

BOOKS AND MAGAZINES.

Littell's Living Age.

Boston: Littell and Gay.

The numbers of the "Living Age" for the weeks ending March 1st and 8th contain articles on important and interesting subjects from "The Edinburgh Review," "The British Quarterly," "Saturday Review," "Chambers' Journal," "The Economist," "Nature," "The Cornhill Magazine," with instalments of serial stories from advanced sheets. The subscribers to this publication have a very large quantity of reading matter at a low price.

The Catholic Presbyterian.

London: J. Nisbet & Co. New York: A. D. F. Randolph & Co.

The February number of the "Catholic Presbyterian" contains: "Recent Theories of Future Punishment," by Prof. Cairns, D.D., Edinburgh; "Revival and Revivalism," by J. Marshall Lang, D.D., Glasgow; "The German Movement towards Presbytery," by Prof. Lechler, D.D., Leipzig; "Merle d'Aubigne and his Work as Historian," by Principal Rainy, D.D., Edinburgh; "Pastors, Theology, and the Age," by Prof. Patton, D.D., Chicago; "The Freedmen in the United States," by C. A. Stillman, D.D., Tuscaloosa; "Brief Notes on Christian Cultus," by J. Oswald Dykes, D.D., London; "The Two Streams of Presbyterian History," by the editor; General Survey, The Mission Field; Open Council; Notes and Queries. We understand that this new and ably-conducted periodical has already attained a very large circulation. It can be procured from Mr. James Bain, bookseller, Toronto.

The Princeton Review.

We have received the March number of the "Princeton Review" containing: "Religion and the State," by the late Prof. Taylor Lewis; "The Genesis and Migration of Plants," by Principal Dawson, of Montreal; "The Pulpit and Modern Scepticism," by Rev. Phillips Brooks, D.D.; "Sentimental and Practical Politics," by Edward A. Freeman, LL.D.; "Thiers," by E. de Pressense; "Final Cause; M. Janet and Prof. Newcomb," by President McCosh; "Continental painting at Paris in 1878," by Philip Gilbert Hamerton; "Premillenarianism," by Rev. R. M. Patterson, D.D.; "The Islands of the Pacific," by Sir Julius Vogel. Although the "Princeton" is now much more secular in its general character than it formerly was, it still contains articles of that class which raised its name and fame so high in bygone times. In the present number there are at least two papers—one on "The Pulpit and Modern Scepticism," by Dr. Brooks, and one on "Final Cause," by President McCosh—which have a good deal of the old ring about them.

Studies in the Model Prayer.

By George D. Boardman, D.D. New York: D. Appleton & Co. Toronto: Hart & Rawlinson.

The author of this book is well and favourably known in the Presbyterian Church in the United States, and has occupied the position of Moderator of its General Assembly. He has also acquired considerable fame as a writer from his work on "The Creative Week." The volume on the Lord's Prayer, now before us, will become a favourite with thoughtful and earnest Christians. It is written, not to dazzle but to instruct. It is the product of a mind of no ordinary calibre, and the result of much study. It is divided into nine chapters, with the following headings: Our Heavenly Father, Our Father's Name, Our Father's Kingdom, Our Father's Will, Our Father's Bread, Our Father's Forgiveness, Our Father's Temptation, Our Father's Deliverance, Recapitulatory. The publishers have done their part of the work admirably. The paper and printing are unexceptionable, and the binding is chaste and beautiful.

Memorials of the late Hugh Mair, D.D.

Toronto: James Campbell & Son.

These memorials consist of eleven sermons, a communion address, and a catechetical exercise, compiled from the papers of the late Dr. Mair, with biographical sketch, by Mr. A. D. Fordyce of Fergus, Ontario. Dr. Mair was born and educated in Scotland; was licensed in connection with the United Secession Church there; spent many years labouring as a Presbyterian minister in the United States; and was for the last six or seven years of his life pastor of St. Andrew's Church, Fergus. From the specimens given in this book it is apparent that he must have

