

istence differ from the more primitive methods of savagery except it be in the surroundings and costumes? This, it would appear, after all his fine spun casuistry, Mr. Beecher is fain to confess, for, says he, "If you would ask me about the Gospel doctrine, I should say you are all wrong from top to bottom. No man does to his neighbour as he would have his neighbour do to him." Are we to understand, then, that the Gospel doctrine and gambling in futures are utterly irreconcilable, and that brains ought to win? Now, in these days of multifarious enterprise and division of labour, the profession of burglary and neat-handed fraud generally demand a great amount of forethought, and an intricate calculation of chances. In this region of enterprise brain tells, according to Beecher's law of nature, and yet unfeeling law steps in to punish the dextrous expert, and protect the weak who are liable to suffer at his hands. True, you cannot make a moral burglar by clothing him in motley and subjecting him to the harsher discipline of Auburn or Kingston, nor must his victims, therefore, because they were weak, go to the wall. People generally have a perverse habit of thinking that the members of a guild whose exchange is some low grog-shop, ought to be kept out of harm's way and punished for their crimes, and society will insist on the enforcement of laws enacted to protect the weak from the rapacity of the strong. Why draw the line at the pick-pocket, the forger, and the betrayer of trust? Why should lotteries be put down, and gambling in futures considered reputable? The eager haste to make a big unearned pile in the stock market works far greater evil than the mere loss of man's material wealth. Do not the constantly recurring instances of men in positions of trust yielding to the temptation to appropriate funds to which they have access for speculative purposes, show how disastrous are the consequences? The blighted prospects, the ruined character, and the miserable end of many such unfortunates, ought to have a powerfully deterrent effect on others. But they have not. The evil increases, and surely submerges its victims. In the interest of legitimate business, for social well-being, and in the name of the religion we profess to reverence, some legislative check ought to be put on this system of commercial dishonesty that is fast transforming civilized man into a predatory savage.

THE APOSTLE OF SOCIALISM.

JOHANN MOST, a native of Austria, and a book-binder by trade, has relinquished that honest occupation for the more doubtful one of socialist agitator. Poor Most has had many vicissitudes in his adventurous career. Driven forth by the despotisms of Austria and Germany, he took refuge in what he fondly imagined was free England, but alas even there the air was tainted with pestilential repression. Nay, in sorrow be it spoken the jails of Vienna and Berlin are models of freedom compared with the bastiles of perfidious Albion. In the former the political martyr is treated like a gentleman. He is permitted to wear his own clothes, read and write and smoke his pipe to his heart's content, while in your detestable London Prison he is doomed by despotism to wear a felon's garb, like a pickpocket or a fraudulent bank director. It is true England did incarcerate this bloody minded revolutionist. When Alexander II. was blown to pieces by dynamite bombs in a public street in St. Petersburg, Johann Most gloated over the deed with a ghoulish exultation, and urged the same sending off for Kaiser Wilhelm and his dreaded Chancellor, in his sanguinary sheet the "Freiheit." In the same paper he danced with frenzied delight, metaphorically speaking, over the massacre in Phoenix Park, Dublin. The matter of fact character of English prison-life is not to the taste of an attitudinising anarchist. The liberated Most gazes with hope on the free shores of America. Thither will he go and proclaim his murderous panacea for the people's woes. He lands at New York and forthwith harangues those that can be convened to listen to him. He is no orator. His appearance is against him. His features are said to be about as unsymmetrical as his political system, which is radical enough to be adopted by the worst and wildest inmates of a lunatic asylum. Few American working men seem to care to listen to him, fewer still to be influenced by his wild ravings. He is described as possessing a certain earnestness that secures the listener's attention. His audiences in New York were mainly composed of Germans and others

from the European continent. Among these alone was there any display of enthusiasm, and significantly enough the passages in his speeches which called forth the loudest applause were those most daring and sanguinary in their tone. He reminds one not so much of Marat in the French reign of terror, with his fierce croakings, as of the cold blooded and relentlessly cruel Robespierre who shrank not from the tortures to which he subjected his fellow-men, nor evinced aught of human sympathy with the many victims doomed to the guillotine.

And what is Most's remedy for the people's grievances? Greater freedom, the lightening of the unequal burdens resting on the toiling masses, the extension of popular education, and the bringing in of sweeter manners and purer laws by the dissemination of the Gospel of Jesus Christ? No! these are none of his methods. One thing, he states his doctrines with unmistakable plainness. The governing classes he will not content himself with simply sending about their business, they and the monied men are to be put to death. His mode of cure admits of most ample blood letting. Murder, devastation by dynamite, and plunder are the means by which the Mostean millennium is to be inaugurated. Religion in all its forms is to be suppressed—if it would only stay suppressed—and then the reign of love among an emancipated people will efface all disturbing memories of the past and gild the future with eternal radiance.

And what do these midnight ravings portend? Much might be said of their causes, but at present these shall not concern us. Are not these low moanings, with the occasional wild shrieks of socialism, and the lurid gleams of its sanguinary crimes, but the inarticulate cry of the down-trodden for recognition in the common brotherhood of humanity? Have they no wrongs to be removed? Has the church of these days no Gospel of love and good will for them? It will not do to say that Christianity is powerless to reach them, or that it is unsuited to their need. Their prejudices may be fierce and unreasonable, yet earnest Christian love will find a way of access to the hearts of a frenzied proletariat. The marvellous success of the McAll mission in the Bellville quarter in Paris is a demonstration that Christian love is the best solvent for the hate of socialism.

