

## BOOKS AND MAGAZINES.

*The Fortnightly Review.*

Toronto: Rose-Belford Publishing Co.

The number for the first half of August, being No. XV. of the North American Series, contains: "The Convention with Turkey," by S. Laing, M.P.; "Ice-land," by Anthony Trollope; "The Change in Belgian Politics," by E. de Laveleye; "Rectifications," by W. R. Greg; "A Chapter of Buddhist Folk-Lore," by B. F. Hartshorne; "Henry Murger," by George Saintsbury; "The Political Adventures of Lord Beaconsfield;" "Greece at the Congress of Berlin," by G. Shaw Lefevre, M.P.; "The Position of English Joint Stock Banks," by A. T. Wilson; Home and Foreign Affairs.

*Vick's Floral Guide.*

Rochester, N.Y.: James Vick.

Besides the usual catalogues and illustrations the "Guide" for this Fall contains a large quantity of useful reading matter, from which we select the following reasonable directions:—

"Early Autumn is the best possible time for re-arranging beds of herbaceous plants. Roots can be divided without injury, and generally with great benefit to the health of the plants. Plants that are somewhat tender may be secured in pits or cool cellars. A simple pit is made by removing the earth for say two feet, over which is placed a hot-bed frame and sash. Even boards or mats will answer for a covering. Give air during fine weather. There is no season so favourable as Autumn for making general improvements in the garden. Our Springs are short, and yet quite long enough, for our Spring weather is miserable. All important changes in the garden should, therefore, be made in the pleasant, dry weather of Autumn. Dig up and put in order every vacant bed, as it will not only facilitate Spring work, but do the soil good and give a neater appearance than if left rough and weedy. All bulbs and plants that die down to the ground in Autumn may be protected by covering the surface of the earth with leaves, or manure, or straw, but plants that retain their leaves during Winter will not bear this kind of protection. A few evergreen boughs thrown over the bed, a little straw between the plants, or some light covering of this kind, is all they will bear without injury. We have seen more plants smothered and rotted by heavy covering than saved."

*Littell's Living Age.*

Boston: Littell and Gay.

Along with other important articles from the "Quarterly Review," "Fortnightly Review," "Spectator," etc., the "Living Age" for the week ending September 7th contains a valuable and interesting paper on "Cyprus," taken from "Macmillan's Magazine." The writer, Mr. R. Hamilton Lang, gives a very full account of the capabilities of the island and the characteristics of its people. He describes the agricultural capabilities of the island as being very great, although not a tenth of the land is under cultivation; and he states that there are only two natural disadvantages to contend with, namely, drought and locusts. A few years ago, an intelligent governor prevented the ravages of the locusts by having sixty-two tons of their eggs collected and destroyed. This can be repeated, if necessary. The droughts are not so easily dealt with. A short extract will show how seriously the inhabitants sometimes suffer from long-continued want of rain; and it will also serve to illustrate some of the more favourable traits in their character:—

"Exposed as he thus is to disappointment from drought on the one hand, and to the ruthless ravages of the locust on the other hand, the wonder is, not that the Cyprian peasant is at the lowest ebb of prosperity, but that the island is not one vast desolate waste. And if it is not, we owe it to the patience under suffering and the almost superstitious submission to a divine will which are remarkable characteristics of the Cypriote character. During the Summer of 1870, a large portion of the peasants lived chiefly upon roots of all kinds, which they dug up in the fields. It was sad to see the long lines of these poor people arriving daily at the market-places with their trinkets and copper household vessels for sale, in order to carry back with them a little flour for their famishing families. And yet there was no bitterness in their hearts, no cursing of their sad fate. The exclamation which you heard from the lips of every man during these weary months of hardship, was no other than, 'O Theos mas lipithe,' May God have compassion on us! Never did I feel touched by, and never do I expect to join in, such a refrain of joy, as when, one morning, about two o'clock, the first blessed drops of rain fell which had been seen during twelve months; and when they increased to a torrential shower, men, women, and children, with torches, in the dark of the night, repaired to the mouth of the watershed to clear away every impediment which might delay the water in reaching their parched fields. It was a strange and touching sight. There was no drunken revelling, but the child-like gratitude in every heart was at every moment heard in the passionate 'Doxa se o Theos,' The Lord be praised!"

