

BOOKS AND MAGAZINES.

The National Sunday School Teacher.

Chicago: Adams, Blackner & Lyon Publishing Co.

We have received the May number of the "National Sunday School Teacher." Besides the International Lessons for the month, given with considerable fulness, it contains a large quantity of interesting matter closely connected with Sabbath school work.

Sunday Afternoon.

The May number of "Sunday Afternoon" opens with a poem called "The Room's Width," by Elizabeth Stuart Phelps. Then comes a thoughtful article on the "Kingdom of Heaven," by President Bascom of the University of Wisconsin. Prof. Walker, of Yale, writes on Political Economy. There is a second article on "The Mormons," dealing principally with their creed. The number contains several other papers besides the usual stories and the editor's departments, well furnished.

The International Review.

New York: A. S. Barnes & Co.

The "International" for May contains: "Jugurtha," a poem, by H. W. Longfellow; "Sidney Dobell," by the author of "John Halifax, Gentleman"; "Railway Pools," by J. W. Midgeley; "Army Reorganization," by General Robert Williams; "Our International Carrying Trade," by Hon. F. H. Morse; "English and American Painting at Paris in 1878," by P. G. Hamerton; "American Autocrats," by Felix L. Oswald; Contemporary Literature; Recent English Books.

The Atlantic Monthly.

The May number of the "Atlantic" contains: "Labour and the Natural Forces," by Charles Carleton Coffin; "Witchwork," by Harriet Prescott Spofford; "To Leadville," by H. H.; "English Civil Service Reform," by George Willard Brown; "A Fancy," "Irene the Missionary," "The Ship from France," by C. L. Cleaveland; "The Abolition of Poverty," by Alfred B. Mason; "The Faience Violin," by W. H. Bishop; "Seven Wonders of the World," by C. P. Cranch; "George's Little Girl," by M. E. W. S.; "The New Dispensation of Monumental Art," by Henry Van Brunt; "Our Florida Plantation," by Harriet Beecher Stowe; "Emile Zola as a Critic," by Clara Barnes Martin; "Americanisms," by Richard Grant White; The Contributors' Club; Recent Literature.

The Southern Presbyterian Review.

Columbia, S.C.: Presbyterian Publishing House.

We have received the April number of the "Southern Presbyterian Review," being the number for the present quarter. It contains: "Medieval and Modern Mystics," by Rev. L. G. Barbour, Central University, Richmond, Ky.; "Non-Scholastic Theology," "The Grace of Adoption," by Rev. Thos. H. Law; "The Four Apocalyptic Beasts, or the Cherubic Symbol," by A. W. Pitzer, D.D.; "The Dancing Question," by Rev. Prof. R. L. Dabney, D.D.; "The Dancing Question from another point of view," by Rev. John B. Adger, D.D.; "Thoughts on Foreign Missions," by Rev. John Leighton Wilson, D.D.; "Capital and Labour," "Life of Horace Mann," by Prof. J. T. L. Preston; Critical Notices; Recent Publications.

Epoch Primer of English History.

Toronto: Adam Miller & Co.

This book belongs to Messrs. Miller & Co.'s Educational Series. The epochs chosen for the division of English History are well marked—not mere artificial mile-stones arbitrarily erected by the author, but real natural landmarks, consisting of great and important events or remarkable changes. The following are the headings of the chapters: (1) "The Coming of the English;" (2) "The Coming of the Danes;" (3) "The Norman Conquest;" (4) "Settlement after the Conquest;" (5) "The Crown and the Barons;" (6) "The Great Charter;" (7) "Rise of the Commons;" (8) "Dissensions among the Barons;" (9) "The Tudor Despotism;" (10) "The Reformation;" (11) "Pretensions of the Stuarts;" (12) "The Great Rebellion;" (13) "The Revolution;" (14) "Party Government;" (15) "Rule of the Whig Nobles;" (16) "The Crown against the Whig Nobles;" (17) "European War;" (18) "Parliamentary Reform;" (19) "Government by the People." The book is well printed and bound, and arranged in a manner which renders it suitable for a Class Book.

DISCOURAGEMENTS.

Discouraged, little maiden,
Because your sum is hard;
A merry heart makes figures smile;
They mock your sadness all this while,
With sunny face and purpose strong,
The answer 'till come ere long.

Discouraged, anxious mother?
The child must be a child.
Serious thoughts will come with years;
With hopeful heart, instead of tears,
Sow goodly seed, ere youth be gone;
The reaping comes anon.

Discouraged, weary teacher?
Call you your labour vain?
The little hands that restless play,
And rise before you day by day,
In life's stern school may bear brave part;
O weary one, take heart!

Discouraged, faithful pastor?
Hast toiled and waited long?
Thou may'st not know the flames divine
Kindled in hearts by words of thine;
Waiting is weary, but the crown!
Brave soul, be not cast down!

Discouraged, Christian soldier,
Because the light goes hard?
The more the need of your strong arm,
Up! bravely sound the loud alarm!
The watchword is, "Eternal life;"
On, to the mortal strife!

—*Zion's Herald.*

MINISTERIAL INFLUENCE.

