist, to the refined infidelity of the man of science.

THE AMERICAN TEMPERANCE MAGAZINE, AND SONS OF TEMPERANCE OFFERING; New York; R. Van Dien. Montreal; R. W. Lay.

The periodical just named is a new candidate for public favor, and specially commends itself to the Sons of Temperance. The first number now before us has been sent to us by Mr. Lay the enterprising Agent for most serial and periodical publications. He has our thanks, and we shall impartially give our judgment of the merits of this Magazine.

In the first place we wish to inform our readers that we have not merely glanced at this new friend, but have carefully read through every article. We do not regret this occupation of our time, we say not leisure, for that we have not. We have been benefitted as well as gratified. The number opens with a splendid work of art, being a highly finished portrait of E. C. Delavan, Esq. of Albany. It was fitting that the noble face of such a man should adorn the first number of a new Temperance Magazine. He has done a great work in his time for the cause of truth, and is deservedly honored and esteemed; the number contains a well written sketch of his life and labors. The introduction to the Magazine is written in a very chaste and elegant style, by its accomplished Editor, Gen. S. F. Cary. The first article by W. T. Coggeshall, is an admirable story, entitled "Little Peleg, or the Drunkard's Son." It is not romantic, but a clear grouping of thrilling contrasts, leading to their natural results.

Agatha to Harold, a ballad by Alice Carey, is a fine specimen of that kind of poetry, and evinces the possession of talent of a superior order.—But the article by the Rev. H. D. Kitchel we regard as the most valuable and useful of this number. It is a calm review of the past, the present, and the future, of the Temperance Reformation, although simply headed, "Prospects." The concluding article by G. B. Cheever, D. D. is worthy of that gentleman's pen and popularity.

The American Temperance Magazine having thus presented a specimen of the Editor's judgment and the accomplishment of a bright array of contributors, has a right to anticipate success. We venture to predict that such will be the case, and our prediction accords with our earnest wishes. General Cary is well known as a star of the first magnitude among the many brilliant ones which constitute the constellation of the "Sons." This Magazine under his care must be useful, and we cheerfully commend it to our numerous readers. Mr. Lay of this City will be happy to receive the names of subscribers, and supply them with the numbers as they appear.

Draft of Petition to Parliament.

The following draft of a petition to Parliament has been sent us by an esteemed correspondent; we commend the sentiments embodied in it to all:—