

Guitar's Gable.

WOMAN IN THE FRENCH REVOLUTION.

Tyler. Citoyenne Jacqueline. A Woman's Lot in the Great French Revolution. By Sarah Tyler, author of "Papers for Thoughtful Girls." Alexander Strahan: London and New York. 12mo, pp. 429.

A tale founded on the dark and tragic incidents of the French Revolution, full of stirring interest and illustrating in the most graphic manner the various phases of woman's life in those dreadful times.

INDIAN AFFAIRS.

REPORTS OF THE COMMISSIONER OF INDIAN AFFAIRS, for the year 1865. Hon. D. N. Cooley, Commissioner of Indian Affairs, has sent us his report, made to the present Congress.

We are glad to see our authorities pleading for justice, and calling the conduct of many unprincipled white people toward the Indians by its right name.

The passage itself is so clear that it can hardly admit of a cavil or a doubt. It teaches the lofty and benevolent principle—that abstinence from things that are necessarily hurtful to others, is a Christian expediency that has the grip of a moral duty.

PERIODICALS AND PAMPHLETS.

THE STUDENT AND SCHOOLMATE, Oliver Optic editor. Jos. H. Allen publisher. Boston. \$1.50 per annum.

THE CHURCH MELODIST, a Revival Hymn and Tune Book.

LITTLE'S LIVING AGE, No. 1138, March 24, 1866. Contents:—Relations of Radiant Heat to Constitution, Color, and Texture; Old Sir Douglas, Part II; In Lodgings at Knightsbridge; Congress against Privateering; Canada and the United States; Irish Hatred of England; Rich Uncles; Frederika Bremer. Poetry;

Who Shall Deliver Me? by C. G. Rossetti; Vis-a-Vis; Sir William Hamilton on Shakspeare. Short Articles:—London to the Land's End, by Elihu Burritt; A Market for High Art; New Spanish Grass for Paper.

THE EVANGELICAL QUARTERLY REVIEW, April, 1866. Edited by M. L. Stoeber, Professor in Pennsylvania College. Printed at Gettysburg. Contents: Ecclesia Lutheran; The Human Elements Essential to a Successful Ministry; Hymns for the Use of the Evangelical Lutheran Church; Pre-Adamite Man; The Discovery of the Law of Gravitation; Lutheran Home Missions; Louis Harms, of Hermannsburg; Notices of New Publications.

BLACKWOOD'S EDINBURGH MAGAZINE, March, 1866. American Edition. Contents: A Religious Novel; Sir Brook Fossbrooke, Part X; Memoirs of the Confederate War for Independence, Part VII; Reform of the Bank of England; Miss Majoribanks, Part XIII; Cornelius O'Dowd upon Men and Women, and other Things in General; XXII; The Position of the Government and their Party. New York: Published by Leonard Scott & Co. For sale by W. B. Zieber, Philadelphia.

LITTLE'S LIVING AGE, No. 1139, March 31, 1866. Contents: Frederick William Robertson; Madonna Mary, Part III; In Lodgings at Knightsbridge, concluded; Whether Cholera is Contagious. Poetry: No Mystery; The One Gray Hair. Short Articles: The Kearsage and the Alabama. Boston: Littell, Son & Co.

THE THEOLOGICAL BULLETIN, Monthly, March 1866. A Series of Theological Papers chiefly selected from the Periodical and other Literature of Great Britain, France, Germany, and Holland. Edited by George E. Day, Professor in Lane Theological Seminary. Contents: Where were our Gospels Composed? (concluded); The Christian Ministry to Come. Cincinnati: William Scott.

THE SAILOR'S MAGAZINE and Seamen's Friend. April, 1866. Published by the American Seamen's Friend Society, New York.

MUSIC FROM HORACE WATERS, NEW YORK.—The Lost One. Composed and arranged by Edward Kanski.—Tis Sweet to Think of Heaven. A sacred song by H. P. Danks.—There's Rest for All in Heaven. Poetry by Finley Johnson, music by Mrs. E. H. Parkhurst.

Miscellaneous.

A SHOT AT THE DECANTER.

BY REV. THEODORE L. CUTLER.