We are not to consider ministers merely as preachers: they are that, and in large parishes they are only that; by reason of the peculiar conditions which exist there; but in the great majority of cases, in cities, in towns and in villages all through the land, ministers are not half so influential in the pulpit as they are by their personal supervision of all the enginery of morality and of society outside of it. They are the men who lead the movements in temperance. They are the men who promote schools, who visit them, and who incite the minds of parents to look after their children. They are the men who give wise counsel. They are the men, in short, who are doing what no newspapers and no political influences can do. They are the men that gather and group the few together who represent the higher thoughts, the truer ambitions and the purer ways of life. If to their other virtues they add eloquence of discussion and skill of ministration in the pulpit, so much the better; but if every one of them was dumb in the pulpit, the influence of the parochial functions performed by the ministry through this country is immeasurable.

We are accustomed to think that he is the useful minister whose name is in the newspapers, whose sermons are printed and sent out through the community, and who is much in the thoughts and on the lips of men; but there are hundreds of useful men who are little known and low down. There are hundreds of men who are working unseen, unpraised, almost unsympathised with, in the lower walks of life. There are hundreds and thousands of men in the town, in the hamlet, in the wilderness, among new populations, everywhere, going forth in the essential spirit of the gospel, not counting their lives dear to them, to hold up the standard of the cross, under which march all morals and equities and refinements of life, having faith in the declaration that "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." Take away the ministry and the churches of this country, and you take away the daylight, and bring in, if not darkness, at least twilight. —*Christian Union.*

HOW TO SECURE A REVIVAL.

There are thousands of earnest ministers and godly members of the Church, who are casting about them, to learn, if they can, how to secure a revival of religion. A revival, in the true and proper sense, is mainly the work of God. Hence we are taught to pray, "O Lord, revive thy work," and to say reverently and believingly, "It is high time for the Lord to work." Nevertheless, there is a human side of this question, and this we are deeply concerned to understand. There may be much of inexplicable mystery connected with the divine element of a revival, and this we may in no sense be able to comprehend. God's ways are far above our capacity to understand and in regard to what He does, and His manner of doing it, we must obediently and believingly defer to His infinite wisdom

and power. But as to man's relations and duty in regard to the subject, we may each and all of us be abundantly instructed. Perhaps in no matter connected with religious life do Christians more frequently err, than in determining the thing necessary to be done to secure a revival. Many at once determine it is best to send for some noted and successful evangelist, whose fame and ability will attract a crowd. Moreover, he may be able to say and do some things, in the way of removing obstacles, which it would be embarrassing for the pastor to interfere with. Then by his presence and labours, a goodly number of the lukewarm members of the church may be induced to take advanced ground, and enter into the work. Others will propose to invite a "Praying Band," who by their unusual and somewhat eccentric methods, may awaken public attention, and multitudes may thus have their minds directed to the subject of religion.

We do not wish to express any dissent from the practice of employing either of the agencies named. Properly used, they are valuable auxiliaries, which the pastor and the church may call to their aid, when they conjointly agree to do so. But when they are so employed as to set aside the pastor, or supersede the church, for any permanent good, they are a most pernicious failure. In such a case, they do more harm than good, and their influence is evil and almost only evil. To secure a revival, we would recommend that our personal relations thereto be first candidly examined. Each person should propound to himself the inquiry, Am I now fully ready for the work? If there be the least doubt at this point, settle that without delay. Be clear and well assured in regard to this question. Then give yourself to earnest invocation and patient waiting before the Lord. Whatever opportunity to speak or do anything for Jesus may be at command, improve it. Do not wait for a chance to do some great thing, but attend to whatever can first be done. Speak to the first person you meet, in regard to his soul's salvation. Whatever service you are called upon to perform, whether it be to preach or to hear, to sing or to pray, to work or to give, do it cheerfully, earnestly and trustingly. Whoever does this, whether preacher or layman, will at once solve the question, What shall be done to secure a revival? The revival needed, will indeed have commenced in the heart of each individual, and the whole body of believers will be anointed with unction and power. Would to God we could persuade all our friends to try our plan! Let the revival, reader, begin in your own heart. —*Christian Standard.*

DANGERS THAT THREATEN YOUNG MEN.

Dr. John Hall delivered, some time ago, a lecture on "The Perils of the Times." Among other things he treats of dangers that threaten young men as young men. He mentions four. First, the danger of Shallowness, which arises from the hurry and bustle and state of intense activity in which we live. Individual capacities are not trained to their highest perfection. The advice is given to young men that it would be well for them to be masters of some one thing. The second danger arises from a mistaken conception of what Success really is. Money has come to be considered the ideal of success. And allied to this mistake is a false notion of gentility. It is said to be the fact that throughout New England it is extremely difficult to persuade young men to become mechanics, farmers, or labourers. The young men are filled with the idea that they must go to the large cities. This is an unhealthy condition of things. All honest work is honourable if done in a right spirit. Another peril is caused by a certain unsettledness in life. It is extremely easy in this country to pass from one line of life to another. The very thought in the minds of young men that they can easily pass to another line of work, if they become dissatisfied with their present employment, disinclines them to direct their whole energies upon the work in hand. Dr. Hall's advice is: Choose slowly, deliberately, with the best advice, and perhaps later than young men are ordinarily accustomed to do, and then, when the occupation has been decided upon, stick to it. Another danger comes from the enervating influences that surround young men. Dr. Hall said he had not a word to say against true pleasures; but he spoke of those pleasures that weaken and unfit men for stern, hard work. It is said sometimes that the reins are drawn too tight. But no one who had stood by as many death-beds as he had seen would say that the reins could be drawn too tight. —*Standard of the Cross.*