No one keeps a secret so well as the individual who is ignorant of it.—*Calderon.*

## SPIRITUAL MIRACLES.

It is an often-quoted remark of Luther that the spiritual miracles are the true miracles. They do not take place in the realm of sense. There is in them no such obvious presence of the supernatural as to force conviction. They are within the souls of men. But they result not the less in a new creation. What ground has the common man for believing in the Gospel? He cannot weigh the literary evidences. He cannot confute the assertions of adversaries who deny the genuineness of the Gospels, and quote patristic testimonies against them? Has he then no good ground for his faith? He finds the surest proof in the contents of the books themselves. He sees a verisimilitude in the descriptions of the life and character of Jesus; they could not have been made up; and they are not of the earth. He draws from the Bible a life-giving nutriment for his spirit,—forgiveness, hope, strength against temptation, the joy of a new life. He sees that he does not stand alone. A multitude whom no man can number derive the same good from the same source. He is not dreaming, then; he is not indulging a fancy. He is like one who is drinking clear and cool water from a well which affords the same refreshment to thousands besides himself. He knows that it is a well of water, without inquiring into the history of it, and troubling himself with the question by whose hands it was dug. More highly educated persons may be necessitated to investigate these points by difficulties which they are not at liberty peremptorily to set aside; but even such minds can never afford to undervalue or ignore the testimony of the Spirit.—*Prof. Geo. P. Fisher in Sunday Afternoon.*

## PROGRESS OF TOTAL ABSTINENCE IN ENGLAND.

In England, where the theory and practice of total abstinence have always been scoffed at by the cultivated majority, the awful prevalence of drunkenness is leading to the formation of a public sentiment against drinking as strong as any that ever existed in this country. The clergy have hitherto maintained drinking practices, but now many of the ministers of the Establishment as well as of the Dissenting bodies, with a large section of the medical profession and distinguished men from every walk in life have united in a vigorous movement for the suppression of drunkenness. Canon Farrar, in a sermon preached a few Sundays since in Westminster Abbey, "declared alcoholic drinking and drunkenness to be the one glaring, disgraceful and perilous national vice, by which the nation stands unenviably distinguished and seriously endangered." So strong a feeling of the evils of drunkenness as that which now prevails in respectable circles in England naturally leads to the adoption of the Christian rule of total abstinence. It does not require the imposition of total abstinence upon others as a rule; it only leads a man to say: "Because this evil is so great; and because I wish to save those who are ruining themselves by drink; and because I cannot very effectively urge them to abstain without abstaining myself, I therefore relinquish a luxury which I have not abused, and to which I deem myself entitled, that I may the more successfully persuade those to abandon it to whom it is proving a curse." It begins to be evident in England that this course of conduct is something very different from fanaticism; and the same truth ought to be equally evident on this side the ocean.—*Editor's Table in Sunday Afternoon.*

ADDISON well says that "envy is a tax which men must meet who become distinguished. The oak receives a lightning stroke which the bramble escapes."

BE not ashamed before God of thy trade,—every honest calling is acceptable in his eyes; but with thy trade be not ashamed of thy God and thy Christianity.—*Gerok.*

THE greatest luxury of riches is that they enable you to escape so much good advice. The rich are always advising the poor; but the poor seldom venture to return the compliment.—*Helps.*

In the moral training of the young we need more attention paid to what may be called Christian chivalry. Children need to be taught that there is something better to be sought for than fine clothes, dollars, social status and success; that courage, integrity, fidelity to promise, courtesy—all the knightly qualities of chivalrous times—are better, and needed as much as ever.