There is a current story that a Quaker once discovered a thief in his house; and taking down his grandfather's old fowling-piece, he quietly said "Friend, these had better get out of the way, for I intend to fire this gun right where thee stands."

It is old-fashioned total abstinence that we are pleading for. We ask it, as Paul did, for the sake of those who "stumble." O, those stumblers! those stumblers! We dare not speak of them. It would touch many of us too tenderly. It would reveal too many wrecks—wrecks that angels have wept over.

It would be easy to prove unanswerably that alcoholic beverages are injurious to those who use them. The famous athlete, Tom Sayers, was once asked by a gentleman, "Well, Thomas, I suppose that when you are training, you use plenty of beef-steaks, and London porter, and pale ale?"

THE INHERENT WRONG OF USING INTOXICATING drinks is twofold. 1. It exposes to danger the man who tampers with it; for no man was ever positively assured by his Creator that he could play with the "adder" that lies in a wine-cup without being stung by it.

I may see and hear much that may soil my memory for days and months, but because that whole garnished and glittering establishment, with its sensuous attractions, is to many a young person the yawning maelstrom of perdition. The dollar which I give at the box-office is my contribution toward sustaining an establishment whose dark foundations rest on the murdered souls of my fellow-men.

Now, on the same principle (not of self-preservation merely, but of avoiding what is dangerous to others), what right have I to sustain those fountain-heads of death from which the drink-poison is sold? What right have I to advocate their license, to patronize the traffic, or even in any way to abet the whole system of drinking alcoholic stimulants at home or abroad?

In this view of the question, is it too much to ask of every professed Christian, and every lover of his kind, that they will wholly abstain from everything that can intoxicate? For the sake of your children, do it. For the sake of a brother, a husband, a friend. For the sake of those who will plead your example; for the sake of the frail tempted ones who cannot say, No!

"Avenge, O Lord, thy slaughtered saints, whose bones Lie scattered on the Alpine Mountains cold; 'E'en them who kept thy truth so pure of old When all our fathers worshipped stocks and stones."

So wrote John Milton two hundred years ago. The two latter lines discover to us that in his day the faith of the Waldenses was known to be ancient as well as pure. We unhesitatingly claim for the Waldensian Church the high distinction of being the oldest Evangelical Church that exists in Europe; and for the twofold proof of this claim, we point to the pages of ancient history, and to the evidence furnished by the Waldensian manuscripts.

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A conclusion this which is amply borne out by the statements of ancient historians themselves. Waldenses, and therefore not likely to give partial testimony in a matter like this.

Some of my readers doubtless have heard the origin of the Waldensian Church assigned to Peter Waldo, the merchant Reformer of Lyons in the twelfth century; leaving us to infer that, prior to that date, the people of the Valleys were sitting under the shadow of Popish darkness. The fact that Waldo's name bears a similarity to the designation Waldenses, is probably the source of this, as we believe, untenable statement.

Let us now glance, and we can do no more, at what ancient history itself says in regard to this assertion. The following testimony on the point is most important: "With the dawn of history," writes Sir James Mackintosh, "we discover some simple Christians in the valleys of the Alps, where they still exist under the ancient name of Vaudois, who, by the light of the New Testament, saw the extraordinary contrast between the purity of primitive times, and the vices of the gorgeous and imperial hierarchy which surrounded them."

It were vain to expect that we should be able to define accurately each several link of the chain which connects the existing Waldensian Church with the Apostolic age; but just as in a dark night at sea, you can trace the direction of your landing place by the lights placed at intervals along the winding shore, so do the scattered hints which come to light here and there of the existence during the dark ages of a "peculiar people" in the Cottian Alps, indicate a line, which, if followed out, leads us to the conviction that the faith of the Waldenses has come down to them from primitive times.

He must be strangely blind who does not perceive, a special providence in the history of this ancient Church and people: a Providence whose wondrous ways we hope yet more clearly to unfold, when we come to tell how, amidst persecutions almost unequalled, this bush of the wilderness burned, yet was not consumed—and how, also, through the liberation of Italy in our day, slips from this venerable tree are now being planted over the length and breadth of that most interesting land.—D. K. Guthrie, in the Sunday Magazine.

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