

BOOKS AND MAGAZINES.

The International Review.

New York: A. S. Barnes & Co. January-February, 1878.

The number opens with a Sonnet on the death of Thiers, by John G. Whittier. The American poet compares the political circumstances attending the death of the great French statesman, to those which marked the close of William the Silent's career. "The Elements of National Wealth" is the title of the first prose article. The writer of it is David A. Wells, one of the ablest and best known statisticians in the United States. He treats the subject in a manner at once searching and comprehensive. The greater number of those who read it will rise from its perusal with their knowledge considerably increased as to what National Wealth is, what the conditions are under which it flourishes, and what the means are which ought to be employed for its advancement. The paper entitled "The Second Harvest at Olympia" has reference to the remains of ancient art, which are being found in the course of excavations now going on in Greece. Dr. Freeman, who in 1876 favored the readers of the "International" with his "First Impressions of Rome" now gives them his "First Impressions of Athens." The next article is an attempt to establish "Summer's Place in History" by his intimate friend, Major Poore. The remaining contents are: "Money and its Laws," by Prof. W. G. Sumner; "Imperial Federalism in Germany," by Baron Von Holtzendorf of Munich; "Modern Love," by Dr. Samuel Osgood; "The Count of the Electoral Vote," by Alexander Stephens; "Art in Europe," by Philip G. Hamerton; Contemporary Literature. If the six numbers of this periodical for 1878 should contain on an average, as much good matter as the present, the publication will take a position even higher than that which it has hitherto occupied. It certainly ought to have a large circulation.

The Canadian Spectator.

Montreal, Jan. 5, 1878. Vol. I. No. 1.

We have placed our new cotemporary on the list of our exchanges. It is a twelve page weekly newspaper, got up in a style at once chaste and elegant, and apparently edited with considerable ability. We understand that the editor is the Rev. Mr. Bray, who, last winter attracted some notice by his lectures on the Church of Rome. The first issue contains part of a stirring article from his pen. It is entitled "The Roman Catholic Church in Canada viewed in its Civil Aspects" and it is to be continued in future numbers. There is a good article by a writer already well known to the reading public of Ontario, Mr. J. A. Allen of Kingston. Its subject is "The Romish and the Protestant Mind," is the type of the Romish mind, always "clinging to authority, leaning on persons, and looking at things through the eyes of others," he takes John Henry Newman; and as the type of Protestantism, with a tendency "towards freedom of thought, personal liberty of investigation, and looking at things at first hand," he takes John Locke. In the treatment of his subject he is successful in truthfully representing the negative side of Protestantism as opposed to Romish superstition, but he never broaches the fact that Protestantism has not only a negative, but a positive side, and proclaims a Gospel which Rome ignores. "The story of the Oka Indians" is well told by W. G. Beers. "The Philosophy of Politics," by J. Clark Murray, LL.D. Professor of Mental and Moral Philosophy, McGill College, Montreal, is an earnest protest against the systematic partyism which prevails in our day and in our country. In this issue we have also the introduction to a series of articles on "Practical Science," by H. T. Bovey of McGill University. There is only one article in this number to which we object; but our objection to it is serious, and we really cannot understand how Mr. Bray, a minister of the Gospel, ever came to insert it. It is taken from a magazine called "The Nineteenth Century"; its title is "The Soul and Future Life"; its author is Mr. Frederic Harrison, a well-known English Positivist of the school of Auguste Comte; and its tendencies are most decidedly in the direction of infidelity. Were it not for this one article the "Spectator" would have our unqualified approval; and we still hope that with the exercise of more care in selection, it will take a high position, and become powerful in the defence of civil and religious liberty.

ENOUGH.

I am so weak, dear Lord, I cannot stand
One moment without Thee;
But oh, the tenderness of Thine enfolding,
And oh, the faithfulness of Thine upholding,
And oh, the strength of Thy right hand!
That strength is enough for me.

I am so needy, Lord, and yet I know
All fullness dwells in Thee;
And hour by hour that never-failing treasure
Supplies and fills in overflowing measure,
My least, my greatest need. And so
Thy grace is enough for me.

It is so sweet to trust THY WORD alone!
I do not ask to see
The unveiling of Thy purpose, or the shining
Of future light or mysteries entwining;
Thy promise-roll is all my own,
Thy word is enough for me.

The human heart asks love. But now I know
That my heart hath found in Thee
All real, and full, and marvellous affection
So near, so human! Yet Divine perfection
Thrills gloriously the mighty glow!
Thy love is enough for me.

