

Notices of Recent Publications.

**THE DOW IN THE CLOUD, and THE FIRST BENEVOLENCE;** by the Rev. J. R. McDuff, author of "Morning and Night Watches," &c. &c. &c. New York: R. Carter & Brothers. Sold by D. McLennan, Hamilton.

The writings of this author, as first published anonymously, but now under his own name, have long been familiar to the Christian public, and have elicited universal approbation. The truths set forth, the evangelical character which his several works manifest, and the tender and sympathizing spirit in which they are written, render them peculiarly acceptable to the sorrowing and afflicted. This is peculiarly the case with the two little treatises here published in one volume, and we most cordially recommend them as a most suitable portion for the bereaved and afflicted of God's people.

**LECTURES** delivered before the Young Men's Christian Association, in Exeter-Hull, from November, 1856, to February, 1857. New York: R. Carter & Brothers. Sold by D. McLennan, Hamilton, and J. C. Geikie, Toronto.

We have noticed several of the previous volumes of lectures delivered before the Young Men's Christian Association in London. They form a most admirable series. And if the Young Men's Christian Association had accomplished nothing beyond the getting up of such excellent courses of lectures, its work would have been a most important and useful one. The present volume is fully equal to its predecessors. It contains lectures by the following eminent individuals and on the following subjects, viz:—Truth and its Counterfeits, by the Hon. the vice-Chancellor Sir W. P. Wood; Gambling, by the Rev. S. Martin; The Sabbath, Patriarchal, Mosaic and Christian, by J. J. Gammins, Esq.; The Triple Plea, "Body, Soul, Spirit," by the Rev. W. Beal, LL.D., F.S.A.; The Battle of Life, by the Rev. H. Stowell Brown; Revision and New Translation of the Bible, by the Rev. John Cumming, D.D.; Abstinence, its Place and Power, by J. Miller, Esq., Professor of Surgery, Edinburgh; Popular Amusements, by E. Corderoy, Esq.; The Imagination, its Use and Abuse, by the Rev. J. McCosh, LL.D., Belfast; The Two Lights—Reason and Revelation, by the Rev. Enoch Miller, M.A.; John Bunyan, by the Rev. W. M. Punshon of Leeds; Self Culture, by the Rev. Hugh Stowell, M.A., Canon of Chester.

**EXPOSITORY THOUGHTS ON THE GOSPEL OF MARK;** by the Rev. J. C. Ryle, B.A., author of "Living or Dead," &c. &c. &c. New York: R. Carter & Brothers. Sold by J. C. Geikie, Toronto, and D. McLennan, Hamilton.

We noticed some time ago, Mr. Ryle's exposition of Matthew, and have now before us his volume on Mark. It is chiefly intended for family and private use, but may be useful for those who are called upon to expound the Scriptures to their fellow-man. As an exposition it is thoroughly evangelical and practical. We observe that, in this volume, there are numerous foot notes on the difficult passages.

This we consider a most useful addition, and from those notes the student of the Bible may often obtain as much light as from commentaries of a more critical character. It is a most useful and excellent work, which we doubt not will have a wide circulation.

KNOX'S COLLEGE MUSEUM.

From Mr. Thomas Mitchell, Sullivab, C. W. by Rev. R. F. Burns.

A copy of the original edition of Ebenezer Erskine's two celebrated sermons on "The Stone" and "Government," (published 1732.)

Geological specimens from Lake Superior Mines,

From Mr. K. McLennan, Student, Shells from John O'Groats House.

From R. F. Specimens of Crystalline Magnesian Limestone or Dolomite, (belonging to the Laurentian formation.)

From Mr. T. D. Brown, Toronto, Conchological specimen,—Genus Natica.

From Mr. McGary, Weston C. W.—Fossils from the banks of the Humber at Weston.

KINGSTON PRESBYTERY.

Contributions to the Home Mission Fund, since the 1st October 1857, to 1st April 1858.

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A. WILSON Treasurer.

THE REV. MR. GUINNESS.