## CURRENT OPINIONS.

SOME small men cast large shadows; some large men cast small shadows.—*Christian Union.*

THE great sin of the men and women in this highly-favored land of ours is ingratitude.—*Occident.*

THE worst failures in this world are those of the men who acquire wealth and don't know how to use it.—*Herald and Presbyterian.*

THE logical outcome of believing all churches and all creeds to be alike good, is the belief that there isn't much good in any of them.—*Canadian Independent.*

PARENTS, what you put into your boy's pocket may weight him down, or he may lose it. What you put into his head can never be lost or levied upon.—*Christian Advocate.*

IT is no part of Christianity to say to any man, "Do what you like best to do; and if you don't succeed we will take care of you." Society says too much of this now.—*N. Y. Observer.*

IT is quite possible to be curious about religious questions, and at the same time to be utterly devoid of those tastes and affections that constitute the essence of experimental religion.—*Zion's Herald.*

THOUGH not devoid of ambition, I do not think that one who holds a judicial office should mix in politics, or accept any honors or offices, even though offered without his asking.—*Judge Longworth.*

ONE of the most valuable results of reading good books is that it supplies the mind with "food for thought" in hours when other sources of happiness are not at command.—*Examiner and Chronicle.*

THERE are numerous Athenians around us who spend their time in hearing and telling some new thing, and he who will cater to this fleshly curiosity will not lack hearers and followers.—*Christian.*

IT costs to save a lost world; and nothing is wasted that serves well that end. God himself has given for this purpose the choicest, the highest, and the best which it was possible for even him to give.—*Advance.*

THE parent, or the teacher, or the preacher, who can say words which shall impress children for good, has reason to thank God for the hopefulness and the delightfulness of his peculiar mission.—*Sunday School Times.*

UPON the Christian people of any community rests the responsibility of doing all possible to evangelize that community, and upon every church to make itself felt for Christ so far as its influence may extend.—*Congregationalist.*

CHILDREN need sympathy and the expression of love, as well as bread and butter, and the wife of to-day needs tenderness and the little attentions of life, no less than the sweet-heart of ten or twenty years ago.—*Herald and Presbyterian.*

VACATIONS are good for tired bodies, but multitudes of ministers and laymen will come back to earnest work and worship with thankful hearts this coming Sabbath. There is a zest about life that has a purpose to serve God and humanity.—*Congregationalist.*

THE parading of false doctrine in the pulpit under the plea of exposing it very commonly results in calling attention to an error the people would know nothing about but for the pulpit advertisement thus given it.—*Methodist Protestant.*

A CHURCH, if it is to do God's work, must grow with the life of God; it can not be created in a year by calling-together a heterogeneous mass of people held together by no tie stronger than that of admiration for a choir, an organist, or a preacher.—*Watchman.*

IF only the covetous man could be persuaded not to deify his money, and the proud man not to adore himself, and the lascivious man to abandon his lewdness, and the intemperate man to forsake his revels, and others to renounce the vices to which they are addicted, then would objections to the gospel vanish.—*Presbyterian Journal.*

THERE are fashions of irreligion. Sometimes it is infidelity, sometimes disaffection with some prevalent doctrine, sometimes it is mere worldliness or dissipation. In a large majority of those who at any given time are irreligious, their particular theory is of no consequence. The root of their aversion to the gospel is spiritual, not intellectual. Their alleged objections may be answered while they remain unconvinced.—*The Watchman.*

THE Howard nurse is only mentioned in the papers as "one of twenty-five" arriving on such a date, or "one of twenty" who are dead. If he falls, his friends only learn of it because he fails to return. In the future there is to be no roll-call of a victorious army, with the proud answer to his name, "Dead upon the field of honor." He gives his life for some plague-stricken wretch where there is none but God to know.—*N. Y. Tribune.*

OUR knowledge of sin being the measure of our glory in Christ, it becomes us to search out our sinfulness, now that we have a Christ to keep us from despair. If we uncover it all in our meditations and confessions before God, holding fast all the while to Jesus, the new discoveries of our guilt will not render us sad, but only glorify Jesus the more before our eyes, and fasten his loveliness in our hearts. Before we fully understood Christ the revelation of sin was only painful; but now all the pain is cancelled in the joy of salvation.—*Church Union.*

HE who glories in the cross of Christ will certainly find that cross laid upon himself. He cannot separate from the world without incurring the frown and derision of the world, and these are but the modern forms of persecution, less virulent, indeed, than the ancient, but often to the full as galling and oppressive. And any one who is not aware that he has a cross of this kind to carry, that religion exposes him to any measure of obloquy, contempt or opposition, has reason rather to fear that he is not a real Christian than to question whether Christ's cross has, indeed, been transferred to His disciples.—*Presbyterian Journal.*