There were strange soul depths, restless, vast and broad,
Unfathomed as the sea.
An infinite craving for some infinite stilling;
But now Thy perfect love is perfect filling!
Lord Jesus Christ, my Lord, my God,
Thou, Thou art enough for me!

—Francis Ridley Havergal.

SECRET OF PERSEVERANCE.

If Christ's love to us be the object which the Holy Ghost makes use of, at the very first, to draw us to the service of Christ, it is by means of the same object that he draws us onwards, to persevere even unto the end. So that if you are visited with seasons of coldness and indifference—if you begin to be weary, or lag behind in the service of God, behold! here is the remedy: Look again to the bleeding Saviour. That Sun of Righteousness is the grand attractive centre, round which all his saints move swiftly, and in smooth harmonious concert—"not without song." As long as the believing eye is fixed upon his love, the path of the believer is easy and unimpeded; for that love always constraineth. But lift off the believing eye, and the path becomes impracticable—the life of holiness a weariness. Whosoever, then, would live a life of persevering holiness, let him keep his eye fixed on the Saviour. As long as Peter looked only to the Saviour, he walked upon the sea in safety, to go to Jesus, but when he looked around, and saw the wind boisterous, he was afraid, and beginning to sink, cried, "Lord, save me!" Just so will it be with you. As long as you look believably to the Saviour, who loved you and gave himself for you, so long you may tread the waters of life's troubled sea, and the soles of your feet shall not be wet; but venture to look around upon the winds and waves that threaten you on every hand, and, like Peter, you begin to sink, and cry, "Lord, save me!" How justly, then, may we address to you the Saviour's rebuke to Peter: "O thou of little faith, wherefore didst thou doubt?" Look again to the love of the Saviour, and behold that love which constraineth thee to live no more to thyself, but to him that died for thee and rose again.—*M. Cheyne.*

CHRIST A SAVIOUR.

Christ is a Saviour. He did not come on earth to be a conqueror, or a philosopher, or a mere teacher of morality. He came to save sinners. He came to do that which man could never do for himself,—to do that which money and learning can never obtain,—to do that which is essential to man's real happiness,—He came to "take away sin."

Christ is a complete Saviour. He "taketh away sin." He did not merely make vague proclamations of pardon, mercy, and forgiveness. He "took" our sins upon Himself, and carried them away. He allowed them to be laid upon Himself, and "bore them in His own body on the tree." (1 Pet. ii. 24.) The sins of every one that believes on Jesus are made as though they had never been sinned at all. The Lamb of God has taken them clean away.

Christ is an almighty Saviour, and a Saviour for all mankind. He "taketh away the sin of the world." He did not die for the Jews only, but for the Gentile as well as the Jew. He did not suffer for a few persons only, but for all mankind. The payment that He made on the cross was more than enough to make satisfaction for the debts of all. The blood that He shed was precious enough to wash away the sins of all. His atonement on the cross was sufficient for all mankind, though efficient only to them that believe. The sin that He took up and bore on the cross was the sin of the whole world.

Last, but not least, Christ is a perpetual and unwearied Saviour. He "taketh away" sin. He is daily taking it away from every one that believes on Him, daily purging, daily cleansing, daily washing the souls of His people, daily granting and applying fresh supplies of mercy. He did not cease to work for His saints, when He died for them on the cross. He lives in heaven as a Priest, to present His sacrifice continually before God. In grace as well as in providence, Christ worketh still. He is ever taking away sin.

These are golden truths indeed. Well would it be for the Church of Christ, if they were used by all who know them! Our very familiarity with texts like these is one of our greatest dangers. Blessed are they who not only keep this text in their memories, but feed upon it in their hearts.—*Ryle.*

SCIENTIFIC AND USEFUL.

BOILING CABBAGE.—Put one or two red peppers, or a few pieces of charcoal, into a pot where ham, cabbage, etc., is boiling, and the house will not be filled with the offensive odor.

WHITE CLOUDS RENEWED.—White clouds and white knit shawls can be made to appear new by thoroughly rubbing them in about two quarts of flour, and then shaking and beating and hanging them on the line.

FRENCH TOAST.—Beat four eggs until very light and add one pint of milk; slice thin some bakers' bread; dip each piece in the egg and milk and fry brown; sprinkle powdered sugar and cinnamon upon each piece and serve hot.

CHOCOLATE ICING.—Quarter cake chocolate, half teacupful of milk, one tablespoonful of corn starch; mix together, and boil for two minutes; when cold, flavor with one teaspoonful vanilla extract, and sweeten to taste with powdered sugar.

