

## BOOKS AND MAGAZINES.

*Littell's Living Age.*

Boston: Littell &amp; Gay.

The numbers of the "Living Age" for the weeks ending June 1st and 8th respectively, contain many valuable articles from English periodicals, such as the "British Quarterly," "Temple Bar," "Cornhill Magazine," "Quarterly Review," etc., giving readers on this continent access to a wide field of current literature which could otherwise be attainable only at great expense.

*The Standard Class-Book.*

Pittsburgh: J. J. Bender.

This is a Class Register for the use of Sabbath School teachers. It contains (1) a Constitution adapted to any Sabbath School, informing new officers and teachers of the economy of Sabbath School organization; (2) a blank Register arranged to note the date when the scholar enters the school, and also when he enters the class; (3) a blank for class contributions; (4) the teacher's School Record, a blank for entering the names of pastor, officers, and teachers in charge of the school during the year; (5) a Temperance Army Roll, including a suitable pledge, (6) a blank for teacher's monthly report; (7) a blank for class minutes, containing spaces for names, attendance, contributions and recitations. It is published monthly in a form well calculated for convenience and strength.

*Living Epistles; or, Christ's Witnesses in the World. Also an Essay on Christianity and Scepticism.*

By the Rev. E. Hartly Dewart. Toronto: "Christian Guardian" Office.

In giving this book to the world just now, the editor of the "Christian Guardian" has done a good work, and he has done it at the proper time. Such a book ought to be welcome at any time, but its appearance at the present point in the history of the Church and of the world is especially opportune. It is worthy of being widely read, and all the more so that, avoiding controverted doctrines, it takes its stand on the broad, solid ground common to all denominations of evangelical Protestants. Rev. W. Ormiston, D.D., in his highly appreciative Introduction to the book, says:

"The need and nature of a higher Christian Life of practical godliness, its helps and hindrances, its power and prospects, are fully presented, finely illustrated, and eloquently enforced, in this exceedingly seasonable volume. The manner in which the subject is presented is peculiarly Catholic, and is well fitted to impart a healthy and helpful stimulus to all who are seeking to attain higher joys and more abundant fruitfulness in their Christian career, and who are desirous of becoming more distinctly legible as 'Epistles of Christ.'"

The work entitled "Living Epistles," which occupies 224 pages, is divided into seven chapters, under the following headings: Present Religious State of the World, The Influence of a Godly Life, Conformity to the World, Inconsistency Between the Life and the Creed, Faults of Spirit and Temper, Scriptural Holiness the Great Want, Practical Motives and Considerations. The essay on Christianity and Scepticism, which occupies the rest of the volume, is sub-divided as follows. Widespread Prevalence of Unbelief, Causes of Modern Scepticism, Anti-theistic Materialism described, Objections to Materialistic Evolution. We take a few sentences, almost at random, from the chapter headed, "Scriptural Holiness the Great Want." After showing what the Scriptural standard of holiness is, our author says:

"If these requirements seem to imply more than our poor, sinful nature can render or attain, we have the assurance that 'our sufficiency is of God.' The growth of the Christian in sanctification does not give him any ground for self-righteous egotism. The glory of all that is good in Him is due to Him 'who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.' It is a just inference that what God clearly requires of us as a duty, He will supply the necessary grace to accomplish. Hence, while the commands show our obligation to be holy, the promises show us by whom the grace of sanctification is given. The purpose for which these promises are given is distinctly stated by the Apostle Peter: 'Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust.' This agrees with the prayer of our Redeemer: 'Sanctify them through Thy truth; Thy word is truth.' God's promise to His ancient people has not been rescinded. He said by Moses: 'And the Lord thy God will circumcise thy heart, and the heart of thy seed to love the Lord thy God with all thy heart and with all thy soul, that thou mayst live.'"

## CURRENT OPINIONS.

If ministers would preach more upon the doctrine of human sinfulness, there would be less necessity to preach upon future punishment.—*Congregationalist*.

HONESTY! Any man that has not principle enough to stop selling whiskey altogether, will cheat the government, bell-punch or no bell-punch.—*Presbyterian Weekly*.

If the commandments were preached and illustrated every Sabbath, they would not save men; they are weak through the flesh; it is Christ only that saves; and he saves to the uttermost!—*Edin's Herald*.

THOSE men mistake things egregiously who think that this age has nothing to do but to discover the errors of the past, destroy all the great beliefs and great works of our fathers, and pull things to pieces in general.—*Interior*.

NEITHER the church nor the ministry is entirely free from responsibility for the state of things which make possibly the frequent and startling revelations of moral and spiritual decay in professing Christian men.—*Congregationalist*.

