

## BOOKS AND MAGAZINES.

### *Lessons in Elocution.*

By A. A. Gilfillan, M.A. Chicago: Adams, Blackmer & Lyon Publishing Co.

This book of 272 pages, octavo, purports to be a "drill book for the practice of the principles of vocal physiology, and for acquiring the art of elocution and oratory, comprising all the essential elements of vocal delivery and gesture; for schools, colleges, the pulpit, and private learners." The directions given are very explicit, and all danger of their being misunderstood is entirely removed by the aid of illustrative diagrams. Of course the greater part of the book is occupied by selections for practice. Among these we notice several old, standard pieces, but most are quite fresh and pretty well chosen.

### *The Sabbath School Teacher's Quarterly*

Chicago: David C. Cook

The number of this publication for the first quarter of 1879 is before us. Besides the lesson notes, which are given with considerable fulness, it contains a large number of short, pithy papers on subjects more or less connected with Sabbath school work, supplying superintendents and teachers with many useful hints, and having a tendency to cheer and encourage them in their arduous labours. This year a new feature has been introduced into the "Quarterly," viz. "Choice Lesson Songs," written expressly on the lessons of the quarter. The words and music are given, and the hymns seem well suited to the lessons. They will form a valuable addition to the means ordinarily employed to fasten the lesson firmly in the minds of the scholars.

### *The Atlantic Monthly*

Boston: Houghton, Osgood & Co.

The March number of the "Atlantic Monthly," which we have just received in excellent time, contains "A Roman Holiday Twenty Years Ago," by W. W. Story; "The Ballad of Christopher Aske," by Rose Terry Cooke; "Ghost Stories," by H. B. K.; "The Great Revolution in Pitcairn," by Mark Twain; "The Natural History of Politics," by N. S. Shaler; "Faint Heart," by Lucy Lee Pleasant; "Rosamond and the Conductor," by Katharine Carrington; "Our Land Policy," by George W. Julian; "Bayard Taylor," by John J. Whittier; "The Lady of the Aroostook," by W. D. Howells; "The Chamber over the Gate," by W. H. Longfellow; "Presidential Electioneering in the Senate," "The Landmarks," by J. C. Whittier; "Americanisms," by R. G. White; The Contributors' Club. Recent Literature. The New York Cathedral; Correspondence.

### *The Westminster Teacher.*

Philadelphia: Presbyterian Board of Publication.

In the February number of the "Westminster Teacher," before coming to the practical work of the lessons for the month, we find a most useful article on "Definiteness in Teaching," by the Rev. S. J. Nicolls, D.D.; a thoughtful paper entitled "The Jewish Restoration a Typical Revival," by the Rev. S. F. Scovel; an essay in sacred biography, the subject of which is "Nehemiah," by the Rev. Herrick Johnson, D.D.; and a series of fifty so-called "Suggestive Inquiries," reported by Mr. D. M. Stuger of Jersey City to his Presbytery, in behalf of its Sabbath school Committee. In connection with each lesson, the various departments, viz. Critical and Expository Notes, Teaching of the Lesson, Test Questions for the Teacher, Black-board Illustration, Catechism, and Notes for Teachers of the Little Folks, are all judiciously conducted and full of valuable matter.

### *The International Review.*

New York: A. S. Barnes & Co.

After existing for five years as a bi-monthly, the "International" now flourishes as a monthly publication. This is quite in accordance with the general tendency which has been noticeable for some time in the heavier class of periodical literature. Even the old quarterlies are fast changing into bi-monthlies, and that seems to be but a way-station, for some of them have already taken the final step and now make their appearance once a month. Nay, we are not sure that even this is the final step, for have we not a "Fortnightly Review?" This change is probably but an illustration of the fact that men now live faster than they formerly did. But is it possible that the readers and thinkers of the present day do as much reading and thinking in one month as their fathers or perhaps

their elder brothers did in three? Is the reading as careful as it used to be, and is the thinking as deep? We fear not. Publishers are not to blame for this. They, like other business men, must suit their productions to the demand. The publishers of the more substantial class of periodicals deserve credit for their enterprise and promptness in taking timely measures to avert the danger which threatened this class of literature of being crowded out by the more frequent but less profitable visits of the monthly magazines. The "International" is certainly not so heavy as some of the old quarterlies, but its monthly bill of fare, as to quantity, does not fall far short of their three months' provision, and it presents a combination of the practical and the æsthetic seldom to be formed in them. The February number contains "English and American Painting at Paris, 1878," by Philip Gilbert Hamerton; "Gas Stock," by Professor John Trowbridge; "The Birth of the Commune, 1831-1839," by J. H. Diss Debar; "Recollections of Mazzini's views of Russia and the East," by Karl Blind; "An American Wedge," by Edwin C. Taylor; "Robert Brown ing," by George Barnett Smith; "Expression of Emotions on the Human Countenance," by Prof. H. Calderwood; "The Literary Movement in England, France and Germany."

