

BOOKS AND MAGAZINES.

Harper's Half-Hour Series.

New York: Harper & Bros. Toronto: Willing & Williamson.

Number forty-five of this popular series has come to hand. Its title is, "My Lady's Money: an Episode in the Life of a Young Girl."

The Westminster Question Book.

Philadelphia: Presbyterian Board of Publication, 1878.
Rev. Andrew Kennedy, Agent, London, Ont.

This useful little book is now in its fourth year of publication. It is intended as a manual for Sabbath School teachers and older scholars to assist them in studying the lessons of the International Series. It contains the lessons for the entire year, helps for study, maps, illustrations, lesson plans, catechism, selections for Home Readings, etc., in a compact form. Much would be gained by the regular taking up of the home readings in the family, for they furnish the historical connecting links between the lessons, the want of which often increases the difficulty of understanding them. We commend this manual to Sabbath Schools and families as the most compendious and the most suitable for Presbyterians.

The Canadian Monthly.

Toronto: Hunter, Rose & Co. February, 1878.

The February number of this magazine has just been received. It contains the third and fourth chapters of "Such a Good Man," by Walter Besant and James Rice; "Mr. Speaker," by J. G. Bourinot, "The Fair Ophelia," by Louisa Murray; "The passing of Autumn," a poem, by R. T. Nichol; "Personal Representation and the Representation of Minorities," by Jehu Matthews; "Through Sorrow to Love," from the German; "To a latter-day Hypatia," a poem, by A. W. G.; "Buddha and Buddhism," by *Fidelis*, "Harriet Martineau," by D. Fowier; "A Madrigal," by Alice Horton; "The Four Fat and the Four Lean Years," by James Young, M.P.; "Law and the Study of Law," by *Lester Lelan*; "An Indian Legend," by J. B.; "Round the Table," Current Events; Book Reviews, "Annals of Canada." The January number contained the first part of the article on "Buddha and Buddhism," by *Fidelis*, giving the history of the man, Gautama Buddha, who founded the system which bears his name; in this number we have the second part, treating of the Doctrine of Buddhism. Mr. Young, the writer of the article entitled "The Four Fat and the Four Lean Years," thinks he has discovered a quadrennial period in the fluctuations of Canadian commerce, and adduces several tables in proof of his theory. That the past four years were lean years will not be disputed; the question is, are we now, as Mr. Young thinks we are, entering upon a prosperous period of four years and only four years, to be followed by a corresponding period of depression?

A Reply to "The Apostolic Church, which is it?" of Professor T. Witherow, Magee College, Londonderry.

By Thos. G. Porter, Incumbent of Craighurst and Waverly, Diocese of Toronto. Toronto: Hart & Rawlinson, 1878.

This is a goodly pamphlet of ninety-six pages, with copious extracts and references and an appendix, written by a Churchman, in defence of Prelacy and against Presbyterianism. The examination is full, fair, kind, and dignified in manner, and bears the impress of a mind that wishes to ascertain the truth. To say that no prejudice in favour of Prelacy can be traced, would be to say that the writer had no convictions on the controverted points; but the treatment of the subject is as unprejudiced as could be expected from a man of mental power, strong feeling, and decided opinions. In dealing with thirty-two "slips or mistakes" into which the author thinks that Prof. Witherow has fallen, he bears hard at times on the Professor of Church history, and makes the most of his slips as against the cause the Professor espouses. But of the underlying principles which unconsciously control the interpretation of Scripture texts and historical facts on both sides no notice is taken. So we have only a Canadian contribution to the Prelatic side of an old controversy, which remains to all intents and purposes just where it was two hundred years ago. In the positive argument there is nothing new, although at times it is more boldly stated than is wont with "judicious" controversialists. For example the Church is said to

