

bears the heading of the title, and these are on the young man in the Home—in Business—in the Church—and Young Men and Marriage. I am no longer a young man, yet I have read the Dean's five talks, through with great pleasure, for they are pleasantly written, full of appropriate illustration, and are straightforward and manly all through. The young man master of himself is one who has conquered natural selfishness in all the spheres indicated, that selfishness which makes him a bear at home, a dishonorable man in business, an idler in regard to the Church, a thoughtless self-pleaser in marriage, and a slave to his own evil impulses. The young man at college might have had a chapter to himself. Perhaps some member of the Journal's staff may supply this want, and warn students against the special forms of self-seeking to which they are supposed to be most liable.

The Presbyterian Board of Philadelphia is credited with two volumes, of which the first is *American Presbyterianism*, by Robert M. Patterson, D.D., LL.D. The fuller title of this thin octavo of 132 pages is *American Presbyterianism in its Development and Growth*. It gives a brief history of the early days of the Church in Pennsylvania, and afterwards in the nation, and proceeds to tell of its various divisions, with their statistics, and comparative tables with other Christian denominations. Within brief compass, it provides an exceedingly useful hand-book of Church statistics in the United States, but our Canadian Church, which is also American, is not represented in it. Yet is it no mere dry, tabular presentation of numbers. Patriotism, education, and many other laudable things are set forth as the good fruit of Presbyterian influences.

The other Board publication is *Alice and her Two Friends*, by the Rev. Charles S. Wood. It has 290 well printed octavo pages, and some illustrations in a gorgeous green and red cover. One hardly feels that a man wrote this book; it is so weak in plot, incident, and small talk. It is good and healthy, but disjointed, nevertheless, miles beyond the Sunday School