

who need the personal close contact of earnest, intelligent souls with their own, and many of whom learn very little in a large class, under the circumstances of our Sunday-school teaching. But that our teachers need much more training than they receive, and that one of the great lines of progress in the future will be in this direction, is perfectly clear.

Of course, the above are not all the defects that can easily be seen. However, they do not belong to this system more than to others, and I wish to end as I began, with the results of all the researches I have been able to make.

(1) That in its essential features for the main school, the present system of uniform lessons has great advantages over every other so far suggested; (2) that it naturally and easily absorbs and makes a part of itself nearly every suggested improvement; (3) that our great effort should be to retain all its advantages, cure all its defects, and adopt all improvements; and (4) to this end we should not oppose but welcome every experiment and every effort to discover better things, and bid God-speed to all the prophets who see the possibilities of the future, and are taking "advanced steps" toward their realization. The learned man wanted "I die learning" on his tombstone. The Sunday-school will have no tombstone if its motto is "I live learning."—*The Sunday-school.*

"Methodist Magazine" New Series.

The Methodist Magazine for March, 1895. Price, \$2.00 a year; \$1.00 for six months; 20 cents per number. Toronto: William Briggs.

A timely article in this number is the clever character-study of General Booth, by W. T. Stead, with an excellent portrait. Two other articles of special interest are "Hospitals, Their History and Mission," by Dr. F. R. Eccles, of London, Ontario, and a paper on "Medical Missions," by the Rev. A. C. Crews, of Toronto. "Walks in London," by Rev. W. Harrison, and "The Cradle of Upper Canadian Methodism," by Allan Ross Davis, C.E., give much interesting information. The Rev. Geo. Bond's dialect Newfoundland story, "How the Gabbites Came to Gull Cove," "The Star in the East" (a study of London life), and "The House on the Beach" (a strong Temperance tale), form the lighter reading of the month. The story of the extraordinary career of John MacGregor, of "Rob Roy" fame, founder of the Shoeburgh Brigade and other splendid charities, is as fascinating as a novel. The first-class illustrations are a strong feature of this magazine. Those of "Canada by the Sea," and those illustrating "Everyday Life in Bible Lands" in this number, are up to the high average. Now is a good time to subscribe. Back numbers can be supplied.

Book Notices.

The Home Altar. Daily prayers arranged for a month for use in Christian families. By the Rev. JOHN BELL. London: Chas. H. Kelly. Toronto: William Briggs.

We are not much in favour of printed prayers, but they may often be a help to those unaccustomed to its daily practice. Those in this volume are Scriptural, eminently Spiritual and suggestive of wider range of thought and expression than many adopt. The variety of form which is here presented is better than the stereotyped monotony which is only too common.

Ocean May; or, Life at Priory Farm. By CHARLES R. PARSONS, Author of "The Man with the White Hat."

The heroine of this story takes her name from the fact that she was born at sea. The story of the forlorn little girl so early orphaned, how she won her way like a sunbeam into dark hearts, and the blessed results of her influence, is another illustration of the touching words of Scripture, "A little child shall lead them." Ocean May grew up to be as grand a woman as her childhood gave promise of, and through a discipline of sorrow was made "perfect through suffering."

Achan's Ghost. By J. M. BAMFORD. London: Chas. H. Kelly. Toronto: William Briggs.

Mr. Bamford is author of those remarkable books in which narrative and allegory are so quaintly combined, "Elias Power of Ease-in-Zion," "John Conscience of King's Seal," and others of the same sort. The quaint names themselves are wonderfully suggestive, as "Thrivingtown," the old Methodist blacksmith "Strikefire," "Parson Chantrey," "Sammy Sexton," "Dickie Pickthread," "Captain Memory," and others, are as good in their way as Bunyan's Pilgrims. The vignette woodcuts catch the various characters to the very life.

Oowikapun; or, How the Gospel Reached the Nelson River Indians. By EGERTON R. YOUNG. London: Chas. H. Kelly. Toronto: William Briggs.

Mr. Young's previous volumes, "By Canoe and Dog-train," and "Indian Wigwams and Northern Camp Fires," have reached an extraordinary circulation, both in the Old World and in the New. No Canadian books of a religious character have ever approached their enormous sale. The present volume is on the same theme and of similar general character. It describes adventures by flood and field, the widening stream and broad prairie and snowy woods, and, above all, the triumphs of divine grace among the red children of the forest. It is very handsomely bound and illustrated, and