

BOOKS AND MAGAZINES.

St. Nicholas.

New York: Scribner & Co.

"St. Nicholas" for June contains, as usual, a most abundant supply of matter well calculated to amuse and interest the young folks.

The Amphion.

Detroit: Roe Stephens.

This is a magazine devoted to music and musical literature. The number for May is now before us, containing several pieces of music and a number of articles on subjects connected with the art.

Blackboard Sketches for International S. S. Lessons.

Cleveland, Ohio: W. F. Schneider.

These sketches are printed on large sheets. The ground is black and the diagrams are brought out in white, forming good copies for the black-board. Many Sabbath school teachers will find them useful.

The National Sunday School Teacher.

Chicago: Adams, Blackner & Lyons Publishing Co.

The June number of this publication contains very full notes of the International Sabbath School Lessons, with other matter useful and interesting to Sabbath School teachers.

Scribner's Monthly.

New York: Scribner & Co.

The opening paper in the June number of "Scribner" treats of the "Fine Arts at the Paris Exposition," and is accompanied by several very beautiful illustrations. This is followed by "Eddison and his Inventions," by Edwin Fox; "Piercing the American Isthmus," by C. C. Buel; "Madame Bonaparte's Letters from Europe," by E. L. Didier; and a number of other articles, interesting and instructive.

The North American Review.

New York: D. Appleton & Co.

The "North American" for June contains: "Mon Testament: Epltré à Chloé, an unpublished poem," by Voltaire; "National Appropriations and Misappropriations," by General Garfield; "The Stagnation of Trade and its Cause," by Professor Bonamy Price; "The Education of Freedmen," by Harriet Beecher Stowe; "Secret Missions to San Domingo," by Admiral D. D. Porter; "Sacred Books of the East," by Prof. Max Muller; "Evolution and Theology," by Professor Simon Newcombe; "The Pacific Railroad," by Henry V. Poor; Current Literature; Will England return to Protection?—a letter to the editor, from the Right Hon. John Bright, M.P.

The Atlantic Monthly.

Boston: Houghton, Osgood & Co.

The June number of the "Atlantic" contains "Study of a New England Factory Town;" "Art in Engraving on Wood," by W. J. Linton; "Rhymes in Many Moods;" "Physical Future of the American People," by George M. Beard; "The People for whom Shakespeare wrote," by Charles Dudley Warner; "Buying a House," by W. D. Howells; "Recent American Novels;" "Irene, the Missionary;" "Dobson's Proverbs in Porcelain," by Thomas Bailey Aldrich; "The Two New York Exhibitions;" "A Sunday on the Thames," by Richard Grant White; "Miss Martin," by Annie Porter; The Contributor's Club; Recent Literature.

Home Worship.

By the late James W. Weir. Philadelphia: Presbyterian Board of Publication.

Outside of the pulpit we do not know anything that has done more good on this continent in the way of disseminating truth and guarding against error in doctrine than the Philadelphia Presbyterian Board of Publication. After an experience and observation extending over many years we do not hesitate to say that the imprimatur of the Board is enough to certify the orthodoxy and the usefulness of a book. In both these respects the volume now before us will support our assertion. We do not suppose that any of our people will use it as a liturgy, or follow it word by word, but for private study as a model and guide it will be found exceedingly useful.

Sunday Afternoon.

The June number of "Sunday Afternoon" has several seasonable articles: "How Civilization Benefits Our Birds;" a story of the war appropriate to Decoration Day, entitled "Was he a Traitor;" a poem by

Thomas L. Coiler, entitled "Decoration Day;" and some timely verses by Sarah O. Jewett, author of "Deephaven." There is a story, "The New Minister at Brayton;" a sketch, "Letters from Cape Cod;" and a somewhat tragic instalment of "Calvin the Sinner." Mrs. Helen Campbell gives another chapter from her experiences among the New York tenement houses. Of the more solid articles the longest from the *Journal des Economistes*, relates to "Conflicts of Labour and Capital in England." It traces the history of the English-Trades Unions from their beginning to the present time; tells of their organization and numbers, of co-operative societies, of strikes, and discusses these various points at some length. George M. Towle has "Republic and Church in France;" there are suggestions as to how the Old Catholic movement should be judged, by Rev. Dr. Wm. Chauncy Langdon, and "Four Elements of a Great Art," the art of imparting ideas in religion, by Rev. George T. Ladd. The usual departments conclude the number, the Editor's Table containing: Murder as a Means of Grace; Materialism in Reform; Is Faith Blind? and American Art.

WHO CAN SHOW US A PERFECT WAY?

Every mother has a theory of her own, entirely distinct from any of her associates, with reference to the mode in which she intends to bring up her children; at least every mother who gives any care or thought to the subject. There are some, we grieve to say, whose children "just come up," with no mother's hand to guide them, and if they attain to a true and noble maturity it is only because God unseen leads them safely. No thanks to the mother if the world is better or richer because they were born into it. But if through bad examples and influences they step aside from the straight and narrow path into by and forbidden ways and are ruined, woe to such mothers when they are called to give a true account of their stewardship!

But there are a large class of mothers whose earnest desire is to guide their children safely, always endeavouring to keep in view their highest good, yet no two of the most intelligent and earnest mothers think alike on this subject or are ready to adopt the same theory in the management of their children.

