

Book Notices.

The Guiding Eye; or, the Holy Spirit's Guidance of the Believer. By A. CARMAN, a General Superintendent of the Methodist Church. Toronto: William Briggs. 16mo, pp. 221. Price 50 cents.

This is a really valuable contribution to an important discussion, on which, probably, the last word has not yet been said. The genesis of the book, as given by the author, is as follows: "Some strange, extravagant and misleading views on the guidance of the Holy Spirit as the privilege of believers in Christ, on one hand; and on the other, some denunciations of these views, led to closer examination of the Scriptures on this doctrine; supplied the germ of a sermon, and the sermon grew into a book."

It was scarcely to be expected, in view of these facts, that the work should not receive more or less colouring from the controversy to which it owes its existence; but it is evident that it has been the aim of the author to keep himself as free as possible from being unduly influenced in his investigations by the disputants, either on one side or the other. He has examined the subject for himself in the light of the teaching of Holy Scripture, and the facts of religious experience, not only independently but conscientiously and prayerfully, and has given us a book which cannot fail to do good.

The style of this, as of all the other writings of the esteemed author, is fervid and eloquent. There is a fire and energy about it which leaves no ground of doubt respecting the earnestness of the writer, and which is well calculated to excite the enthusiasm of the reader. It is beautifully printed on tinted paper, and is in its mechanical execution as creditable to the publisher, as its contents is to the author. We bespeak for it an extensive sale and a

wide circulation, believing that it cannot fail to do good.

Methodism: A Parallel. By Wm. A. QUICK. London: T. Woolmer. Toronto: William Briggs.

Methodists have hitherto been generally too busy with the present, and with providing for the future which is hurrying on to meet them, to be absorbed to any considerable extent with the past. Men and women who are vigorously engaged in working out their own salvation, and in promoting the various schemes of usefulness which a living form of Christianity is ever and anon calling into being, are apt to be too fully occupied with the duties of the hour to have much time to devote to retrospection, either personal or denominational. Besides, in an intensely practical and utilitarian age like this, religious systems are likely to be judged by what they are, and what they are doing to bless and save mankind, rather than by the accidents of their origin, or even the principles in which they had their beginning. The law of the survival of the fittest applies to churches as much as to anything else. No form of Christianity has a right to exist any longer than until there is a better to take its place.

This being the case, we are rather pleased than otherwise that Methodists, as a rule, find the warrant for the existence of their Church and for their attachment to it in its present character and achievements, rather than in the circumstances in which it took its rise and the facts of its early history. If the day should ever come when Methodism should have ceased to preach the Gospel with the Holy Ghost sent down from heaven, when it was no longer an immediate and powerful instrument in the awakening and conversion of sinners and the sanctification of believers, and