

## BOOKS AND MAGAZINES.

*The Pilot at the Helm.*

Boston: Eben. Shute.

A neat little paper-covered volume of sixteen pages containing a New Year's address to Sabbath school children, this book is just the thing to be bought by the dozen or by the hundred and freely distributed among the young.

*Belford's Monthly Magazine.*

Toronto: Belford Brothers. January, 1878.

In a bright gala dress suited to this festive season, the January number of the Messrs. Belford's popular periodical is before us. Its pages are never dull, but in the present, which is the Christmas number, they are enlivened to an unusual extent by humorous stories, and by illustrations not less humorous. The contents are: "Solomon Isaacs," by B. Farjeon; "The St. Lawrence," a poem, by "Constantine"; "Roxy," by Edward Egglestone; "How Five Little Midgets Spent Christmas Eve," by Geo. Stewart, jr.; "The North," a poem, by Charles Sangster; "Colonel Merritt's Cup," by Mrs. J. C.; "A Ghostly Warning," by E. C. G.; "The First Christmas," by S. J. Watson. Musical Department; "Canada," a song, with music.

*He Will Come.*

By A. McPherson, Emerson, Manitoba.

This pamphlet of fourteen pages, purports to be "A Review of the Tract on the 'Second Coming of the Lord,' by Rev. J. Laing, of Dundas, Ont." The writer of it wishes to be regarded as a premillennarian, but not one of the "Plymouth Brethren," whose "errors" he professes to hold in great "abhorrence." Notwithstanding this disclaimer, he says in another place that the said "brethren" have been "most terribly, most cruelly, and unrelentingly maligned and misrepresented;" and he does not seem to be at all well pleased with Mr. Laing for attacking them. He would also have us to understand that if there is heresy among the brethren, "the majority of people would never notice it," and that "it takes a man with some perception to discover it, it is so carefully concealed." If Mr. Laing's reviewer is not one of the "Plymouth Brethren," he is just the sort of material that they are made of, and will probably become fully developed by and by. The title of Mr. Laing's pamphlet justifies him in attacking all the doctrinal errors of the "brethren;" but it seems his critic had not sufficient "perception" to discover this. The full title is "The Second Coming of the Lord, considered in relation to the views promulgated by the Plymouth Brethren and so-called Evangelists." It seems to us that the principal object of Mr. Laing's pamphlet was to do the very thing that his critic accuses him of doing, that is, "mixing up the doctrine of 'the coming' and the doctrines of Plymouthism." His reviewer does not know "whether" this was done "intentionally or not;" but it seems to us that it was done intentionally, in the sense of showing that there is a necessary connection between these doctrines. The mode of Scripture interpretation by which a premillennial "Coming" is established, if applied to the Bible at large, leads to all the doctrinal errors into which the Plymouth Brethren have fallen, and to many other errors at which they have not yet arrived. Does not Mr. Laing's book plainly demonstrate to Mr. McPherson and other simple premillennarians that they are on the road to Plymouth? The last mentioned gentleman undertakes "to show wherein the assertions and imputations concerning the doctrine of the premillennial coming of the Lord, as made by Mr. L., are not in accordance with facts nor with the principles of sound logic." But that is exactly where the trouble is; it is the logic of the thing that makes him so uneasy. The error of the person who accepts the premillennarian theory leads by force of logic to the other errors of the Plymouth Brethren. No one can expect to be allowed to apply one principle of interpretation to a certain passage of Scripture, and another to another passage of the same kind. As long as he tries to hold on to premillennarianism and at the same time to reject the other doctrinal errors of the Plymouth Brethren, he is fighting against the "principles of sound logic," and the more logically he follows out the principle of the arbitrary interpretation of scripture by men who profess to be infallibly taught by the Holy Ghost, the sooner he will find himself, not in Plymouth, but in Rome.