ALL that the preacher knows his hearers to be to him becomes an element of strength or weakness during the sermon. A kindly spirit in the members of a congregation has made many a sermon mighty, that otherwise would have been feeble.—*Christian Advocate*.

THAT reader who should devote two hours, every Sunday afternoon, to such religious classics as may be accessible, would find himself, at the end of the year, with a brain strengthened as by no diet of novels, daily newspapers, or bi-monthly reviews.—*Sunday School Times*.

If we really care to do something to improve the condition of the men, women, and children, in this country, and to put into society a new bottom which shall be safe and sound, one thing which must be done is to bring about a general disuse of intoxicating drinks.—*Christian Register*.

To old-fashioned Christians—those who accept the Bible as God's Word, infallible and supreme—the fact that this Bible contains any doctrine does decide the question. When it is written, "Thus saith the Lord," there is nothing left but to find out precisely what he saith.—*Presbyterian*.

THE entire internal revenue collected during the last fiscal year amounted to \$119,000,000. Of this sum the duty on tobacco was \$41,000,000 and that on distilled spirits \$57,000,000. There is not much mystery about hard times when such enormous values are worse than wasted.—*Advance*.

AS if man were a tiger and was roused to frenzy by the smell of blood, the chance for a war seems to stir the soul of the race, delirious reason, perverting conscience, paralyzing human sympathy, and making men thirsty for the blood of their fellow-men. Man is a fighting animal.—*N.Y. Observer*.

THERE is the same practical argument for religion, as for the commonest practical work. It is experimental, and in each realm the experience of others ought to guide us. The good men and women around us are like the harvests of our neighbours, a practical motive to Christian living.—*Methodist*.

THE people of this country are not a little proud of the excellent public schools which most of the states maintain. But there is another kind of "public schools," not generally classed under that head, which we are supporting at great expense, but which are not quite so worthy of our admiration. We mean our county jails. *Examiner and Chronicle*.

A CHRISTIAN people should be represented by Christian legislatures, and all their laws should reflect the morality of the Holy Scriptures. Our future as a country depends to a very large extent upon our religion and morality. Why should not the Dominion be the most sober, the purest, the most virtuous, the most truth-loving and law-abiding country on the face of the globe? We have every motive to lead us in the right direction. We have the experience of other countries to warn and teach us. God has given us a splendid heritage on this continent, and he expects great things of us. The approaching elections will be one great test of our intelligence, our sobriety of judgment, and our firmness of purpose.—*Halifax Presbyterian Witness*.

SCIENCE cannot successfully long isolate itself from God. Its life lies in the fact that it is the exponent of the plans and works of the great Creative Will. It must, in spite of itself serve his purpose, by dispelling blighting ignorance and superstition, by lighting the way to successive triumphs of human skill over the power of nature, and by guarding men from the evils that flow from infringement of natural laws. And it cannot fail, as it approaches nearer to the boundaries of that which may be known by infinite minds, to be humbled by the contemplation of the infinite, and to recognize therein that intelligence of which the human mind is but the image and shadow.—*Principal Dawson*.

It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has a commencement, will never through all ages, were he the very meanest of us, have an end! What is done is done, has already blended itself with the boundless, ever-living, ever-working universe, and will also work these for good or evil, openly or secretly, throughout all time. But the life of every man is as the well-spring of a stream, whose small beginnings are indeed plain to all, but whose ulterior course and destination, as it winds through the expanse of infinite years, only the Omniscient can discern. Will it mingle with neighbouring rivulets as a tributary, or receive them as their sovereign? Is it to be a nameless brook, and will its tiny waters among millions of other brooks and rills increase the current of some world's river? Or is it to be itself a Rhine or Donau whose goings forth are to the uttermost lands, its flood an everlasting boundary-line on the globe itself, the bulwark and highway of whole kingdoms and continents? We know not; only in either case we know its path is to the great ocean; its waters, were they but a handful, are here, and cannot be annihilated or permanently held back.—*Carlyle*.

## SCIENTIFIC AND USEFUL.

HOME MADE VINEGAR.—One gallon molasses, seven gallons rain water, half pint good yeast. This will be good vinegar in two or three weeks.

SCOTCH CAKE.—One pound of brown sugar, one pound of flour, half pound butter, two eggs, one tablespoonful cinnamon; roll very thin and bake.

EGG BREAD.—One pint of milk, two eggs, butter size of an egg, one-half cupful of sugar, three teaspoonfuls of sea foam, flour enough to make a batter; bake. This makes one loaf.

WAFFLES.—One pint sweet milk, four eggs, one large cupful of cold rice or hominy, a little salt, flour to make a stiff batter, baking powder in the proportion of three teaspoonfuls to a quart of flour.

