

I don't know how it was done, but Jenny did actually get the desired permission, and the next Sunday accompanied her new friend to the school. I wonder if there was a happier little girl there that day than Nellie Morris. She had been able to do something for Jesus—only a beginning, to be sure—but it might grow, she thought to herself. And it did!

Jenny was delighted with the school, and before long was persuaded to go to church. Pretty soon granny became interested, and the next time the minister went to see her she admitted him, and they had a long talk. I have not time to tell you all about it, but when the Bishop came the next year, among the candidates who knelt before him to confirm the vows made for them—in one case so many years ago—were Jenny and her grandmother and Nellie; and of the three I really think Nellie was the happiest, for she had not only come to Jesus herself, but she had helped to bring the other two. What do you think?

### BOOKS, MAGAZINES, &c.

**THE NEW KING ARTHUR.**—12 mo., red-line border. Price, \$1.50. Funk & Wagnalls, 10 and 12 Day street, New York.

This is one of the books for the discovery of the authorship of which, before the 1st of March next, Messrs. Funk & Wagnalls, the well-known publishers of New York, offer \$1,000. The offer is made in part for the purpose of testing how far the theory that the authorship of any particular writing or book may be determined by "internal evidence" is true and to be relied upon, the publishers claiming that the method of thought or the manner of expression does not supply sufficient data to determine authorship. We are inclined to think that the publishers state this canon of criticism rather too strongly, and that few, if any, critics worthy of the name could pretend to determine by *internal evidence alone* the authorship of a particular book. It is said that the names of 227 different writers have already been mentioned as the author of "The New King Arthur" and "The Bunting Ball," both by the same writer, and he, too, "one of the most famous and brilliant living authors. Of the book itself, Albion W. Tourgee says:—"I have derived exquisite pleasure from the perusal of 'The New King Arthur.' \* \* \* It is thoroughly charming, and every line enjoyable."

Oliver Wendell Holmes says:—"I began reading 'The Bunting Ball,' meaning to take but a taste of it, and never stopped until I had finished it. It is ingenious, witty, fluent and wholesome. I should like to know who the author is."

W. A. Croffut says:—"The New King Arthur" is the most ingenious verse writing that has been produced in this country during this generation. It is, as a study in verse, far more skilfully done than anything of Longfellow's, or Lowell's, or Stedman's."

**AUTHORSHIP OF THE FOUR GOSPELS.—External Evidences.**—By William Marvin, ex-Judge of the District Court of the U. S. for the Southern District of Florida. Thomas Whittaker, N.Y.; 12mo. cloth, gilt top, 75c.

We have read this book with much interest. As an argument it is of great value. It contains the facts and testimonies relating to the subject, it is arranged in a precise, regular and highly correct manner.

The following testimony is borne to its value, and we heartily concur in it and recommend the work to our readers, clerical and lay:—

"The qualities in it that specially impress me are the judicial fairness, the conciseness, the skill of leaving out where the temptations to expand were great, and the clear reasoning."—*Right Rev. F. D. Huntington, S.T.D.*

"Speaking with the experience of nearly thirty years of judicial life, I can confidently say that I have never read any argument on that subject (and not often on any subject) that carried with it greater or more satisfactory conviction."—*Hon. Noah Davis, Chief Justice Supreme Court, New York.*

"The book is just the thing for its purpose: plain, clean, full and fair in its statement of the case, and masterly in the marshaling of the witnesses, and calm, impartial, and judicial in the opinion and argument; and then, also, the whole treatment of the question is managed with a knightly courtesy as rare as it is gratifying."—*Rev. C. P. Jennings, S.T.D.*

"By your industrious research and careful arrangement of the proofs, you have done a great service to laymen."—*Hon. James C. Smith, Judge Supreme Court, New York.*

### MAGAZINES FOR FEBRUARY RECEIVED.

**THE ENGLISH PULPIT OF TO-DAY.** Alfred E. Rose, Westfield, N. Y. \$1.50; to clergy, \$1.

Containing amongst other things a sermon by Archdeacon Farrar, "The New Heaven and the New Earth," and one by Canon Scott Holland, "God is Love," and a third by Canon Westcott, "The Past and Future of Missions."