been a preacher of no mean order. The sermons are thoroughly evangelical, and often contain striking presentations of Gospel truth. The style of pulpit oratory prevalent thirty or forty years ago would not be generally acceptable to the audiences of the present day; and still we rather think that the modern reader will bear with the Johnsonian diction and cumbrous sentences of Dr. Mair, just as he would with those of Dr. Chalmers, on account of the admirable choice of language and the vigorous thought. The following are the subjects of the sermons: (1) "Incomprehensible nature of the love of Christ;" (2) "Christ an Almighty Conqueror and Gracious deliverer;" (3) "Personal nature of the Gospel Message;" (4) "Nature and Evidence of Divine Sonship;" (5) "The Christian Traveller;" (6) "Self-sacrifice an essential accompaniment of acceptable Worship and Service;" (7) "Duty and Means of Reconciliation to God;" (8) "Success of the Gospel Ministry dependent on the Christian People's Prayers for their Pastor;" (9) "Emotion in the Preacher necessary to successful proclamation of the Gospel;" (10) "On Spiritual Insensibility;" (11) "On Spiritual Beauty, Stability and Progress." The subject of the Catechetical Exercise which occupies the closing pages is "The Final State of the Righteous." The book contains 300 pages; it is becomingly bound; and the fact of its having issued from the PRESBYTERIAN press need not prevent our saying that it is also well printed. The price is one dollar; and it can be procured from Mr. John Young, 102 Yonge Street, Toronto, or from Mr. A. D. Fordyce, Fergus.

The English Reformation: How it came about, and why we should uphold it.

By Cunningham Geikie, D.D. New York: D. Appleton & Co. Toronto: Hart & Rawlinson.

To guide persons in deciding whether to speak or keep silent, the following test has been given: Is what you are about to say true? Is it necessary to say it? Is this the proper time to say it? This test might very properly be extended to the writing of books; and the work now before us will certainly bear the test. Resting on an ample basis of undeniable, though partly forgotten history, its truth cannot be called in question. But is it needed? We are sorry to say that it is, and never within the last four centuries more than at the present time. The battles of Protestantism have to be fought over again, not only against Rome, but against reactionaries nominally at least within the Protestant pale. There are ultra-liberals in all our Protestant denominations who, having really no creed at all of their own, believe that all creeds and practices—including the creed and practice of the Church of Rome—are equally good. The Anglican Ritualists, while continuing in the bosom of a Protestant Church and receiving its emoluments, consider the Reformation a most unfortunate occurrence at the best, and hate the name of Protestant. And although Dr. Geikie does not himself belong to the Church of England, the evangelical portion of that Church will not reject aid from without in the fighting of its battles, especially when the aid is as efficient as in the present instance. In these days, when the Church of Rome is quietly and cunningly extending her power and influence, in England, in the United States, in Canada, and even in Scotland, it will not do to forget the Reformation. Its annals must be re-written and its principles re-asserted, not for the purpose of fostering bitter feelings in the hearts of men, but for the purpose of saving them from error and keeping them from being seduced by the wiles of the great sorceress. We should like to give copious extracts from this ably-written and most valuable book but have at present only space left for a few sentences from the closing pages. Speaking of the Reformation, our author says:

"As to the results of these great principles, to which more might be added, they are seen on every hand. They have made England independent of an Italian priesthood. She alone now makes her own laws and is mistress in her own house. . . . They have freed the land from monks and monkery, which even Romanist countries have since put down as an intolerable evil. . . . They have dispelled the belief that a sinful man, who calls himself a priest, can judicially absolve a man from his sins. They have swept away from amongst us the hateful system of compulsory secret confession—have purified our churches from miracle-working pictures and images, and have turned to ridicule the thousand inventions and impostures by which Rome kept her hold on the souls of men. . . . Britain knows how her fathers went to the stake to drive out the priest from her borders, and she will not let him re-enter them to rule. Like all other citizens, he may enjoy his religion and publicly preach it, but let him beware of doing more. As to the 'Conspirators,' England loathes them, and will not rest till they be ejected from a Church whose wages they take while they betray her faith."

WORDS OF THE WISE.

RIGHTEOUSNESS is immortal.

TRUTH is as impossible to be soiled by any outward touch as the sunbeam.—Milton.

No man ever repented of Christianity on his death-bed.—Hannah More.

A TALENT is perfected in solitude; a character in the stream of the world.—Goethe.

THEY are never alone that are accompanied with noble thoughts.—Sir Philip Sidney.

