

and Genesis' so able as this." He further says that, in his opinion neither Dr. Chalmers, Pye Smith, Harris, nor Buckland, Silliman, Sedgewick, and Whowell, have shown such skill in the examination of the Biblical questions connected with geology, or have gone so fully into the argument. That is high praise from such a quarter. It is scarcely a book affording quotations; but the nature of the argument pursued may be briefly stated as follows, in these propositions:—

I. That the absolute age of our earth is not defined in the sacred volume.

II. That there may have been a long interval in duration between the creation of "the heaven and the earth," mentioned in the first verse of the first chapter of Genesis, and the continuation of the earth's history, in the second verse.

III. That the term "the earth" does not apply, in every instance, to the whole of our planet, but sometimes only to a part of it.

IV. That the state of the earth, described in the second verse as "without form, and void" does not necessarily mean matter never reduced to form and order, but may signify matter reduced to disorder, after previous organization and arrangement.

V. That the "darkness" "upon the face of the deep," also mentioned in the second verse, is not negative of the *previous* existence of light, but may have been only a temporary one.

VI. That the commencement of the account of the first of the six days of creation dates from the beginning of the third verse, "And God said, Let there be light."

VII. That the act of "the first day" does not necessarily signify the creation of light, but may have been only the calling it into operation upon the scene of "darkness" described in the second verse.

VIII. That the calling "the light" "day" and "the darkness," "night," with the declaration, that "the evening and the morning were the first day," does not necessarily imply that this was the first day, absolutely, speaking.

IX. That the work of "the second day," mentioned in the sixth, seventh and eight verses, may have been only an operation performed upon the atmosphere of our earth.

X. That the work of "the fourth day," described from the fourteenth to the eighteenth verses, does not necessarily imply that the sun, moon, and stars, were then first created, or formed for the first time from pre-existing matter; but may only have been that they were then for the first time, in the detail, of the history of the present earth made visible to it, and ordained to their offices with respect to the coming human creation.

SELECT SCRIPTURES, ARRANGED FOR DEVOTIONAL READING, SABBATH SCHOOLS AND BIBLE CLASSES. By the Rev. Samuel Young, Guelph. Small 8vo., 167 pp. Price, 1s. 3d. Hamilton: D. McLellan.

This work is both cheap and useful. Mr. Young modestly lays claim to little merit in it: it being, to a considerable extent, only an abridgement and re-arrangement of a work by Rev. John Warden, published in London, in 1769. Assistance, however, has been taken from other works, and one part is entirely his own. We may say that it is only a part of the Bible in another form, for there is not a sentence, except in the preface and contents, but is scripture. For instance, under "man depraved," all the scripture proofs are given, that he is so by nature, by sinful habits, &c. In like manner of our Lord Jesus Christ, in his nature, all the proofs from the names given to him, from the works done by him, and the worship paid to him, are given to prove his Divinity. It is of the same general design as Simmons' Scripture Manual, though more limited, having chiefly respect to the voice of revelation on certain great doctrines and duties. Were we to suggest an amendment in the plan, we would have a consecutive statement of all the doctrines which, as Presbyterians, are most surely believed among us, with the Scripture passages under each; in fact, an enlargement of the plan of the Confession of Faith. That, it is true, would have made Mr. Young's book less generally applicable, but more particularly useful. However, we sincerely recommend it, and that our readers may have a specimen of the plan, we select a portion, which a great many professing Christians in Canada may be all the better of perusing. On the Relative duties, under the heading of "Duties of Christians to their Ministers," there are the following Bible teachings:—

1st. *Submission.*—We beseech you, brethren, to know them who labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. (1 Thess. v. 12, 13.) Remember them who have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to-day, and for ever. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. (Heb. xiii. 7, 8, 17.) Submit yourselves unto such, and to every

one that helpeth and laboreth. (1 Cor. xvi. 16.) For he that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit. (1 Thess. iv. 8.)

2nd. *Prayer.*—Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith: (2 Thess. iii. 1, 2.) I beseech you for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayer to God for me; that I may be delivered from them that do not believe in Judea; and that I may come unto you with joy by the will of God, and may with you be refreshed: (Rom. xv. 30, 32:) praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, that I may speak boldly, as I ought to speak. (Eph. vi. 18, 20.)

3rd. *Provision.*—Let him that is taught in the word communicate unto him that teacheth in all good things. (Gal. vi. 6.) Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partakers of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they who minister about holy things live of the things of the temple? and they who wait at the altar are partakers with the altar? Even so hath the Lord ordained that they who preach the gospel should live of the gospel. (1 Cor. ix. 7, 11, 13, 14.)

THEOLOGICAL ESSAYS. By Fredrick Denison Maurice, M. A., Chaplain of Lincoln's Inn, London. Second Edition, &c. New York: Redfield. Toronto: A. H. Armour & Co.

The Rev. Mr. Maurice has had attracted to him of late, much notice by his summary ejection from his professorship in King's College, on account of his religious opinions. Mr. Maurice, from all we can learn of him from his writings, is a most accomplished scholar, with a devout mind, an earnest love for goodness, and with a heart naturally disposed to love the generous, whether in men or in opinions which has unduly influenced his thinking, and led him into doctrinal errors, especially in regard to the eternity of future punishment. In this second edition, he has modified some passages and suppressed others which gave offence; but still enough remains to furnish abundant evidence, that, while he does not distinctly avow Universalism, he holds it: and these essays, at least some of them, become the more dangerous, because of their insidiousness. We like the spirit and style, and do not wonder that he was a popular preacher and highly valued by a most intelligent congregation. We should judge him also to be a very amiable man; but his sentiments on many points we repudiate, and regret much that the respectable publisher in New York has issued this edition, for we fear that it will only tend to sow the seeds of errors, and errors that are congenial to the human heart under the plea of religion.

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