This popular minister has been preaching in various churches in Belfast and other places in Ireland. The following account of his preaching we find in the *Banner of Ulster*:

A correspondent sends us the following sketch of Mr. Guinness's appearance in Lisburn last night:—The excitement which has prevailed here for these last few days, relative to the advent of the "Irish Whitfield," exceeded anything recollected for some years past. It had been pretty generally known that the proceeds of the sale of tickets were to go to the fund for the erection of a school-house in the rear of the Rev. Mr. Breakey's church, and early in the week upwards of five hundred tickets had been disposed of. The commencement of the service had been fixed at half-past six, but long before that time the house was fully three-fourths filled, and as the moment approached for the appearance of the great rival of Mr. Spurgeon, the congregation rapidly increased, and all eyes were bent towards the side entrance from whence the rev. divine was expected to make his way towards the pulpit. Exactly at half-past six o'clock, the preacher, accompanied by the pastor of the church, entered the house, and proceeded to the pulpit. The personal appearance of the reverend gentleman seems to impress on those around a vague feeling between reverence and curiosity, the last called forth by the dash of eccentricity, which seems to pervade his *tout ensemble*. The sallow complexion and long black hair, hanging somewhat negligently over his

shoulders gives to his form an air of mystery, such as Maturin loved to inspire. His height appears to be rather below that of Dr. Cooke, and of his head I would say that it is such a one as phrenologists would delight to examine. In looking at the man, however, one feels puzzled to discern any peculiar characteristics which would indicate that eminence so rapidly attained by a minister seemingly not yet in his twenty-fifth year. It is said that the habits of Mr. Guinness are quite as eccentric as his personal appearance, and, that, unlike the great London divine he is remarkably distant, perhaps it should be said unsocial, in his habits. Irrespective, however, of these traits, there is much that is pleasing in his general appearance. After the usual services of singing and prayer, the rev. gentleman proceeded to give out his text, which he took from the 12th chapter of Romans, last clause of the 1st verse—"Which is your reasonable service."

Scarcely had the preacher got through the opening sentences of his discourse when it became evident that the congregation were listening to one of no ordinary intellect. Silence of an almost breathless description reigned throughout the large house of worship. Whether it was the fame of the young divine, the halo which has followed his sacred labours, or that undined feeling which riveted thousands at the preaching of him of Taras, might be difficult to say; but certain it is, that during the delivery of several of the passages a sort of spell-bound mystery seemed to hang over the faces of the entire audience.

His style of delivery is peculiar, particularly in relation to the emphasising of the words which form the key of his more finished sentences. While dwelling on what he described as the two-fold effect of the Gospel, the preacher's voice became, as it were, attuned to the subject, and he poured forth, without the least apparent effort, a flood of eloquence soft and thrilling as the music of Isaiah's song.

In his arguments there was nothing of the intensely profound or even the deeply logical; but the clearness of his statements and the practical power of his language brought home conclusions to the heart with all the force of the most fervid eloquence. The strength of Mr. Guinness lies in his truthful earnestness. You hear him laying down a great principle in devotional ethics, illustrating it by some familiar topic, and in the style of the early apostles of Christianity, bringing, with one sweeping sentence, all the influence of human sympathy to bear on the divine message of God's love to fallen man. One remarkable feature of the oratory of Mr. Guinness is the dramatic power which he wields in the pulpit. In depicting the justice of the Creator, the expression of his countenance added living force to his language; and even sentences in themselves little above the ordinary style of theological illustration fell on the ear with the most touching power.

The illustration of love in its spiritual acceptance the preacher gave in beautiful language. On the importance of self-sacrifice he dwelt at some length, and with the peculiar earnestness which marks all the strong points of his oratory.

The service of God is the greatest honor of the greatest of men; and adds to them the brightest crown of glory.

It is no abridgement of our liberty, to bind ourselves with a bond to God.

Those, who have the charge of many families, like magistrates and ministers, must take special care of their own.

When we cannot bring to God as many as we would, we must bring as many as we can. If we cannot reform the land, let us put away iniquity far from our own tabernacle.