## RUSSIAN MONKS AND NUNS.

There are only about 7,000 nuns in the whole Empire, as against 9,000 monks; and the orders of both sexes are scattered among 800 convents. This would give each establishment an average of no more than twenty inmates; but a number of postulants and novices must be added who act as servants to those who have taken their vows. The four great lauras, as the large monasteries are called, contain about 150 monks apiece; two of the first class nunneries have more than one hundred sisters; but many country town conventual institutions boast but three or four friars or nuns, who are all scandalously fat and rich, and lead lives which one might think would tempt the lazy and good-for-nothing among the people to look upon them with envy. It is just the contrary, and the monastic orders are extremely difficult to recruit, notwithstanding that the bishops resort to coaxing and even to coercion for the purpose. Originally a man could only become a monk at thirty and a woman a nun at forty; and postulants for orders were obliged to prove that they were of noble or ecclesiastical family; but these conditions have been abrogated, and nothing is required now but a knowledge of reading and writing. Vows may be recanted after formalities which can be much simplified by the customary national talisman or a bribe in the proper quarters. On the other hand, monks and nuns are constrained to celibacy; they lose what property they possessed as civilians (it goes to their heirs, as if they were dead), and if they re-enter civil life they are debarred during a term of seven years from entering the service of the crown, inheriting or buying land, or inhabiting the cities of St. Petersburg and Moscow. It may be that these rules have something to do with the repugnance of Russians for monastic life, but one must rather attribute the feeling to the universal abhorrence and contempt in which the "black clergy" are held. They are wealthy, powerful, and arrogant, but pariahs for all that. However, a Russian who can surmount his objection to enter an execrated caste finds his lines cast in very pleasant places. All the high dignitaries of the Church—metropolitans, archbishops, archimandrites, abbots, and priors—are chosen from among the monks; and the nuns can rise to such dignities as abbesses, prioresses, and holy mothers. It is computed that the abbots of the lauras pocket £10,000 a year apiece, and those of the smaller monasteries at least £2,000. The abbesses are equally well off. About a year ago one who had held her office ten years created a scandal by going off to France without leave to get married, and the *Moscow Gazette* revealed that she had amassed more than a million of roubles. All this money is earned through the gross superstition which in Russia does duty for religion. Monks and nuns sell tapers, holy relics, images, wedding-rings, and indulgences; they sell prayers, blessings, and the right of burial within monasteries, which wealthy Russians prize highly and for which they pay by sums bequeathed in their wills. Then the monks are sturdy beggars, and it is considered unlucky to send them away empty-handed. If monastic property had remained inviolate through centuries, the Russian orders would by this time own half the land in the country; but Peter the Great, Elizabeth, and Catherine II. all laid ruthless hands upon their estates, and for this reason monks no longer care to be presented with lands. Offer some productive acres to an abbot, and he will tell you plainly that he prefers cash or jewels, as "easier to distribute among the poor," the truth being that the friars never give away a kopeck. They live subject to no rule, and do not even eat or pray in common. Enter the laura of Troitz, some sixty miles from Moscow, which is the largest monastery of the country, and you find a regular city full of churches and image-shops. There are no fewer than five-and-forty churches within the walls, some large, some small, but all full of the tombs of noblemen, and also of shrines amazingly rich and beautiful. The chapel of St. Serge, the founder of the order, is one mass of gold, diamonds, and emeralds, which will sorely tempt the cupidity of the Government whenever Russia gets a needy ruler bold enough to brave the prejudice which has hitherto held monastic jewels more sacred than monastic lands. No man, however, becomes a friar in Russia from ardent spiritual vocation or from disenchantment at the vanities of this world; for the monkish life is one of money-making, turbulent imposture, intrigue, and notorious license. The Government has no present intention of meddling with the black clergy, because they serve it too well. The monks and nuns act as spies and propagators of religious fanaticism, which is often useful for political purposes. Despised as they are, the superstition which brings so much money into their hands is a great force; and they can work it like a lever for the doing of mighty things. Russians are quite aware that the inviolability of confession as understood by their clergy, but especially by the black clergy, is a mockery; but this does not make them more reticent; for they speak out of a terrified feeling that the unworthiness of the minister has nothing to do with the sacredness of his office, and that to tell a monk untruths would be to court ill-luck. The theology which bishops inculcate both in the pulpit and in the boudoirs, where they are admitted because of the tattle they would retail if kept out, is largely descriptive of pranks which Satan plays upon the unfaithful by the agency of ghosts, apparitions, crosses in love, and money. When the Government were minded to embark in the present war, the clergy were ordered to kindle public enthusiasm for a crusade against the infidel Turk; and they did so with remarkable zeal and unanimity. The pious movement, begun in the Empress's drawing-room through the Metropolitan of St. Petersburg, was carried into all the drawing-rooms of the nobility by the archimandrites, and among the people by the monks and nuns, who took care to be no losers by the general outburst of orthodox piety. For weeks and months the convent churches were crowded with officers and soldiers, who brought their swords or bayonets to be blessed by being placed, for money, upon some shrine; and at this moment the wives and mothers of the unlucky men at the seat of war are pouring more and more money into the hands of the monks by the purchase of amulets which are to render their beloved ones invulnerable.

## SCIENTIFIC AND USEFUL.

**CHEAP LEMON-PIE.**—One lemon, one teacupful of sugar, one tablespoonful of corn-starch rubbed smooth in a little water; pour upon this one teacupful of boiling water, stirring it the while; then add salt, one egg, and butter the size of a walnut.

