

BOOKS AND MAGAZINES.

The Canadian Methodist Magazine.

Toronto: W. Briggs.

The members and adherents of the Methodist body in Canada need not tamper with dangerously attractive literature while they have at hand such a beautifully illustrated and well conducted periodical as the "Canadian Methodist Magazine."

Vick's Illustrated Monthly Magazine.

Rochester, N.Y.: James Vick.

The October number of "Vick's Monthly Magazine" has for frontispiece a gorgeous group of tulips. The main body of the number is replete with information and instruction in horticultural matters, and not the least noticeable among the articles is one on "Gardening in the Family," especially adapted for the young people.

Rose-Belford's Canadian Monthly.

Toronto: Rose-Belford Publishing Co.

Mr. G. A. Mackenzie opens the October number of the "Canadian Monthly" with an article on "The Scene of 'Evangeline.'" The story does not lose very much by being subjected to historical criticism. In romance there was only one Evangeline; in real life there were several. "The Emigrant's Farewell," an original poem, was, we suppose, admitted into the columns of the "Canadian Monthly" more on the merits of the subject than on the merits of the piece. It is crude, commonplace and devoid of point. The article on "The Canadian Pacific Railway" is evidently written by a person acquainted with the subject not only in its more general aspect but in its minute details, and is on that account worthy of attention. The orthodoxy of *Fidelis* has been most unmistakably manifested on various occasions, and on that account we all the more admire the eagerness with which that writer endeavours to bring Eckerman and Goethe within the pale. The remaining articles in the present number of the "Monthly" are all interesting and more or less instructive.

Eyesight and How to Care for It.

Philadelphia: Lindsay & Blakiston.

We have already taken favourable notice of several of the "American Health Primers." The one now before us is the fourth of the series. The first was on "Hearing and How to Keep it," the second on "Long Life and How to Reach it," and the third on "The Summer and its Diseases." Connected with the human physical system there is no subject that can be of greater importance than the subject of the present volume. The care that is taken of the eye forms the substance of many a proverb both ancient and modern. We cannot say that the little book now before us exhausts the subject; it would take several bulky volumes to do so; but we can say that it fully carries out all that is indicated in its title—that it conveys to the reader a truthful description of the mechanism of the eye, and that it gives him most valuable directions as to the care of it. The axiom has never been questioned that prevention is preferable to cure; and on that ground we would like to see, in all our Canadian homes, the "Health Primers" substituted for Dr. Chase's Receipt Book.

The Preacher and Homiletic Monthly.

New York: The Religious Newspaper Agency.

The "Preacher" for October opens in this rough fashion:

"Can you discover a man's character more accurately by his public, extraordinary acts, than by his ordinary, every-day conduct and spirit? Which is the true Marlborough—the general in the field winning brilliant victories, or the peculator in his chamber manipulating papers for defrauding the public treasury? Which is the real man—Lord Bacon on the bench, or Lord Bacon with open palm behind his back feeling for bribes? Which is the true woman—the lady in the parlour courteously receiving her guests, or the termagant rendering home wretched by every-day exactions and scoldings?"

The extract given above is from a sermon entitled "Little Things Tests of Character," by J. L. Burrows, D.D., of Louisville, Kentucky. His text is Luke xvi. 10: "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." The terse, incisive style of our first extract is pretty well kept up throughout, as for example towards the end:

"The same principles govern the little as well as the great. It is the state of the heart toward God which is involved. Your will has not been brought into subjection to the will of God. You argue with Him. You set up your

judgment against His. You presume to decide what God ought to require. This is not obedience, it is rebellion. It is foisting self into God's throne. It is saying to Jehovah, I know better than Thou what I ought to do. Such a spirit does not indicate that you have been 'transformed by the renewing of the mind, that you may prove what is that good and acceptable and perfect will of God.' O my friend! let us examine our own spirit and see if it is in truth in conformity to the will of God, after which we are striving—a conformity that regards the little things that have the sanction of His authority, as of great importance in testing our submission and heart-obedience as the greatest we could have."

Immediately following the above we have a quotation from Spurgeon; and, although it is an extract within an extract, it is too good to leave out.

"Much of the beauty of holiness lies in little things. Microscopic holiness is the perfection of excellence. If a life will bear examination in every hour of it, it is pure indeed. Those who are not careful about their words and even about their thoughts, will soon grow careless about more notable actions. Those who tolerate sin in what they think to be little things, will soon indulge it in greater matters. To live by the day, and to watch each step, is the true pilgrimage method. More lies in the careful noting of every single act than careless minds can well imagine."

As of all the matter that finds a place in the "Preacher" we can say of what appears in the present number, that the discriminating reader will find it interesting and instructive.

For the Presbyterian.

AUTUMN IN CANADA.

Hail Autumn! mantled in thy mellowed glory,
Queen of the year;
Thy benedictions come as earth grows hoary,
And change is near.

Who robed thee in thy splendour and thy grace—
By whose command?
Hung gold and crimson garlands on thy face—
What skillful hand?

As if an angel, come with silent wing
Neath glittering sky,
Had breathed new beauty on each wondrous thing
As he passed by.

The great sun stoops to kiss thy crowned brow
With proud delight;
The chrysal moonbeams clasp each leaf and bough
In mystic light.

With all the glad year's opulence and gifts
Thy lap o'erflows;
From penury and care thy bounty lifts
The hand that sows.

