

treats a subject which will command the sympathies of readers of whatever theological view—the saintly workers for God who, through the ages, have witnessed by their lives, their labours, and sometimes by their death, a good confession before a hostile world. The subjects of the lectures are the primitive martyrs, the early hermits, monks, and Franciscans, and the mediæval missionaries. Of many of these holy men, most Protestant readers know little more than the names, which are often names of abhorrence, because branded with the epithet of “papist.” But they forget that the faith which these “saintly workers” adorned with their holy lives was the only faith which man had to live by and die by through the long dark night of the middle ages. Yet their zeal for God amid their darkness often shames that of the dwellers in the light of to-day, and their moral heroism is an inspiration and a reproach to our sluggish devotion. No one can read the life-story of our own English St. Edmund of Canterbury, one of the holiest of men; of St. Thomas Aquinas, the Angelic Doctor, with his daily consecration to God; of St. Bonaventura, pointing to the cross when asked the secret of his great learning; of St. Bernard, rebuking kings, yet living in utter poverty; of Fra Angelico, painting his pictures of the Crucifixion on his knees, with streaming tears; of the gentle St. Francis of Assisi, whose life was a perfumed altar flame of love; of the sterner St. Dominic, around whom gather lurid memories, who yet offered himself to be sold into slavery to ransom a poor widow's son; of St. Charles Borromeo, the founder of Sunday-schools, who, though rich, gave all his goods to feed the poor, yet betrayed by his bleeding footprints his own path of self-denial; of St. Francis Xavier, who gave his life that he might tell the perishing heathen of Jesus and His love. No one can study these noble lives,

though often marred by human infirmity and human error, without catching the glow of their zeal and being ennobled by their spirit. We hope in these pages to present, from time to time, sketches of those noble seekers after God, to the edification, & trust, of all our readers.

*Work About the Five Dials.* A Record of London Labour among the Poor. 12mo., pp. 257. Macmillan & Co. and Methodist Book Rooms.

The Five Dials, as most of our readers know, is a purlieu of London—somewhat like the old Five Points of New York,—the abode of poverty and wretchedness and vice. The devoted lady who writes this book discusses with the light of practical experience the best way of helping the poor, both as to their bodies and their souls.

Some of her narratives, in their mingled romance and tragedy, seem stranger than fiction, yet they have the corroboration of no less a personage than the veteran Thomas Carlyle. The writer, the sage of Chelsea says, he has known with esteem and affection ever since her childhood, and he can believe every word of her narrative to be scrupulously true. Persons engaged in evangelistic or philanthropic labours among the poor will find this book fertile in suggestions, that may aid them in their work.

*The Prophecy of Merlin and other Poems.* By JOHN READE. 12mo., pp. 237. Montreal: Dawson Bros.

Mr. Reade has been favourably known to the Canadian public for several years as one of the sweetest of our native singers, and his numerous admirers, we are sure, will be glad of the opportunity of obtaining his collected poems in this handsome volume. They are characterized by a metrical and verbal felicity and a tenderness and beauty of sentiment, combined with a vigour of thought and fire of expression that will com-