be "a Divinely instituted society called out of the world, and with its numbers united together by federal rights (rite?) to its Divine Founder, and possessing duly authorized agents, ambassadors, or representatives, having the commission of their Divine Master to perform the ceremonies and to administer the seals of the covenant according to his appointment. The Christian Church is called out of the world into the Kingdom of Grace, and the members are bound together by Church services, the sacraments, and the Priesthood, which are also of God's appointment." Starting with this definition, the author proceeds to lay down six principles as notes of the Church and finding these only in a prelatic church, of course concludes that Prelacy is the apostolic and only form of church organization. These principles are, (1.) Christ is the Head of the Church. (2.) The permanent ministry has three orders: apostles, or angels, known now as Bishops; Presbyters, bishops, or prophets, now known as priests or presbyters; and Deacons, or pastors and teachers. (3.) All ecclesiastical powers and prerogatives are vested in and flow from the order of apostolic bishops. (4.) The second order is subject to the higher, and possesses the power of the keys and authority to preach and administer the Sacraments. (5.) The lowest order has authority to preach, baptize, and assist the others. (6.) The Christian ministry have their authority as such from God. To assume these principles is to beg the question and to prove them is to establish prelacy. The author certainly tries to do the latter, but fails just where failure must always come, in establishing from Scripture alone the existence of the Bishop as a true apostle; and his exclusive right to confirm and ordain. We cannot follow the argument; it has been answered in almost every work on the Presbyterian side of the question; but we may say shortly that the chief objections we find to the line of argument, aside from our disagreement in understanding of Scripture passages, are. 1. That the Church as set forth by Mr. Porter is an *unspiritual* affair; the call not that of the Holy Ghost; the bond of union not the spirit; the *essentials* purely external, viz: manual contact for communication of grace in confirmation and ordination; mystical rites of ceremony; offering of prayers and services as worship, all which things make the church a mere external organization dependent upon man, instead of the "faithful company" in which God's Spirit dwells according to the Scripture. 2. In making the form of church organization *essential*, Mr. Porter unchurches all but prelaticists, and can admit of no other church; nay, forces prelacy on every one who professes to be a Christian, under penalty of excommunication from the Church of God, and puts the Prelatic churches in an uncompromising antagonism to all the Reformed churches. 3. That in appealing to Church history and seeking light from writers of the Fourth and following centuries, and interpreting Scripture in accordance with their opinions and Theodore's aphorism, "Whatever is from the beginning (as determined by writings of the Fourth century) is true, and whatever comes later is false," Mr. Porter goes where no true Protestant will follow him, taking tradition and uncertain history as supplementary to, and explanatory of the word of God. This work and all of the class may do some immediate mischief by unsettling men's minds; but good, will on the whole, be the result of all such discussions. The irreconcilable difference between the Prelacy of the Fifth and following centuries, and the Apostolic and Reformation Church doctrine is made unmistakably clear. Men will find, like Dr. Newman, that there is no *via media* between the full-blown prelacy of Rome and the principles of a Scriptural Presbyterianism. On these latter principles we can hail as of the Church of Christ all who love and obey Him, no matter what be their form of church government; we do not exclude even Prelacy, if pure in doctrine and discipline. At the same time we can never submit to any man when trying to impose on us the yoke of a man-devised prelacy, and insisting on outward rites and ceremonies as essential to our having a place within the pale of God's Church on earth, and to our enjoying the blessings of the covenant in Jesus Christ our Lord. A prelatic church cannot be catholic nor apostolic.

AN unconverted man has no idea of waiting for man's praise and favour, and being content without it if it does not come. He thinks that a religion should have the praise of the world, and labour to get it. The man of God remembers that true religion does not "cry, nor strive," nor court publicity.

SCIENTIFIC AND USEFUL.

BEST TOOTH POWDER.—Pulverized chalk, one ounce; pulverized charcoal, two ounces; pulverized soap, half ounce, and sufficient spirits of camphor to wet all to a thick paste. Apply with a brush.

HOW TO CURE THE CHILLS.—A writer in the "Toledo Blade" says: "Take the juice of half a lemon, in about two thirds of a cup of good strong, hot coffee, as soon as you get up in the morning, and a second dose in an hour, and an hour after take a third. Repeat this for two or three mornings. This is good, simple, cheap, and not hard to take."

CAMPBELL A REMEDY FOR MICE.—Any one desirous of keeping seeds from the depredations of mice can do so by mixing pieces of camphor gum in with the seeds. Camphor placed in drawers or trunks will prevent mice from doing them injury. The little animal objects to the odor, and keeps a good distance from it. He will seek food elsewhere.

VERTIGO OR DIZZINESS.—To cure vertigo or dizziness, arising from dyspepsia, eat food that is easily digested, avoiding pastry and fat meats. Sometimes it is occasioned by costiveness, and in this case the remedy is to keep the bowels open, with gentle physic. Avoid coffee, ardent spirits, late suppers, and go to bed and rise early, and take plenty of out-door exercise.