One believes that she can do more for her children and better manifest her love by dealing with them in the gentlest manner and influencing them through unbounded indulgence, confident that by this course she will so bind them to her that the temptations and lures set to catch and enthrall the unwary will have no power over young hearts bound to the mother by these years of unselfish devotion and the gratification of every demand. Those who thus judge and act forget that their children are mortal—subject to all the infirmities that belong to human nature. If from babyhood every desire is unchecked, every whim indulged, they are sowing the seeds of selfishness and self-indulgence in soil naturally ready to bring forth a plentiful harvest. Such seed, if allowed to spring up unchecked, will choke and dwarf, if not utterly destroy filial affection and every noble and unselfish aspiration for the happiness or good of others.

Another mother takes an entirely different view of her duty, and firmly believes that, for her children's good, prompt, unhesitating obedience must be secured at all hazards, even when it can only be attained through much severity. By this course she imagines that she will best manifest her love—a love which can insure the future well-being of her child. This theory is very common with young mothers; but fortunately, after trying it too faithfully on one or two of the elder children, it is likely to be greatly modified in the management of the younger. The danger is that, when convinced that they have erred by too great strictness, they may attempt atonement by flying to the opposite extreme, and ruin the children by undue leniency.

One class of mothers start in their new life resolved to govern only by moral suasion, never resorting to punishment under any circumstances, however difficult to govern and rebellious the child may be. They argue that if not exasperated or humiliated by punishment, patient teaching, loving entreaties and efforts to lead them by high moral motives into the right way will be the most effective and permanent, giving their loved ones correct habits and bringing them into maturity noble men and women.

With very many dispositions this mode will be excellent; but there are as many that cannot be thus

led or controlled. They are spoiled if much indulged, and not being finely or delicately organized, but of a coarse nature, they grow restless and rebellious under any appeals to their moral natures. With such characters sparing the rod may spoil the child.

And so each young mother theorises; but how few, as the babe quietly but rapidly grows out of her arms, keep fast hold of their early ideas of what constitutes the perfect way. Our children pass from infancy to childhood before we dream of it, and thence from youth into man and womanhood; and looking down for the little ones we find standing by our sides our six feet sons and fully matured and blooming daughters. When each at maturity develops some peculiar traits, totally unlike any conceptions the parents had formed of the child in its earlier life, they find no provision in their early plans adapted to this strangely metamorphosed being.

"Ah! if mothers could be endowed at the birth of their children with wisdom to read each one's character correctly, and suit their training to those peculiar characteristics, what a blessed thing it would be. But we grope in the dark, never sure that we have struck the right path in which to lead our children, or if it proves right for one, uncertain if we follow it in guiding the next that we shall secure the same favourable result. We pray weakly and doubtfully for more light, for some revelation that will make our course certain of success. If we fail, "we faint beneath the burdens we are bearing," when a course that promised the most flattering results brings our children into trouble and wrong, and we learn too late that it was through our weakness and mismanagement. Then looking forward to the guidance of the babe in our arms and grieving over former mistakes,

"The heights that we must scale look cold and frowning,
Sweet seems our maiden calm;
E'en while we think to vouch the victor's crowning,
We clasp the martyr's palm.

"Oh! sisters, let us trust our God more truly,
We win our strength through pain;
Striving to work as in His sight more purely,
We shall not toil in vain.

—Mrs H. W. Becker in N. Y. Christian Union.

PLAYING MARRIAGE.

Marriage is an ordinance of God. Marriage vows are solemn things. They are among the most important and influential which we can take. Their consequences affect those assuming these vows through time and reach into eternity. These obligations ought not to be thoughtlessly assumed, or uselessly repeated. They are lasting as life, and fraught with good or evil that may be a matter of joy or sorrow through all our after being. Engagements so important and impressive should be treated with a reverential regard. They should not be spoken of in a manner calculated to foster frivolity and hilarity in regard to things so sacred. The marriage rite should not be made the matter of foolish talking and jesting. Is it right on the occasion of a silver, or other wedding, to go through the farcical play of repeating the marriage ceremony in an amusing pretence of marrying a husband and wife over again? Is it not trifling with a divine, and therefore sacred ordinance, to do this even occasionally according to the popular custom? Do not these vain repetitions of marriage rites lead to the sin and suffering of unscriptural divorces? Are not Christians accountable for much of the existing irreverence for the marriage relation? Marriage is really a divine ordinance, and should it be made the subject of an evening's entertainment? Sincere Christians certainly should not approve of playing marriage. Have those who have so done made it a subject of prayer, and can they heartily ask a blessing on such a procedure? Would it not be better to find some other way of celebrating a nuptial anniversary, and then avoid the very appearance of evil attached to the repeating of the marriage ceremony? Would it not be well for Christian ministers to discountenance these things by refusing to participate or officiate on such occasions?—*Sandy Lake News.*

"EVERY church must have its troublesome man," says one of the current items of the press. But it is not true. There is no reason why in every congregation there shall be one who will keep it in a state of unrest and spoil its peace and happiness. Nor is it so that such an experience characterizes the churches. "The troublesome man" is an exceptional misfortune.