And in thy dreamy haze we feel at rest,
Our toil is o'er;
So let us, when our life-work's done, be blest
For evermore.

Almighty Power! 'tis Thy benignity hath made
All seasons good;
Seed-time and harvest I will bless, He said—
His word hath stood.

Oct. 4th, 1879.

C. C. A. F.

A BLESSED COMMUNION.

Dr. R. L. Stanton, in a letter to the "Herald and Presbyterian" from Basle, Switzerland, where the World's Evangelical Alliance has recently adjourned, after a session of eight days, says:

Outside of the more formal work of the Conference there were many entertaining things. Basle is rich in associations of the Reformation. The old cathedral, which contains the bones of Erasmus, received us, with hundreds more, in the service of the Lord's Supper. It was an event in one's life to be permitted to go to the Lord's table with Christians from so many churches and nations, speaking so many languages. The fashion in the Zwinglian churches is to receive the bread and wine standing, a procession, four abreast, walking up, and, after receiving the elements, two abreast turning to the right, and two to the left, and resuming their seats. The time for this occupied an hour and a half. The women went up first by themselves, and then the men. My companion happened to be a Norwegian minister. An American and a Norwegian thus brought together proved to be a mutual gratification. We received the bread from the hand of a Zwinglian minister, and the wine from the hand of a Moravian. On that occasion Germans, Swiss, Frenchmen, Italians, Spaniards, Portuguese, Danes, Swedes, Norwegians, Austrians, Belgians, Hollanders, Englishmen, Americans, and men from Turkey, Egypt, Palestine—well, pretty much men of all nations, many of whom could not understand a word of any language but their own, joined in the Lord's Supper; but the Supper itself spoke the same language to every heart, and all could understand it alike. Such occasions are rare on earth!

SUNDAY SCHOOL NOTES.

AGE may sometimes take a lesson from youth. A little fellow asked his parents to take him to church with them. They said he must wait till he was older. "Well," was his response, "you'd better take me now; for when I get bigger I may not want to go."

THE "Congregationalist" mentions as among the standing rules in the manual of the church at Rutland, Vt., that the superintendent of the Sabbath school and his assistant shall be put down as one of the officers of the church, the same as the treasurer or the deacons. Certainly that is a very proper rule—unless the Sabbath school is to be regarded as an institution entirely separate from the church.

DR. VINCENT, on the notion that church is for grown people and the Sunday school for children says: "If a little five-years-old can attend only one service, let it be the preaching service. Even if he don't understand the sermon, the whole service is an object lesson to teach reverence and worship. It is a good thing for the child to sit with his parents and hear the minister lift up the standards of righteousness."

ANYBODY will do to teach an infant class—and so the infant classes are taught almost anyhow. It is about time this grave mistake was corrected. None but the best teachers should have charge of the little ones. An English dean's view of the case is ours precisely, that the man who thinks that though he could not manage an elder class he could easily get along with the infants, is like the medical student who modestly remarked that "he had not got far in his profession, but he could cure children."

MR. MOODY combats the favourite idea that, "if you get the lambs, you will be sure to get the sheep." He says that his experience is just the reverse of this. If he got the parents, he was sure to get the children, and "if the father and mother were all the week pulling right against the instruction you give the children on the Sabbath, there isn't much power to do them good." Granting this to be so, there still is truth in the other view. Perhaps the better way of stating it would be: Get the mother, and you will be sure to get the lamb; get the lamb, and you will be pretty likely to get the mother.

REV. DR. JOHN HALL emphasizes the importance of having parents co-operate with the teachers of their children. That they should look to it that the lessons are learned at home, and that the children are punctual and well-behaved, he properly regards as one of their duties in the case. He would also have parents cordially invite teachers to their homes and identify themselves with the interests of the Sunday school in every way possible. The converse of all this, any one can see, might work most unfortunately, for if the children once become convinced that their parents care little for their Sunday instruction, it will not take long for them to be equally indifferent to it.

REV. DR. ORMISTON adds his strong voice upon the necessity of furnishing the infant classes with the very best of teachers. "Primary-school teaching," he says, as a great many others are as ready to say, "is far more difficult than the work of college professors. I know this by experience. When a boy, I amused myself, as is common in Scotland, in hunting birds' nests. In order to feed the callow young birds it was necessary to chirp to them like the old bird to get them to open their mouths to receive the food. I found that chirping right was very difficult. So you infant-class teachers will find it difficult to 'chirp right.'" He adds that God gives the little ones to mothers to train, and not to infant-class teachers, from which we are to infer that he would have none but mothers, or at least none but motherly individuals, take charge of these classes.

AS to teaching children to cultivate the spirit of giving, Mr. Ralph Wells urges it at every opportunity. "We must teach them," he says, "not always to ask mother or father for what they give, but to give what cost themselves something. 'Would I take pennies saved from lunch-money from poor children?' Certainly. Does any one suppose that Christ, who noted the widow's two mites, will not return manifold what they give?" He does like to encourage such donations, however, as came from a little boy once who brought eggs for the contribution-box; the objection being not against the eggs, but against the ragged youngster's theory of giving out of his own earnings. When asked how he came by the offering, he confessed to having tied up a neighbour's hen to his bed-post,—"and," said he, triumphantly, "them eggs is mine, for she laid 'em in my straw-bed."