

## BOOKS AND MAGAZINES.

*The Southern Presbyterian Review.*

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The first two numbers for the present year of this quarterly have come to hand together. The January number contains the following articles. (1) "Walnut Street Church Decision in the United States Supreme Court;" (2) "The Scriptural Doctrine of Giving;" (3) "Wales;" (4) "Social Science under a Christian Aspect;" (5) "Presbyterianism in Central New York;" (6) "The Book of Church Order;" (7) "The Law of Retribution;" (8) "The Final Philosophy;" (9) "Critical Notices;" (10) Recent Publications. The contents of the April number are as follows. (1) "The Creeds of Christendom;" (2) "Geographical discoveries in Equatorial Africa;" (3) "Pan Hellenism;" (4) "Philosophy, Calvinism, and the Bible;" (5) "Prayer Answerable without any Violation of Nature;" (6) "Whitefield and his Times;" (7) "God and Moral Obligation;" (8) "Report of Proceedings of the Edinburgh Council;" (9) "Lay Evangelism and the Young Men's Christian Associations;" (10) Critical Notices; (11) Recent Publications. The article on "The Creeds of Christendom" is a review of Dr. Schaff's great work. It is on the whole favorable, but at the same time quite outspoken in its condemnation, on occasion, such as the following:

"Our author's charity is large—too large. It does almost literally and absolutely 'think no evil.' He seems to forget at times that 'charity is no fool,' that the 'sins of some men are open beforehand, going before to judgment,' that there are human 'dogs' to whom we are forbidden to give that which is holy, and human 'swine' before whom we are not allowed to cast our pearls; and who, therefore, can be known or righteously known to be dogs and swine. Even charity must discriminate, or incur the risk of rejoicing (or of making others to rejoice) in iniquity as well as in the truth. Universal praise is universal detraction, because it reduces all men to a level. As one example of the spurious charity we have ventured to ascribe to our author, take the statement on page 153, concerning Pius IX. and Cardinal Manning: 'Both these eminent and remarkable persons show how a sincere faith in a dogma which borders on blasphemy, may, by a strange delusion or hallucination, be combined with rare purity and amiability of character.' Our readers, then, will please note that a man's purity is not necessarily destroyed, or even seriously impaired, by the sin of blasphemy. For Dr. Schaff finds at least two men guilty of this sin, who are not only of pure character, but have 'rare purity of character.' And this blasphemy, be it observed, was not a sudden explosion produced by powerful temptation, and then immediately bewailed in dust and ashes, but deliberately meditated and resolved upon by the Pope, who assembled the dignitaries of the whole body throughout the world to see him do it, and to sustain him by their suffrages in doing it, and constantly repeated and defended by the Cardinal, who is not only a blasphemer but an apostate. What can Dr. Schaff mean? That a man's faith has nothing to do with his moral character? Then what means the innumerable declarations of Scripture about the necessity of faith in order to salvation? 'He that believeth shall be saved; he that believeth not shall be damned.' What mean these three thousand pages about creeds from our author's own hand? Is it all mere history? What can he mean? That the Pope and the English Cardinal are not given to sensual vices and brutal pleasures, as so many popes and cardinals have been? Or is purity so rare among popes and cardinals that average decency is to be regarded as rare purity? Or is Satan to be considered a person of rare purity because he is free from these vices?"

## PRINCIPAL CAIRD ON AN UNKNOWN GOD.

As the Croall Lecturer for this year, Principal Caird, Glasgow, delivered the first of a series of lectures some time ago in Edinburgh on the relations between Philosophy and religion. In the lecture some of the objections to the scientific treatment of religion were examined, the lecturer confining his attention chiefly to those advanced by that school of thought of which Herbert Spencer is the leading representative. Towards the close of his lecture he said that the grandeur that surrounded the thought of the absolute, the reality behind all appearances, arose from this—not that it was something utterly unconceivable and unthinkable, but that it was conceived and thought of as the region of knowledge yet unmastered, and in which were contained the untold explanations of things. There must be mystery in religion—a God completely understood would be no God at all; but a religion all mystery was a notion still more absurd and impossible than a religion with none. In the mysterious and inscrutable there was much to call forth those emotions of awe and veneration, and humility and self-abasement which entered so deeply into the essence of religion. But if these emotions were to have anything higher in them than the fetish worshipper's crawling dread of the supernatural, it must be because their