### *Presbyterian Year Book*

Toronto: C. Blackett Robinson

The "Year Book" for 1879 has been out for some time. It has been carefully edited, as usual, by the Rev. James Cameron, of Chatsworth, and it is got up in the best style that can be afforded for a book of its size at twenty-five cents. To members and adherents of the Presbyterian Church throughout the Dominion and in Newfoundland this compendium of ecclesiastical information is almost indispensable. Those who take the greatest interest in their Church, its work, and its welfare, will find use most frequently for such a book of reference as this. The information given regarding the Presbyterian Church in Canada is very full, comprising name and post-office address of the convener of each Board and of the chairman of each Committee of the General Assembly, together with the names and addresses of the agents of the Church; rolls of Synods and Presbyteries, giving under each Presbytery the name of every minister belonging to it, the date of his ordination, the name of the congregation or congregations forming his charge, and his post-office address; an alphabetical list of the ministers, indicating the Presbytery to which each one belongs; a list of foreign missionaries, male and female; and a list of probationers and ministers without charge. The accuracy of all this information can only be affected by changes occurring in the present year, as the lists have been corrected up to within a few weeks of the end of 1878. Next are given, for the convenience of readers who may not have the *Minutes* at hand, the more important acts and proceedings of the General Assembly of 1878, viz. the deliverance on Home Mission reports, the report on hymnology; the regulations anent the Widows and Orphans' fund; the Act on distribution of probationers; and the memorial on temperance. The next department is headed "The Work of the Church," and contains a comprehensive account of the condition and progress of the various enterprises undertaken by the Church for the support and spread of the gospel at home and abroad. The part of the book devoted particularly to our own Church forty-one pages out of 111 closes with obituary notices of the ministers who died in 1878, viz. Revs. George Cheyne, M.A.; J. M. Roger, M.A.; James Ross, David Taylor, and Andrew Dryburgh. Condensed statistics are given of the other Presbyterian Churches in the Dominion for their are still some isolated fragments to be found, notwithstanding the Union. Next to our own, the Presbyterian Churches in the United States occupy most space (twenty-two pages). But there is a department which we have not yet mentioned, although it comes before those noticed above. The "Year Book" is something more than a mere book of reference. Under the head of "Papers on Presbyterian Topics" we have twenty pages of eminently readable and interesting matter, comprising articles on: "Systematic Giving," by Rev. J. Layton, Nova Scotia; "Footprints of the Presbyterian Pioneers," by H. S. McCollum, St. Catharines; "The Sabbath," by Rev. W. T. McMullen, Woodstock; "The Endowment of our Colleges," by *Academius*; "The Presbyterian Blue Books for 1878," by the Editor. The book will be sent from the office of this paper, post-paid, to any address in Canada, on receipt of twenty-five cents.

### MODERN EPHRAIMITES.

The children of Ephraim being armed, and carrying bows, turned back in the day of battle. — Psalm lxxviii. 9.

True courage commends itself to all. There is a sham courage, which wastes itself in words, shows itself on parade, and carrying arms in times of peace. The children of Ephraim were great soldiers in their way; they were fine on drill; being armed, and carrying bows the instruments of warfare in their day their parade was imposing.

Probably they were great talkers, about what they would do, how they would fight. But the time came when all their courage was needed, the day of battle. It was not found when it was wanted. They "turned back in the day of battle."

Some people's religion is like a paper umbrella, good enough 'o look at, when it is not wanted, but of no manner of use in a thunder shower.

A painted fire is good enough when the thermometer is at 90, but it is of no practical value in cold weather.

Smith was an Ephraimite. He was a great temperance man, at the temperance meeting. He signed the pledge, and cheered the speakers. He denounced all drinking usages. But the day of trial came. He went from home; was asked to drink in company; all his temperance courage fled. His principles were good enough for show, but no good for use.

Jones was an Ephraimite. He thought he was converted, professed Christ, joined a church, was a most zealous Christian, till the day of trial came. There was a chance for making a large sum of money by a little fraud and slightly warping the truth. It was Jones' first trial, and his religion collapsed before it like a soap bubble.

Johnson too was an Ephraimite. He was a bold professor, and talked religion by the hour. With him it was "We ought to do this," and "we ought to do that." He was very severe on what he termed weak-kneed Christians. He was not ashamed of his religion, not he, he said; he wore the heavenly panoply and was proud of his armour. He spoke at the fellowship meeting about the sword of the spirit, the helmet of salvation, and the shield of faith. You would have thought he was a hero — one of David's first three mighty men — but he did not know the day of battle was so near. The next day he was invited into worldly company, a little above him in position; he forgot his religion and denied his Lord. His wife invited a worldly companion to be their guest; they were ashamed to read the Bible, and have family prayer before her. The next day a party of worldlings were invited, out of respect for the guest. At the party, no respect was had for Christ. He was unceremoniously dropped out. Johnson did not fall in the fight of faith. He never even grappled with the enemy, but like the children of Ephraim turned back in the day of battle.

Jamieson and his wife were of the same tribe. Both were said to be very religious. They were great talkers. "Battling for the Lord," was their favourite song. But, like the descendants of Ephraim, they would not fight. They were weak as children in the hour of temptation. When requested to teach the young, visit the sick, assist the poor, or give to the cause of Christ, or do anything involving a fight with self, they turned back; they did not believe in that sort of religion. If they owed anything to God, of which they seemed to have some doubt, they hoped he would take it out in prayer and profession, as that suited them better. They were fine on parade, but no good in the day of battle. They belonged to the Mollusca class, soft and flabby.

If there is anything needed, more than another, in the present day, it is Christians with back bone, that can stand up before the enemy, and work and fight, as well as speak and sing, for Christ.

Turning back in the day of battle is cowardly, and traitorous. All such will be found at the head of the list of those who partake of the second death — Rev. xxi. 8.

We cannot live on probabilities. The faith in which we can live bravely and die in peace must be a certainty, so far as it professes to be a faith at all, or it is nothing. — *Froude*.

WITEN alone, we have our thoughts to watch; in the family, our temper; in society, our tongues. We should endeavour to illustrate our devotions in the morning by our conduct through the day. — *Hannah More*.