

BEVERIDGE'S PRIVATE THOUGHTS UPON RELIGION AND A CHRISTIAN LIFE.—
New York, Robert Carter & Bros; Montreal, B. Dawson. 2 vols,
 pp. 270, 341.

This is one of those fine old English books that we would "not willingly let die." It is one of the same class with A'Kenpis' "Imitatio Christi," Sutton's "Disce Vivere," Adams' "Private Thoughts," and Jeremy Taylor's "Living and Dying." In the mother country it has long been a favorite with devout readers; and the Messrs. Carter have done well to furnish a new edition for the use of serious Christians in the United States and Canada.

William Beveridge lived in that age of great Divines, the 17th Century. He was devoted to the duties of his office, sound in faith and learning, unblemished in character, and more reasonable in his politics than many of his ecclesiastical contemporaries. In the reign of William and Mary, the Bishoprick, vacated by the deprivation of Bishop Ken, was offered to Beveridge, but declined. Not till the year 1704, three years before his death, was he raised to the Episcopal Bench, by Queen Anne, as Bishop of St. Asaph's.

The "Private Thoughts" were written in Beveridge's early days, and disclose the deep and solid piety of his youth. The "Thoughts on Religion" are ranged under twelve articles, beginning with the belief of one God, and observing the systematic order, of a Creed. These are followed by Practical Resolutions in reference to affections, thoughts, words, actions, relations and talents. In perusing these pages, the reader will be reminded of the Seventy Resolutions of a yet greater Divine, Jonathan Edwards, all formed and written before he was twenty years of age.

The "Thoughts on a Christian Life," and the Treatise on "Frequent Communion," with which the second volume closes, are written with a well sustained dignity, and cannot be read without profit, though occasional exception may be taken to language employed in reference to the sacraments. We extend our hearty commendation also to the two Essays by the Rev. H. Stebbing, bound up with these volumes.

In a word, this book is one of a class that our hasty impatient age greatly requires; a book of grave thoughts and resolves, with fine veins of reflection and self-inquiry, and solemn bursts of devotional feeling:

"Come, therefore, my dear Lord and Saviour! whilst thy servant is breathing
 "after Thee; and possess my heart with the spiritual blessings of grace and
 "faith, peace and charity; and let none of those empty and transient delights
 "of this world stand in competition with them! Thou art the source and
 "centre of all my wishes and desires; "even as the hart panteth after the
 "water-brook, so panteth my soul after Thee, O God!" When shall I appear
 "in Thy presence? When, when shall that blessed time come, when I shall
 "see Thy sacred Majesty face to face? This is a mercy, I confess, which I
 "cannot expect whilst imprisoned in the body; but howsoever, though I must
 "not yet appear before Thee, do Thou vouchsafe to appear in me, and give me
 "such glimpses of Thy love and grace here, as may be an earnest of the bliss
 "and glory I am to enjoy hereafter."

Again, speaking of the confirmation of faith in God's promises by experience, the good Bishop exclaims:

"I can hardly remember any one thing that ever happened to me in the
 "whole course of my life, even to the crossing of my most earnest desires and
 "highest expectations, but what I must confess, to the praise of Thy grace and
 "goodness, has really, in the end, turned to my advantage another way. Oh!
 "make me truly sensible of all Thy promises to, and dealings with me, that
 "whatever storms and surges may arise in the tempestuous ocean of this tran-