

"You may do so if you please, James," said William, "but I am going to buy something for myself, and I mean to do it. If mother wants an orange she can send for it."

"I know that," said James; "but then it would make me feel so happy to see her eating an orange, that I had bought for her with my own money. She is always doing something for us."

"Do as you please," said William; "but I intend to buy some candy."

Presently they came to a confectioner's shop. William laid out his penny in sweet candy. James bought a nice orange, and when they reached home he went into his mother's room, and said, "See, mother, what a nice orange I have bought you."

"It is, indeed, a fine one, my son, and it will taste very good to me. I have been wanting an orange all the morning. Where did you get it?"

"Father gave me a penny this morning, and I bought an orange with it."

"You are very good, my dear boy, to think of your sick mother. You have denied yourself, that you might get an orange for me." Then she threw her arms around his neck and kissed him.

Now, here you see how the giant Selfishness made an attack on these two boys. James drove him off bravely, by the exercise of self-denial. William refused to exercise self-denial, and so the giant got a piece of his chain around him. We shall find this great giant making attacks upon us all the time. We can only fight him off by self-denial.

### Notices of Publications.

*Discourses of Redemption, as revealed at Sundry Times and in Divers Manners.*  
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The name of the Rev. Stuart Robinson is familiar to many in this city and other parts of this Province, as well as in the United States. He is well known as an effective preacher and able controversialist. His style is distinguished by masculine vigour. In dealing with adversaries he affects no delicacy, and his language, if not always elegant, is certainly perspicuous and forcible. Sometimes, perhaps, it is unnecessarily severe. In his "Discourses of Redemption," Dr Robinson has contributed a valuable addition to our theological literature. The design of the discourses is to exhibit in a popular form the successive revelations made in Old and New Testament times in the order of their development. The Bible method of teaching Theology differs from human systems. "Men build their systems of knowledge as they build their houses; beam is laid upon beam, nor does the structure really exist, as a structure until the last fragment has been adjusted to its place. Hence their proneness to regard a theology as imperfect, which is not thus artificially systematized. But when God constructs a theology, he builds just as he builds the oak of the forest or the cedar of Lebanon, by the continual development of a germ, perfect from the first, through the successive 'Sundry Times' of the humanity with whose origin the development began." "The germ of Christian Theology is to be found in the revelation conveyed in the words I will put enmity between thee and the woman and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise thy heel." This "germinal Theology," is more fully developed in the days of Noah, of Moses, of David, of Isaiah, of Christ, and finally of the Apostles. The successive developments of doctrine are abundantly illustrated in these discourses. To the origin and constitution of the Church the author devotes much attention, and clearly establishes the unity of the Church of Old and New Testament times. "The covenant with Abraham is the divine charter of the visible Church, as heretofore and still existing. There is no other charter found in Scripture. This is the chartered visible Society, 'the Church,' in which God set some Apostles, some Prophets, some Pastors, some Teachers, under the New Testament dispensation, for there was no other Church in which to set them. On the contrary the Apostle expressly declares that the New Testament Church of believers is the