**BREAD ONEKLT.**—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 a mixture; fry on an omelet-pan, and roll up.

**A SIMPLE CURE FOR CUT FINGERS.**—Immediately the cut is made procure a large cobweb, free from dust; and wrap it around the finger so as to completely cover the wound, and then bind a strip of linen over it. The cobweb, by preventing the admission of air, stops the bleeding at once, and, in consequence, the wound heals much quicker than it otherwise would do. It is also of much value in keeping the edges of the wound together, for it adheres tightly to the skin, and cannot well be removed without the aid of warm water.

**CRANBERRY SAUCE.**—Perhaps some of our readers may like to have a recipe for making cranberry sauce, which is sure to be a success. It is called the "One, two, three rule," and is as follows: One cup cold water, two cups sugar—coffee, crushed is best—three cups cranberries, washed and picked. Put all in a porcelain or earthen saucepan and cook until the cranberries are thoroughly done. It may be turned into a mould at once, or strained to avoid the skins. In either case, it will form a jelly. Sometimes we use a small bowl instead of a cup.

**COAL STOVES.**—The necessity of observing caution regarding the management of base burner stoves should never be lost sight of by our citizens. It is a well-known fact that deleterious gases are generated in them, which, however, can do no harm when the stove is properly regulated. This is more especially important at night, when doors and windows are closed, and people asleep. The proper way to arrange a stove is at night, before retiring, to close the front dampers, but leave the back dampers open. By this means the fire will not burn too fast, and the gas will have full opportunity to make its way out without doing any harm.

**A FACT IN VENTILATION.**—If we remove air from an ordinary room, other air will flow in from some source to supply its place. If it finds no proper entrance it will come in from or through drains or sewers and soil pipes, or down dirty flues of chimneys, or from the cellar up through floors and carpets, bringing the dust with it. If the cellar floor is not made impervious, or nearly so, by coatings of concrete or asphalt, air may be drawn directly from the ground under the house; and it is easy to see that this source of supply, contaminated in various ways, may furnish a very unhealthy atmosphere. From one place or another the new air "has got to come," and it behoves us to regulate its source and quality. *Journal of Chemistry.*

**TO DRESS SALT MACKEREL.**—Take mackerel from the salt, and lay them inside downward in a pan of cold water for two or three days; change the water once or twice and scrape the fish clean without breaking it. When fresh enough, wipe one dry and hang it in a cool place; then fry or broil; or lay one in a shallow pan, the inside of the fish down; cover it with hot water, and set it over a gentle fire or in an oven for twelve or fifteen minutes; then pour off the water, turn the fish, put bits of butter in the pan, and over the fish, sprinkle with pepper, and let it fry for five minutes, then dish it.

**CURE OF CORNS.**—Soak the foot in warm water for about a quarter of an hour, every night; after each soaking, rub on the corn patiently, with the finger, half a dozen drops of sweet oil; wear around the toe, during the day, two thicknesses of buckskin, with a hole in it to receive the corn; continue this treatment until the corn falls out; and by wearing moderately loose shoes, it will be months, and even years, before the corn returns, when the same treatment will be efficient in a few days. Paring corns is always dangerous, besides making them take a deeper root—as will a weed, if cut off near the ground. Many applications are recommended to be made to corns, to burn, eat out or soften them, but the plan advised above is safe, is PAINLESS, gives most welcome relief in a few hours, and prevents a return of the corn for a longer time than any other remedy; and last of all, it costs nothing but a little attention: that, however, is the great draw-back. *Hall's Journal.*

**A CHAPTER ON STINGS.**—The pain caused by the sting of a plant or insect is the result of a certain amount of acid poison injected into the blood. The first thing to be done is to press the tube of a small key firmly on the wound, moving the key from side to side to facilitate the expulsion of the sting and its accompanying poison. The sting, if left in the wound should be carefully extracted, otherwise it will greatly increase the local irritation. The poison of stings being acid, common sense points to the alkalies as the proper means of cure. Among the most easily procured remedies may be mentioned soft soap, liquor of ammonia (spirits of hartshorn), smelling salts, washing soda, quick-lime made into a paste with water, lime-water, the juice of an onion, tobacco juice, chewed tobacco, bruised dock leaves, tomato juice, wood ashes, tobacco ash and carbonate of soda. If the sting be severe, rest and coolness should be added to the other remedies, more especially in the case of nervous subjects. Nothing is so apt to make the poison active as heat, and nothing favors its activity less than cold. Let the body be kept cool and at rest, and the activity of the poison will be reduced to a minimum. Any active exertion whereby the circulation is quickened will increase both pain and swelling. If the swelling be severe the part may be rubbed with sweet oil or a drop or two of laudanum. Stings in the eye, ear, mouth or throat sometimes lead to serious consequences; in such cases medical advice should always be sought as soon as possible. *Garden.*