

shamed their insults into silence. This is a type of his whole life conduct. "Hallelujah, we've got a coloured bishop now," shouted a member of the General Conference on his election. At Atlanta he went to the best hotel with a negro on his arm. He used, by way of joke, to say, "The time will come when a woman will be president of the United States," and to cap the climax, he added—"a black woman." For the black race he may be said to have died, for on his Episcopal visit to Liberia he caught the fever, which led at last to his death. Among his last words were, "Stand by the coloured man when I am gone. Let some of my coloured brethren carry me to the grave." Such noble chivalry, which made him a brother of Bayard and Sidney, go far to atone for certain extravagances of thought and expression.

This book gives a many-sided view of his life and work as scholar, pastor, editor, bishop and reformer. Then follow memorials and tributes by Bishops Foster, Warren and Wiley; by Drs. Steele, Fowler, Edwards, Rust, Pierce, Cuyler, and others, and noble poems to his memory by Lansing Taylor, Dr. Stokes and Stuart Best. Last of all are 100 pages of "Havenisms," being extracts from his "Pilgrim's Wallet," a book of European travel, from his papers on war and politics, glimpses of Africa, and selections from his "national sermons," etc. There must have been a strange magnetism about the man to inspire such enthusiastic affection as is here expressed. He was also one of the best hated and best abused men of his time. "We don't want your prayers, and we hate you," said a bitter Southerner. "Well, we are commanded to pray for them that hate us. So we shall love and pray for you all the same," was his reply.

His deathbed was a glorious triumph. "There is no death," he said. "There is no river, all is light. I am floating away, away; victory through the blood of the Lamb."

The elegant volume is a worthy tribute to a grand and noble man.

Though not of our nation, and sometimes sharply criticising our institutions, as he criticised those of his own land, we commend this record of his life to all who admire a thoroughly manly man.

*Voices From the Throne; or, God's Calls to Faith and Obedience.* By the Rev. JAMES COOKE SEYMOUR. 12mo., pp. 153, Toronto: Wm. Briggs. Price 50 cts.

We had the pleasure of reading in MS., this book, the work of a devoted minister of the Toronto Conference, and are glad to see it published in such elegant form. It is one of the most intensely earnest books of practical religion we have read—quite like some of Baxter's practical writings. It is evidently born of the intense convictions of the author's own heart, and is written, as he avows, "to help to save souls, to arouse the people of God to greater holiness and usefulness, and to glorify God." It sets forth the great saving truths of the Gospel, and some of the strongest motives to a life of faith and earnest active piety. The titles of some of its chapters will indicate its scope: The Great King, The King's Son, Life's True Aim, The Rush of Time, The Day of Doom, The Depths of Woe, The Land of Bliss, Strange Refuges, Welcome to All, etc. We should like to see this book in every Sunday-school library. Ministers will find it admirably adapted to put into the hands of anxious inquirers, or of persons seriously disposed.

*Culture and Religion.* By PRINCIPAL SHAIRP. 8vo., pp. 85. J. K. Funk & Co., and Wm. Briggs. Price 15 cents.

This is a small book on a great subject. It consists of five lectures on The Aim of Culture—its Relation to Religion, the Scientific and Literary Theories of Culture, Hindrances to Spiritual Growth, and Religion Combining Culture with Itself. The views of Principal Shairp on these high themes are well worth pondering by all who would, with Wesley, see conjoined in abiding union, culture and vital godliness.