**THE HOMILETIC MAGAZINE**, of London, England, issued simultaneously in New York by E. B. Treat, 771 Broadway, New York. \$3; single copies, 30c.

The Sundays of the Christian year—fifth after Epiphany to Sexagesima inclusive—are marked by articles by Rev. St. John A. Frere, M.A.; "Evolution in Relation to Miracles" is treated by Rev. Dr. Matheson; and "The Arguments from Prophecy in the Light of Modern Criticism" by Rev. J. R. Gregory, &c.

**DORCAS: A Magazine of Woman's Handiwork**, edited by Laura B. Starr, New York.

This is a new addition to our table, though we see the February

number is the second of Vol. II. It contains directions for knitting and embroidery, with particulars as to stitches and number of rows, with patterns and description. Our lady friends will find it very useful.

**LITTELL'S LIVING AGE** for Feb 13th is also to hand.

### WORDS WITH WINGS, NO. 7.

M. K. A. S.

How shall we rightly observe the Lord's Day? In answer to this, we must remember that Christianity deals with the spiritual. Nowhere in the New Testament do we find minute rules and regulations laid down. Christ did not come to be a lawgiver, but a great inspirer. The Gospel breathes into us a new spirit, and leaves us to find out for ourselves in what way that spirit is to work. The right method of keeping God's day holy must vary with the age of the world, with the outward condition and circumstances of life. What would have been wrong a hundred years ago might be right now; and what is wrong for us to-day might have been right then. The Jewish law was stern stiff and inflexible, but the gospel is flexible, broad and expansive. And yet as a higher and more spiritual rule of life, it is really far sterner and more inexorable than the old formal requirements of the Law. The Jewish Sabbath breaker was stoned to death, but he who under the Christian dispensation wilfully infringes the spirit of the Lord's day, will suffer a moral punishment compared to which that would be light.

We may be sure that what is wrong on week days is wrong on Sundays, and we may discern three special duties for our lives at all times; Instruction, Work and Worship. These should enter into all our days. The spirit of the Sabbath should live in us every day; the level of our lives should constantly rise to the higher level of the Sabbath. Somewhat the same relations our sacramental seasons bear to our ordinary acts of devotion and worship, should be the relation our Sundays bear to the other days of our life. They should be sacramental days of the week, expressing, and giving fuller utterance to the religion of our hearts.

Instead of continually asking, "what must I not do?" let our impulse be to ask, "what may I do?" Not what pleasures or habits must I lay aside, but what unused privileges, what unworn robes of duty may I take down from the shelf, and wear upon the Lord's day?—*Notes of a Lecture.*

Good resolutions are often like a loosely-tied cord—on the first strain of temptation they slip. They should be tied in a hard knot of prayer. And they should be kept tight and firm by constant stretching God-ward. If they slip or break, tie them again.

Christian training has not only to bring us to a certain point of attainment, it has also to detach us

from very much; and it is to the work of detachment as well as that of attainment that our taking heed to ourselves is directed.

### DIED.

**McAULAY.**—At Lower Stewiacke, on the 19th ult., James McAulay, aged 82 years.

**CARMAN.**—Entered into rest, at her home in Fredericton, N.B., on the 10th instant, Sophia Mary, widow of the late William Carman, Esq.

**WILSON.**—At Lower Stewiacke, on the 50th ult., Mary, eldest daughter of James McAulay, and wife of Samuel Wilson, of Musquodoboit, aged 48 years.

[Mrs. Wilson came home to die, and be buried near the Church of her early days, of which she was an attached and consistent member.]

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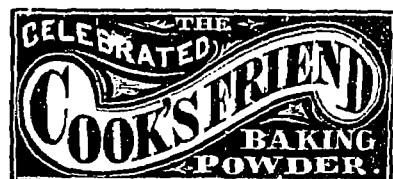
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