DOST thou love life, then do not squander time, for that is the stuff life is made of.—Franklin.

To love in order to be loved in return, is man; but to love for the pure sake of loving, is almost the characteristic of angels.

MAN is an animal that cannot long be left in safety without an occupation; the growth of his fallow nature is apt to run to seed.

MANY a one is worn out in body, embarrassed financially, and discouraged in spirit because he thought he could find another path than that which he felt persuaded the Lord wished him to take.

HE who looks on beauty with a pure affection forgets the loveliness of the body in that of the soul and rises by means of that earthly beauty to the great artist, to the very essence of loveliness.

FOR every work we do we need special preparation. Sometimes we may make it ourselves, assisted and directed by the Lord, but oftener He sends it in ways we could not have foreseen and in lessons so plain we cannot mistake the source whence they have come.—United Presbyterian.

THE sermon or any other religious exercise is good to us only when we use it as a help to a better life. If it have pleased our taste or commended itself to our judgment without stimulating us to seek an attainment in the direction of its instruction, it has been utterly profitless. Rain falling on the desert—what good does it do?

IN the humblest dwellings and in the obscurest corners the noblest, the most successful, and the most honourable lives are lived as truly as on the wide avenues and beneath the gaze of myriads of eyes. Every life which Christ guides by His light, and cheers by His smile, and crowns with His forgiveness and His reward, is thoroughly worth living for its abundant rewards.—Pres. Porter.

A LIFE, to be good, must be uniformly developed. A large and brilliant flower growing in one corner of an enclosure, the rest of which is crowded with weeds, does not make a beautiful garden, and no more does some pretentious act of generosity or heroism make the life attractive that is otherwise barren and deformed. Piety seen and felt in every word and deed, day by day all the year through; it is this that secures the well proportioned character.—Exchange.

LIVE out the gospel. This is the best and highest style of preaching. It is a kind of preaching which our Lord Jesus Christ expects of every follower. Every believer is called of God, as was Aaron, for this, and is anointed of the Holy Ghost and sealed with the spirit of promise. A Christian life is the most commanding pulpit. No words are so telling as a good man's daily walk, and nothing so counteracts the preaching of God's ministers as the want of a consistent life on the part of God's people. The thunders of a Christian Demosthenes may roll along the skies and no one trembles, because the unfaithful lives of the members of the church muffle the sound. If Christians will live out the power of Christ's life, great will be the company of the preachers and glorious the results achieved.

"I HAVE heard a man with a bottle of whiskey before him have the impudence and assurance to say, 'Every creature of God is good, and nothing to be refused, if it be received with thanksgiving;' and he would persuade me that what was made in the still-pot was a creature of God. In one sense it is so; but, in the same sense, so is arsenic, so is oil of vitriol, so is prussic acid. Think of a fellow tossing off a glass of vitriol and excusing himself by saying that it is a creature of God. He would not use many such creatures, that's all I'll say. Whiskey is good enough in its own place. There is nothing like whiskey in this world for preserving a man when he is dead. But it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man, put him in whiskey; if you want to kill a living man, put whiskey into him. It was a capital thing for preserving the dead admiral when they put him in a rum puncheon; but it was a bad thing for the sailors when they tapped the cask and drank the liquor till they left the admiral as he never left the ship—high and dry."—Dr. Guthrie.

THE reason why a great many people seem to be always changing their faith, is that they never really have any faith. They have indeed what they call a faith and are often very positive about it. They have gathered together a number of opinions and fancies, often very ill considered, which they say that they believe, using the deep and sacred word for a very superficial and frivolous actions of their wills. They no more have a faith than a vagrant has a home who sleeps on a different doorstep every night. And yet he does sleep somewhere every night, and so these wanderers among the creeds, at each given moment, are believing something, although that something is forever altering. We do not properly believe what we only think. A thousand speculations come into our heads, and our minds dwell upon them, which are not, therefore, to be put into our creed, however possible they seem. Our creed, our *credo*, anything which we call by such a sacred name, is not what we have thought, but what our Lord has told us. The true creed must come down from above—not out from within. Have your opinions always, but do not bind yourself to them. Call your opinions your creed, and you will change it every week. Make your creed simply and broadly out of the revelation of God, and you may keep it to the end.—Rev. Phillips Brooks.