

to clothe himself in rags, to tie his legs and neck together, so as to appear like a lame beggar. Thus equipped, he went to wait for Naber, the owner of the horse, whom he knew was to pass that way. When he saw Naber approaching on his beautiful steed, he cried out in a weak voice:—"I am a poor stranger; for three days I have been unable to move from this spot to seek for food. I am dying; help me, and heaven will reward you."

The Bedouin kindly offered to take him upon his horse, and carry him home; but the rogue replied: "I cannot rise; I have no strength left."

Naber, touched with pity, dismounted, led his horse to the spot, and with great difficulty set the seeming beggar on its back. But no sooner did Daher feel himself in the saddle, than he set spurs to the horse, and galloped off, calling out as he did so: "It is I,

Daher; I have got the horse, and am off with him."

Naber called after him to stop and listen. Certain of not being pursued, he turned and halted a short distance from Naber, who was armed with a spear:—"Since heaven has willed it, I wish you joy of it; but I do conjure you never to tell any one how you obtained it."

"And why not?" said Daher.

"Because," said the noble Arab, "another might be really ill, and men would fear to help him. You would be the cause of many refusing to perform an act of charity, for fear of being duped, as I have been."

Struck with shame at these words, Daher was silent for a moment; then, springing from the horse, returned it to its owner, embracing him. Naber made him accompany him to his tent, where they spent a few days together, and became fast friends for life.

NOTICES OF BOOKS.

LIFE AND TIMES OF HENRY COOKE, D.D., LL.D.; by Professor J. L. Porter, D.D., LL.D.; with Portrait and Plates. People's Edition, \$1.50. James Bain & Son, Toronto.

We do not claim for Dr. Cooke the title of "The Irish Liberator;" but if there be an order of men who are entitled to the name of "Liberators of their Country," Dr. Cooke is certainly entitled to a high place in the rank of such patriots.

The work to which God called this man was to purge the Presbyterianism of Ireland from the leaven of Rationalism. Rationalism entered the Irish Church about the beginning of the eighteenth century; just as it is at

this moment threatening to enter some of our Canadian Churches. "A few philosophic theologians," says Dr. Porter, "trained in Glasgow and Leyden, and indoctrinated with the peculiar views of Hoadly and Samuel Clarke, imagined they might believe and teach what they pleased, and yet remain ministers of the Church. No Church, they said, had a right to interfere with freedom of thought; therefore no Church had a right to impose a creed upon its ministers or members. . . . Such arguments might have been relevant had those who held them been engaged in organizing a new ecclesiastical society; but they were already members of a Church, one of whose fundamental