TO KEEP THE FEET WARM.—Previous to retiring at night, and before undressing, remove the stockings and rub the feet and ankles briskly with the hands. During the day wear two pairs of stockings composed of different fabrics, one pair of silk or cotton, the other of wool, and the natural heat of the feet will be preserved, if the feet are kept clean, and the friction of the same is not omitted at night.

BLEEDING AT THE NOSE.—For bleeding at the nose, the best remedy, as given by Dr. Gleason in one of his lectures, is a vigorous motion of the jaws, as if in the act of mastication. In the case of a child, a wad of paper should be placed in the mouth and the child instructed to chew it hard. It is the motion of the jaws that stops the flow of blood. This remedy is so very simple that many will feel inclined to laugh at it, but it has never been known to fail in a single instance, even in very severe cases.

SHIRRED EGGS ON TOAST.—Buttered toast, one egg to each slice; butter; pepper; salt. Drop whole eggs into a dish. Set it in the oven. Let it remain there until the whites of the eggs are set. The moment the dish is taken from the oven break the eggs with a fork, and pepper, salt, and butter to taste. Then spread it on hot and crisp toasted bread, well buttered. Eggs prepared in this way are equally nice on Graham, brown, or flour bread, toasted.

OYSTER SOUP.—For oyster soup try the following rule. It is one of the finest soups we have ever tasted: To one quart of oysters add a half pint of water. Put this on the fire and as soon as it reaches the boiling point (not to boil) strain the liquid through a colander. Put into a saucepan a piece of butter the size of an egg, and to this add, when it bubbles (do not let it scorch), a tablespoonful of sifted flour; let this cook a few minutes, stirring well; then add half a pint of sweet milk and then the oysters, seasoning with salt and a little cayenne pepper. Do not let the soup boil, but keep it quite hot for a moment or two after adding the oysters.

SODA FOR WASHING.—The very common use of soda for washing linen is very injurious to the tissue, and imparts to it a yellow color. In Germany and Belgium the following mixture is now extensively and beneficially used: Two pounds of soap are dissolved in about five gallons of water as hot as the hand can bear it; then next is added to this fluid three large tablespoonfuls of liquid ammonia and one spoonful of best oil of turpentine. These fluids are incorporated rapidly by means of beating them together with a small birch broom. The linen is then soaked in the liquid for three hours, care being taken to cover the washing-tub by a closely fitting cover. By this means the linen is thoroughly cleansed, saving much rubbing, time and fuel.

SWEEPING.—Very few persons sweep well. Some take long strokes with a broom, creating wind and sending the dust into the air. When they are through sweeping they have taken very little dirt from the room, and the dust settles again on the floor and furniture. It takes time to sweep properly; the strokes should be firm and short, creating very little wind. This open winter will cause a great deal of sweeping; and many will be obliged to take up their sitting-room carpets before spring. Whenever snow can be procured, and the rooms are so cold that it will not melt, cover the carpet thickly with it. Scrub it around with a broom, and when it is swept off, the snow will be black, and the carpet will look as clean as if freshly shaken. Any one who has used snow on their carpets once, will be embracing every opportunity to have a snow sweep. It is excellent for sweeping bed-rooms—no dust in the air to settle. It can be used on the best of carpets without detriment, provided the rooms are so cold that the snow does not melt.—*Household.*

USE FOR OLD PAPERS.—Never throw away old paper. If you have no wish to sell it, use it in the house. Some housekeepers prefer it to cloth for cleaning many articles of furniture. For instance a volume written by a lady who prided herself upon her experience and tact, says: "After a stove has been blackened it can be kept looking very well for a long time by rubbing with paper every morning. Rubbing with paper is a much nicer way of keeping the outside of a tea-kettle, coffee-pot, and tea-pot, bright and clean than the old way of washing them in soda. Rubbing with paper is also the best way of polishing knives, tinware, and spoons; they shine like new silver. For polishing mirrors, windows, lamp-chimneys, etc., paper is better than dry cloth. Preserves and pickles keep much better if brown paper instead of cloth is tied over the jar. Canned fruit is not so apt to mould if a piece of writing paper, cut to fit the can, is laid directly over the fruit. Paper is much better to put under a carpet than straw. It is warmer and thinner and makes less noise when one walks over it."