BOOKS AND MAGAZINES.

THE CENTURY (New York Century Co.) enters on the new year not only with its accustomed excellence, but, if possible, with the promise of still better things for the future. Hawthorne's notes, relating to his posthumous story, "Dr. Grimshaw's Secret," are curious and interesting, revealing much of the mind and method of that charming classicist of American literature. "Hydraulic Mining in California," by Taliesin Evans, will be interesting to general readers, as well as specially valuable to experts in engineering. Frederic W. Myers writes an able paper on "The importance of Dean Stanley's Work." This number of "The Century" contains the usual profusion of finely designed and finished engravings.

THE AMERICAN KINDERGARTEN MAGAZINE. (New York: The American Kindergarten Society.) The Kindergarten system of Herr Froebel is a practical answer to the question, "How can young children be taught in such a way as to secure their interest in the various objects of study, without giving them an aversion to learning in after days?" It has been extensively tried in several countries and with varying success. Miss Emily M. Coe, of New York, has taken up this department with characteristic enthusiasm. She has laboured with success to adapt the method to the conditions and requirements of American primary schools, and no less successfully for those who receive their elementary instruction at home. Parents and educationists generally who desire to become acquainted with this method cannot do better than read the publications issued by the American Kindergarten Society, whose headquarters are at room 70 Bible House, New York.

THE CATHOLIC PRESBYTERIAN for December. London: James Nisbet & Co.; New York: Anson D. F. Randolph & Co.) This number of the "Catholic Presbyterian" is an excellent one, containing a larger number of valuable contributions than usual. The opening article, on a theme pertinent to the present time, is a translation of Dr. E. De Pressensé's able

paper on "The Morality of Interest and the Morality of Obligation." This is followed by "The Coloured Man in South Africa," by Rev. J. McKinnon. The Rev. John Kelly sketches the life of Spangenberg, the Moravian missionary. Professor Comba, of the Waldensian College, Florence, writes a readable paper on "The Bible in Italy from Early Times," which has been translated for the "Catholic Presbyterian." This magazine in addition contains a mass of valuable reading matter, interesting to Presbyterians especially, though it is believed that it would not be injurious to readers of any other denomination.

FROM the Willard Tract Depository S. R. Briggs sends us No. 1, vol. 3, being the January number of "Notes for Bible Study, following the course of the Bible Reading and Prayer Alliance."

THE SIDEREAL MESSENGER for January, published at Northfield, Minnesota, has been received. It is conducted by Mr. Wm. Payne, director of Carleton College Observatory, and contains within small compass a large amount of information which will prove highly valuable to all interested in astronomy.

THE CONSULTING ENGINEER OF CANADA. (Toronto: Thomas Evans.)—This new publication, designed for a special class of readers, has reached its fifth number. Its contents are well adapted to those interested in all kinds of manufacturing, contracting, railroading, mining, marine and scientific engineering work. The illustrative engravings have the merits of clearness and accuracy. This new venture deserves to succeed. Those for whom it is designed will find in it many valuable and serviceable suggestions.

THE American Sunday School Union (Philadelphia) send us ten new volumes of the Robert Raikes Library. This series has not a few substantial merits. People can have full confidence in the suitability of the books, as they are selected for publication by a large committee representing the various evangelical denominations. Several of the volumes are reprints of universal favourites, such as "Pilgrim's Progress," "The Dairyman's Daughter," and other well-known popular works; then the price brings them within the reach of all.

"LAURA CLARENCE," by Rev. D. McNaughton, M.A., recently published, receives a most favourable notice from "The Outlook," of which the following selection is a fair specimen: "This is really a very clever little book, showing much controversial skill on the part of the author, who now, as we understand, makes his first appearance in that character. It is difficult to get a colonial book into notice in the mother country, but certainly the home press seldom sends out a thin volume of 148 pages with more good stuff in it than Mr. McNaughton has given us."

WANTED,—a copy of Acts and Proceedings of General Assembly of Presbyterian Church in Canada, Second Session, 1876. Any one having such copy to spare will confer a favour by sending their address to this office.—W. N. H.

ACKNOWLEDGEMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church, etc., viz.: W. F. Metropolitan, for Foreign Mission, \$5; a member of Presbyterian church, Wroxeter, for Foreign Mission, New Hebrides, \$10; C. J. R., Home Mission, \$15; A Friend, for Foreign Mission, \$30; J. R. West, Fullarton, for Foreign Mission, \$30; a member of Knox Church, Galt, for Foreign Mission, China, \$100; Foreign Mission, Trinidad, \$75; also for Foreign Mission, India, \$25—to purchase books in those places for schools.

THE Rev. R. H. Warden, 260 St. James Street, Montreal, desires to acknowledge with thanks the receipt of fifty dollars "for the support and education of a Roman Catholic girl at Pointe-aux-Trembles school—being the dying gift of a young lady who wished to say to French Roman Catholics, in whom she felt a deep and prayerful interest, that she was not going to any dark and gloomy purgatory, but through the merits of her precious Redeemer, to that place which He has prepared for her, He having prepared her for the place 'that where I am there ye may be also.'"

THE ladies of Knox Church, Harriston, held their annual bazaar on the 22nd and 23rd ult., in aid of the church building fund, and realized \$258. The secret of their success at this and previous bazaars being the carrying out of their motto, "A dollar's worth for a dollar."