

## BOOKS AND MAGAZINES.

### *Thoughts on the Religious Life.*

By Joseph Alden, D.D., LL.D. New York: G. Putnam's Sons. Toronto: Hart & Rawlinson.

We recommend this volume to our readers as containing a clear and compendious statement of the broad and commonly accepted truths of Christianity. The philosopher and the Christian are equally manifested in almost every sentence. Independent of its great practical value, the book will form a study for literary men on account of its terseness, its perspicuity, and its purity and beauty of diction. An additional charm is to be found in the introduction, written by the poet Bryant, not many days, perhaps, before his death, and clearly expressing his belief and trust in the atonement as the only means of salvation.

### *The Last Essays of Elia.*

By Charles Lamb. New York: D. Appleton & Co. Toronto: Hart & Rawlinson.

If we were to place the writings of Charles Lamb among the English Classics, scarcely any of those who have read them would find fault with us. The purity of his English places him in the same rank as Addison, while at the same time his quiet humour and pathos and homeliness give him a power over his reader that neither Addison nor Johnson, nor Steele, nor Pope nor Swift could ever gain. Of the "Essays of Elia" the last are the best; and the Canadian reader will find in them a very fair model of English composition. The present edition, published by the Messrs. Appleton, and for sale by Messrs. Hart & Rawlinson of Toronto, is got up in the most handsome manner consistent with a compact and convenient form and a low price.

### *English Composition.*

By John Nichol, M.A., Balliol, Oxon, LL.D. New York: D. Appleton & Co. Toronto: Hart & Rawlinson.

This volume belongs to the series of literature primers edited by J. R. Green, M.A. After examining it pretty closely we are of opinion that the author did not intend it originally as a class book for schools. We should rather think that he intended it as an aid to grown up persons in surmounting the difficulties under which they labour on account of having missed their education in their youth. For this purpose the book is admirably adapted, and we would strongly recommend it to the public at large. In a class book intended for school purposes we should prefer to see more of terse and concise definition and less of discursive explanation, which latter ought to be left almost entirely to the teacher.

### *Playter's Physiology and Hygiene.*

Toronto: Hart & Rawlinson.

Ignorance of natural law is the cause of much of the disease so prevalent in our day. The value of the efforts made to remove this ignorance can scarcely be over-estimated. The author, the lecturer, and the schoolmaster are all at work in this department, and still there is abundance of work for them to do. The work now before us, presented to the public in admirable shape by the publishers, Messrs. Hart & Rawlinson of this city, is intended for use in schools and families. It is well adapted for both of these purposes. The simple and familiar language used throughout will enable almost any reader to master the contents, while the orderly division and arrangement, and the accurate definitions, will recommend the volume to practical educationists and secure for it a permanent position as a class-book.

### *The Count Agenor de Gasparin.*

Translated from the French of Th. Borel. New York: A. D. F. Randolph & Co.

Were we called upon to institute a search, in the world's history, for the highest type of ordinary humanity, we would expect to find it, not among recluses, nor yet among ecclesiastics, but among Christian Statesmen. That Christianity that can assert its principles in the face of political intrigue, maintain its integrity in the midst of corrupt temporisers, and stem the adverse current of worldly public life, must needs be real. Further, the Christian who can carry his principles into the political arena, and there maintain them in their relation to the great questions which agitate a nation, must be possessed of both intellect and courage. We rejoice to be able to say that illustrations in point are not wanting in English biography; but in the volume now before us we are brought into

a new field. Through the admirable translation provided by Messrs. Randolph & Co., the English reader is made acquainted with the Count de Gasparin, one of the best and ablest statesmen of Continental Europe—a man who did his duty and maintained his principles in a country where Christian Statesmen are scarce. M. Borel has done his work well as a biographer. He brings his hero before us—and when we call the Count de Gasparin a hero we use the word, not in its conventional, but in its real sense—in all the phases of his life and character, as the man, the husband, the father, the friend, the statesman, and the evangelist—for the Count was sometimes, though reluctantly, constrained to preach—and in all these aspects his Christianity shines out, with a light, steady but not glaring, and manifests itself with a power which is effective though not obtrusive.

### ANOTHER REFORMATION.

FROM "RELIGION AS IT WAS AND AS IT IS," BY REV. R. J. LAIDLAW, OF HAMILTON.