BREAD OMELET.—Put into a stew-pan a teacupful of bread crumbs, one teacupful of cream, one tablespoonful of butter, with salt, pepper, and nutmeg; when the bread has absorbed the cream, work in two beaten eggs; beat them a little with the mixture, fry on an omelet pan, and roll up.

PLAIN BUNS.—Flour, two pounds; butter, a quarter of a pound; sugar, six ounces; a little salt, powdered caraway seeds and ginger. Make a paste with yeast, four spoonfuls, and warm milk a sufficient quantity. A quarter of a pound of well-washed currants may be added.

If pegged boots are occasionally dressed with petroleum between the soles and the upper leather, they will not rip. If the soles of boots and shoes are dressed with petroleum they will resist wet and wear well. The pegs, it is said, are not affected by dryness after being well saturated with the liquor.

ECONOMICAL VEAL SOUP.—Boil a piece of veal suitable for a fricassee, pie or hash; when tender, take the meat up and slip out all the bones; put these back into the kettle and boil for two hours. Then strain the liquor and stand away until the next day. When wanted, take off the fat, put the soup into a clean pot, and add pepper, salt, an onion, a half tablespoonful of flour mixed in cold water, and slices of potato. Boil thirty minutes and serve hot.

OYSTER FRITTERS.—A pint and a half of sweet milk, one pound and a quarter of flour, four eggs. The yolks of the eggs must be beaten very thick, to which add the milk and flour; stir the whole well together, then beat the whites to stiff froth and stir them gradually into a batter. Take a spoonful of the mixture, drop an oyster into it and fry it in hot lard. Let them be light brown on both sides. The oysters should not be put into the batter all at once, as they would thin it.

STORING WINTER APPLES.—A neighbour constructs boxes in which to store his winter apples, consisting of half-inch boards, with slats nailed across for bottom. Handles are cut in the end pieces, and the boxes when completed hold just two bushels, are light and easily handled, and when piled in the cellar, one above another, there is a perfect circulation of air between them. Avoid keeping apples in a very warm cellar; a cool dry chamber is a better place; just warm enough to be safe from frost.

SICK-ROOM RECEIPT.—Wet two heaping teaspoonfuls of the best Bermuda arrow-root with a little water and rub it into a paste. Have a porcelain pan on the fire containing one cupful boiling hot water, add two teaspoonfuls of white sugar; when boiling add the wet arrow-root, stir it in slowly; keep boiling and stirring until clear; then add one teaspoonful lemon-juice. Have a cup ready, wet with cold water, and pour the arrow-root in to form. Eat cold with powdered sugar and cream. If wine is preferred omit the lemon-juice and add instead one tablespoonful of the best brandy or three of wine.

PLASTER OF PARIS.—It is a good plan to keep a box of plaster of Paris in the house. Be sure and set it where no water can be spilt upon it. If the burner of a lamp become loosened, mix up a little with water and put it around the glass top of the lamp, then put the brass on. The whole operation should be performed as quickly as possible, for the plaster hardens or sets almost instantly. A board or some dish you will not need to use again, will be the best thing to mix the plaster on, as it is almost impossible to remove it after it sets. Where there are cracks or large, unsightly nail-holes in a plastered wall, plaster of Paris may be used to fill them up.

RAISINS FOR FATIGUE.—Sir William Tull has given his testimony strongly against the continuous use of alcohol, even in moderation so-called. In his evidence before the Select Committee of the House of Lords on intemperance, after referring to Dr. Todd's theory and practice, Sir William proceeded to say that at present the medical doctrine is that alcohol has only a subordinate value, chiefly that of a sedative of the nervous system. It is still over-prescribed, he added. While oppressed by fatigue, people should take food instead of flying to alcohol. "If I am fatigued personally," he said, "my food is simple. I eat the raisins instead of taking the wine. I have had very large experience in that for thirty years."

DISHES AND TINWARE.—Never use soap to wash dishes. The right way to do is to have your water quite hot, and add a very little milk to it. This softens the water, gives the dishes a fine gloss, and preserves the hands; it removes the grease, even that from beef, and yet no grease is ever found floating on the water as when soap is used. The earthenware vessels should be set on the stove with a little water in them when the victuals are taken from them; thus they are hot when one is ready to wash them, and the grease is easily removed. Tinware keeps bright longer cleaned in this way than by using soap or by scouring. The habit so many of us have acquired of scouring tins is a wasteful policy; the tin is soon scrubbed away, and a vessel that is fit for nothing is left on our hands.