object was known for something more than a mere portentous enigma. What claim had an unknown and unknowable God on his devotion? At best before such a phantom the fitting emotion would be blind wonder, superstitious awe, doubt, insecurity, a shrinking incertitude, rising, perhaps, into absolute dismay as the shadow lengthened on life's path, and the inevitable hour drew near when he should fall into its hands. On the other hand, bid him think of a Being whom all nature, life, and thought revealed; above all, bring before him the thought of one who, in a long past age, lived in this world of ours, and who had ever since, and would continue for ever to be, the world's ideal of perfect goodness—bring the thought of this transcendent goodness before him as that which he was permitted to recognize as the revelation of the inmost nature and being of God, and say if there was not there a conception of deity of which they could at least aver that it was more salutary for them to believe in than the absolute inscrutability for which they were called to renounce it. Might not they who believed in its reality be bold to say to the worshippers of the unknowable—"Ye worship ye know not what; we know what we worship."

## ADVANTAGES OF A RELIGIOUS NEWS-PAPER.

A minister's power for usefulness is greatly augmented if his people are religiously intelligent. They know better how to appreciate the truth preached, for the seed of the kingdom will not fall on stony ground, but in a genial soil, where it will quickly germinate, grow, and bear abundant fruit. A Christian's worth depends largely on his intelligence, sympathy and activity, and these are all enhanced by the weekly visits of a good paper.

We may well then ask, What responsibility or duty has the pastor or stated supply in seeing that his flock is not suffering for the lack of good religious papers? The pastoral relation is of divine appointment—not human—and his duties are two-fold, to feed the flock with knowledge and understanding, and care for it "over which the Holy Ghost has made him an overseer."

We have been led to put a higher estimation on the religious press, from what we have seen and experienced. Other things being equal, beyond a question those congregations well supplied with our Church papers are the most useful and prosperous, and it is a marked feature in them that their pastors have taken it upon themselves, in the pulpit and in private ways, to encourage their circulation. The interests of the pastor and flock are inseparable in this. The truth is, ministers cannot afford to be indifferent toward a subject of such vital importance to themselves and their congregations.

We are familiar with churches and families that are suffering for this kind of culture. They know but little what their church is doing, and the wants of our benevolent schemes. Their spiritual sympathies are withering for proper nutriment.

By a little effort a good paper may be placed in a household, that may continue its weekly visits for a generation, freighted with blessings to parents and children. For such efforts this is a most favourable time.

## AN ELEPHANT RIDE IN SIAM.

The colossal, soft-eyed brute was requested, in Siamese, to give me a lift. Whereupon he bent his huge right fore leg, and then looked me over from head to foot, before venturing to hoist me on his back. I placed one foot firmly on his knee, and he then gently raised me until I could reach his neck, keeping me steady with his trunk, until I had fairly scrambled into the howdah. This business finished, he marched with a steady step onward to his destination, knowing, apparently, all about the country. On he went through pools and marshes, but kept an eye all the while on the spreading branches of the trees above; for somehow, with a marvellous exactness, he knew the howdah's height, and if a branch would hardly clear it, he halted, raised his trunk, and wrenched it off. When he came to the steep bank of a stream, he sat and slid down into the water; and if hot and teased by flies, he ducked howdah and all beneath the surface as he swam across. He filled his trunk with water whenever he could, which he carried along with him to quench his thirst, or to squirt over his body and drown the unsuspecting flies. Thus he plodded on in perfect safety over obstacles which no other beast could surmount.—*English Paper.*

## SCIENTIFIC AND USEFUL.

**SPICK SAUCE.**—Boil three fourths of a pint of water and one cupful of sugar together twenty minutes, remove from the fire and stir in one teaspoonful each of the extract of mace, cloves and ginger.

**FOR chocolate icing,** take a 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.

**TO STEW MUTTON CUTLETS.**—Take some lean, neatly trimmed mutton-chops from the loin and fry them lightly a good brown. Have ready sufficient good, well-seasoned gravy, in which put a few slices of pickled cucumber. Add the chops and stew most gently from an hour and a half to two hours.

**BRREAD PUDDING.**—Take any pieces of dry bread; cut into small bits and pour over sufficient boiling milk to soak it; beat smooth with a fork; sweeten to taste; add a little nutmeg, the peel of a lemon grated and half-a-pound of raisins; then add three well-beaten eggs and bake about one hour and a-half.