"But the demand for Reformation which includes all others is, that mankind have need to be taught what true religion is,—that it does not now prevail in any country in the world; that men are mistaken when they suppose that the religion we call ours, and which is truly ours, is the religion of the Bible. We have not copied from the Bible. We have copied from our fellow-men. Men who were only awaking from the dreadful nightmare of heathen superstition have been our models;—men whose voices were the first to be heard as the dreary winter of Romish tyranny was passing away—blessed voices they were; yet hoarse as that of the first raven in spring which only tells that the time of the singing of birds is near. Yet we who come after them and should be the birds of song, have been content to copy their notes, instead of going still farther back to learn the sweet notes of the turtle dove of the former spring. . . . We do need another Reformation; yet not another man as a Reformer. We have had enough of men. We have had enough of external methods of every kind. We cannot be redeemed by appliances that are only human and earthly. It is unsafe to ply us with these. We fall down and worship them. We place them between ourselves and God. Moses must be buried out of sight and where no man shall know of his sepulchre. Even Jesus must not remain long on the earth, lest men take to worshipping His manhood alone. And even so, men have exalted a frail man to be His representative, and have called him 'Father' contrary to the Saviour's word, and have bowed down and kissed his feet. And those who refuse this homage are still unable to lose sight of men. They too have their Pope—one who never needs a successor, seeing he never dies, but is already dead and sainted; yet who rules the Church and whose word is law to the utmost corner of the world. With some his name is Luther, with others Calvin, with others Wesley, with others other saints who would weep even now did they know how men have deified them and taken their word as the Word of God. We have had enough of men—and men have had enough of us! However the world may treat its saints after they are gone, it treats them cruelly enough while here. Which of the prophets have not your fathers persecuted? . . . Our next Reformer must be one whom we cannot stone, nor saw asunder, nor nail to any cross, 'One whom we can worship, but worship only with the heart, in spirit and in truth.' Hark! It is the Saviour's voice! 'It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send Him unto you.' And as Jesus speaks, all the voices that have been slumbering for ages among the hoary Old Testament hills, awake and proclaim anew the coming of the *World's Complete Restorer, the Holy Ghost, the Spirit of the Father and the Son.*"

### HUDSON BAY TRADING POSTS.

The trading and interior depot posts of the Company are strange, quaint-looking places, built according to a general type. They stand generally upon the second or lower bank of some navigable river or lake, so as to be easily accessible to the boats which annually visit them with supplies. A trading post is invariably a square, inclosed by immense trees or pickets, one end sunk deeply in the ground, and placed close together. A platform, about the height of an ordinary man, is carried along the inner side of the square, so

as to enable any one to peep over without danger from arrow or bullet. At the four corners are bastions octagonal in shape, pierced with embrasures, to lead the Indians to believe in the existence of cannon, and intended to strike terror to any red-skinned rebel bold enough to dispute the supremacy of the Company. The entrance to the stockade is closed by two massive gates, an inner and an outer one. In the centre of the square stands the residence of the factor or trader in charge, and of the upper class of employés, while about its four sides, close to the stockade, are ranged the trading store, the fur room, the warehouses, servants' quarters, etc. Beside the larger dwelling rises a tall flag staff, bearing the flag of the Company, with its strange device, "*Pro pelle cutem*"—skin for skin—and near by a bell tower, the tones from which mark the hours of labour and rest. In front of the gate lounge a few half-breeds or Indians in tasselled cap and dirty white capote, or tattered blankets. A band of horses graze in a distant meadow, while nearer by a few leather *tepees*, or bark lodges, from the frilled poles of which the smoke curls lazily, indicate the home of the aboriginal hanger-on. At one side of the palisade a few rude crosses or wooden railings, stained by rain and snow-drift, and blown over by the tempest, mark the last resting places of the dead.

The trade-rooms at all the posts are arranged with strict reference to the wants of the peculiar custom which they attract. From the heavy joists of the low ceiling depend twine, steel traps, tin kettles, frying pans, etc.; on various shelves are piled bales of cloth of all colours, capotes, blankets, and caps; and in smaller divisions are placed files, scalping knives, gun screws, flints, balls of twine, fire steels, canoe awls, and glass beads of all colours and sizes. Drawers in the counter contain needles, pins, scissors, fish-hooks, thimbles, and vermilion for painting canoes and faces. On the floor is strewn a variety of copper kettles, from half a pint to a gallon; and in one corner of the room stand a dozen trading guns, and beside them a keg of powder and a bag of shot.

In some of the trade-rooms a small space is railed off by the counter near the door, behind which the Indians stand to trade. Sometimes they are confined to a separate apartment, called the Indian-room, adjoining that occupied by the traders, and business is carried on through a loop-hole communicating between the two. In many of the posts in the plain country the trade-room is cleverly contrived so as to prevent a sudden rush of the Indians, the approach from outside the pickets being through a long narrow passage, only of sufficient width to admit of one Indian at a time, and bent at an acute angle near the window at which the trader stands. This precaution is rendered necessary by the frantic desire which sometimes seizes upon the Indian to shoot the clerk, which he might easily do were the passage straight.

At most of the interior posts time moves slowly, and change is almost unknown. To-day is the same as a hundred years ago. The list of goods ordered from England for this year has exactly the same items as that of 1779. Strands, cottons, beads, and trading-guns are still the wants of the Indians, and are still traded for musquash and beaver.

The system of trade at the Company's posts is entirely one of barter. Until recent years money values were unknown; but this medium of exchange has gradually become familiar to the Indians, and the almighty dollar is rapidly asserting its supremacy in savagedom.—*H. M. Robinson, in "Harper's Magazine" for June.*

REV. DR. PATTON, of Chicago, has declined the call to London, England.

WHAT I admire in Columbus is not his having discovered a world, but his having gone to search for it on the faith of an opinion.—*Turgot.*

As a countenance is made beautiful by the soul's shining through it, so the world is beautiful by the shining through it of God.—*Jacobi.*

WHEN men persistently thrust themselves behind the veil and presume to snatch away the unrevealed secrets of the world beyond, they are often permitted to fall into wild delusions and to believe a lie.—*Zion's Herald.*

LET us say with Asaph, "I will remember the years of the right hand of the Most High; surely I will remember His wonders of old." Many of our failures, especially in thankfulness and confidence, are to be traced to a bad memory.