CUSTARD PIE.—One quart of milk, four eggs; sweeten to your taste; flavor with lemon or whatever is liked best; line the pie-plate with crust and pour the mixture in, grating a little nutmeg on top, and bake.

HOW TO PEACH FRENCH COOK PEAS.—Peas are cooked without water in French kitchens. Put the peas in a saucepan, with a piece of butter of a size according to the quantity of peas. Place two or three lettuce leaves over the top. Put on the cover, and set on the back of the range. They must cook very slowly until tender. Take out the lettuce leaves and serve. If peas are cooked with water, they must boil. Let there be only just enough water to cook them. When tender, do not drain them, but salt, and add three or four spoonfuls of rich cream—or butter will do.

UTILIZING BITS OF SOAP.—Instead of throwing away the pieces of soap which become too small for convenient handling, make a square flannel bag of suitable size; leave one end partly open, and put in the pieces as they collect; when it is full baste up the opening, and it makes a nice bath-tub arrangement. Another way is to add a little water, set them in a tin on the stove, and let them simmer slowly. When cold, you will have tolerably good soft soap, just the thing for putting in your wash boiler or washing tins with. Or by evaporating part of the water you may get the soap hard enough to be moulded into small cakes, which can be dried for use.

HOW TO KEEP BOUQUETS FRESH.—There are various recipes for keeping bouquets fresh. Some people stick them in moist sand; some salt the water in the vases, and other warm it; others, again, use a few drops of ammonia. My rule is to cool the flowers thoroughly at night. When the long day of furnace-heat has made the roses droop, and their stems limp and lifeless, I clip them a little, and set them to float in a marble basin full of very cold water. In the morning they come out made over into crisp beauty, as fresh and blooming as if just gathered. All flowers, however, will not stand this water cure. Heliotrope blackens and falls to pieces under it; azaleas drop from their stems, and mignonette soaks away its fragrance. For these I use dry cold air. I wrap them in cotton wool, and set them on a shelf in the ice-chest. I can almost hear you laugh, but really I am not joking. Flowers thus treated keep perfectly for a week with me, and often longer.

EFFECTS OF PERFUME ON HEALTH.—An Italian professor has made some very agreeable medicinal researches, resulting in the discovery that vegetable perfumes exercise a positively healthful influence on the atmosphere, converting its oxygen into ozone, and thus increasing its oxydizing influence. The essences found to develop the largest quantity of ozone are those of cherry, laurel, clover, lavender, mint, juniper, lemon, fennel, and bergamot; those that give it in smaller quantity are anise, nutmeg and thyme. The flowers of the narcissus, hyacinth, mignonette, heliotrope, and lily of the valley develop ozone in closed vessels. Flowers destitute of perfume do not develop it, and those which have but slight perfume develop it in small quantities. Reasoning from these facts the professor recommends the cultivation of flowers in marshy districts, and in all places infested with animal emanations, on account of the powerful oxydizing influence of ozone. The inhabitants of such regions should, he says, surround their houses with beds of the most odorous flowers.

MOROCCO LEATHER.—Morocco leather is made from goat-skins, tanned in sumach, dyed in the ordinary way, having been previously immersed in a solution of sulphuric acid; and the grain or stamping upon it is done either by hand or by machinery, similar to that for the purpose of dicing or graining. Very fine small skins for gloves are often prepared by immersion in a solution of alum and salt instead of tannin; flour and the yolk of eggs being afterward applied to soften and whiten. Buff leather, not now quite so much in request as in former days, was at first made from the skin of an animal called buffe or urus, which was then common in Western Europe. When new the leather was always a tawny yellow, and the skins gave the name to the color. Cordovan leather was first made at Cordova in Spain, from hides dressed to be used with the grain side outward. It is from this leather that the title of cordwainer came. Russia leather is tanned in an infusion of willow or birch bark, and derives its peculiar and long-enduring odor from the birch oil with which it is dressed. Levant leather is first "struck out" in warm water on a mahogany table, "blacked" with logwood and iron liquor, then polished by revolving rollers, and "grained up" by the workman with a "corking board" on a table. The grain is set into the leather in a hot stove, and after this it is oiled with cod oil. In finishing japanned leather the japanning mixture is worked by the hand alone. The mixture consists simply of linseed oil and Prussian blue, the last coat being of linseed oil and lamp-black, put evenly over the surface as it lies spread out on a table. No machine has, as yet, been made to supersede the hand in this part of the work. In the blacking of skins a mixture of oil, blood and acetate of iron is now very often used.—*Good Words*.