**A FRENCH paper,** earnestly deprecating bird-nesting, says: "A bird's nest contains on an average five eggs, which would, in the natural course, become five little birds. Each little one eats daily fifty flies or other insects, and this consumption extends over four or five weeks. Taking it at an average of thirty days, we shall find the number of flies destroyed by each nest of birds to be 7,500. Now, every fly eats daily a quantity of flowers, leaves, etc., equivalent to its weight, until it attains its maximum of growth; in thirty days it will have eaten a flower a day, a flower which would have become fruit. Each fly (the term is used, we presume, for insects generally) then having, we will say, eaten thirty fruits in thirty days, the 7,500 flies which a nest of birds would have consumed cause a loss to us of 225,000 apples, pears, apricots and peaches. We commend this view of the matter to the parents of marauding children."

**ICE-WATER.**—The custom of taking ice-water or other very cold drinks or food, as ice-cream, etc., cannot but prove unfavourable to the health, especially when one has low vital power, with insufficient power of the stomach to react, and restore the degree of heat actually demanded that digestion may proceed naturally. Digestion is arrested as soon as the temperature of the stomach falls below about 90° Fahr., and when cold drinks are taken by the weak, at least, some considerable time must elapse before it is restored; in some instances hours, attended by great waste of power and a derangement of the stomach. Cold drinks also excite and inflame the throat, causing an artificial thirst—never satisfied by such drinks, to say nothing of the danger of contracting colds by this unnatural chilling of the stomach, often followed by bowel derangements, inflammation of the stomach, and by still worse ailments.

**SALT.**—"Hall's Journal of Health" thus sums up some of the many uses of salt: "It will cure sick headache, make cream freeze, make the butter come, take inkstains out of cloth of any kind, kill wens, kill worms, make the ground cool; so it is more congenial to celery, cabbage, etc. It will ease the itching pain caused by irritating skin diseases, like hives, itch, etc. It will produce vomiting or stop it, as you like; and many other things too numerous to mention. All pure salt will do this to a certain degree, but sea salt is the most effectual in its action." Salt is a most remarkable and highly useful substance; but we think that our cotemporary will find, on practical trial, that the article will not do all that is above claimed. For example, salt will not make cream freeze, it will not take inkstains out of cloth, and probably will not do more than one or two of the other things above mentioned.

**GREENHOUSE AND WINDOW PLANTS.**—The increasing sun will bring many plants into flower, and at the same time encourage the insects. Free use of tobacco smoke, or tobacco water where it is inconvenient to use smoke, will destroy many. A small collection of plants, tended by one really fond of them, may be kept free of insects by mere "thumb and finger work." Daily examination, the use of a stiffish brush, like an old tooth-brush, and a pointed stick to pick off mealy bugs and scale, will keep insects from doing harm. Neglect to examine in time and nip the trouble in the bud, is the cause of much of the difficulty. More water will be needed by plants in bloom and making their growth. Bulbs, if any remain in the cellar, may be brought to the heat and light. When the flowers fade on the earlier ones, cut away the stalk and let the leaves grow on; when they begin to fade, dry off the bulbs, which may be planted in the garden afterwards.

**CHEAP LIVING.**—Cheap living depends upon good cooking as well as upon cheap materials. By good cooking is meant the art of so preparing food as to get out of it the greatest amount of sustenance for the least money. Miss Corson, the New York philanthropist, publishes a pamphlet on the subject, in which is given the following bill of fare for a family of five: Monday there is boiled rice and milk for breakfast, corned beef and cabbage for dinner, and peas boiled in stock for supper. That day's food costs thirty-five cents. Tuesday, broth and bread for breakfast, costing ten cents; for dinner, baked beans; supper, macaroni and cheese. Wednesday there is toasted bread and scalded milk for breakfast, stewed tripe for dinner, and polenta for supper. Thursday, rice panada for breakfast, salt potatoes for dinner, and lentils stewed in stock for supper. Friday, broth and bread for breakfast, mutton and turnips for dinner, and barley boiled in broth for supper. Saturday, mutton broth and bread for breakfast, beef and potatoes for dinner, and beans boiled in broth for supper. Sunday's fare costs sixty-one cents, and includes breakfast of cocoa, bread and fried lentils, dinner of bean broth, hash stew, and suet roly-poly pudding, and supper of cheese pudding. For the week that makes a total expense of two dollars and fifty-three cents, and leaves a balance on my estimate of sixty-two cents for the extra bread, milk, and butter.