

the glorious body of Christ. The resurrection body of the Lord is the type and first fruit of His peoples' bodies.

Many interesting inferences may be made from this great theme. We close with noting only a few of them.

First, the resurrection emphasizes the fact of personal responsibility. This great fact is carried on to the future state. Death does not destroy it, the resurrection accents it, and it will meet us at the judgment day. It will rest on all forevermore, for men are to be judged according to the deeds done in the body. How solemn a thing it is to live! How great is personal responsibility!

Secondly, the fact of future recognition may also be considered here. From what has been said regarding the nature of the resurrection body, we may justly conclude that we shall know our loved ones in the world to come. This is a thought full of comfort to those in sorrow for the loss of loved ones, who are really "not lost, but gone before."

And, thirdly, the blessedness of the gospel may not be forgotten, for the glorious resurrection of the redeemed is the purchase of Christ, who hath brought life and immortality to light by the gospel. He has conquered the grave and taken the sting from death. He has risen, the first fruits of them that slept, and will in due time, by His Spirit, raise all those in Him to be forever where He is in glory. We well may praise Him for His wondrous grace, and have much comfort in the hope of the gospel.

### THE EDICT OF NANTES AND ITS RECALL.—III.

BY J. G. ROBINSON, M.A.

What was the motive that prompted Louis to a course that proved so disastrous to his kingdom and so fatal to his own renown. Was it devotion to the Church? Hardly; for although superstitious and in his later years a strict conformer to all the outward duties the Church enjoined, he was by no means religious and until long past middle life had been grossly immoral. Whatever motives of mistaken piety may have influenced Louis, our author seems to think that the policy of revocation was a mere matter of bargain and sale between the Government and the clergy. "The Government wanted the grants of money which the clergy had in its power to make, and the clergy was willing to make, for the purpose of securing undisputed sway over the consciences of men." According to another writer, however, Louis, though brought up in the strictest forms of Catholicism, had no intense reverence either for the papacy or the Church, and it was devotion to the dogma of his own absolute authority that led him to pursue such cruel and destructive methods for the suppression of what has been described, and must have appeared to him, as a "Protestant republic in the midst of a Catholic kingdom." It was an insult to his greatness that a portion of his people should persist in clinging to a religion upon which he had placed the stamp of his royal disapproval. Whatever the motives that prompted it, the responsibility for the revocatory edict, an act which "stands at so indefinite a height among the follies of statesmen that no exaggeration of fact can aggravate it" must rest with the king alone. But although he was autocrat and liked to be thought to do everything on his own initiative, he was quite susceptible to the influence of others who knew how to flatter his vanity and stimulate his love and consciousness of absolute power.

Those who are generally credited with having exercised the malign influence which led to the adoption of this disastrous measure were Pere de la Chaise, the King's

Jesuit Confessor; Harlay, Archbishop of Paris, a prelate whose private life was by no means saintly; Louvois, Minister of War, and Madame de Maintenon. That the Confessor and the Archbishop urgently advised the Revocation goes without saying; that Louvois, who instigated and directed the dragonnades, did so also, cannot be doubted; but the complicity of Madame de Maintenon has been the subject of much controversy. Her father was Constant d'Aubigne, unworthy son of a distinguished sire, a dissolute adventurer who was twice imprisoned, once for murder and again for his connection with a gang of counterfeiters. Her mother was a Roman Catholic of good family, daughter of the governor of the prison in which Constant had been confined for the murder of his first wife and her paramour. The daughter, Francoise, born during her father's second imprisonment, was baptized by a priest and brought up in early years in the Roman Catholic faith. After her mother's death she had a home for a while with her paternal aunt, Madame de Villette, and heartily embraced Protestantism. In a convent of the Ursulines to which she was subsequently removed by order of the Government, she was subjected to very harsh and cruel treatment of which she piteously complained in a letter to her aunt. Afterwards, but only after an obstinate resistance, she yielded to the gentler measures resorted to by the aunts and "abjured a religion to which she never afterwards showed any disposition to return." Married when less than seventeen to Paul Scarron, the comic poet, she was, eight years later, "left a widow, in destitute circumstances, but with rare charms of conversation bred or fostered by intercourse with polite society." For ten years she struggled on, with meagre resources, leading, according to most authorities, a blameless life, though some memoirs assert that it was not entirely above reproach. Then her opportunity came. She was appointed governess of the King's illegitimate children, and, amid the perils of a licentious court, conducted herself with so much discretion that in less than five years she was the Marquise de Maintenon with a fine estate and a liberal pension. Conan Doyle in "The Refugees" represents Madame de Maintenon's marriage to the King as the reward stipulated by the clericals for her influence in favor of the revocatory edict; and in this he follows some writers who are not professional novelists. It is now clear, however, that the marriage took place early in 1684, more than a year and a half before the Revocation; and the reward for such services is not usually paid in advance. Prof. Baird thinks it not unlikely that Voltaire was virtually correct when he wrote: "Why do you say Madame de Maintenon had a great part in the Revocation of the Edict of Nantes? She tolerated this persecution as she tolerated that of the Cardinal of Noailles and that of Racine; but assuredly she had no part in it: that is a certainty." There is, however, Prof. Baird says, "no doubt that she fell in with it, uttering no protest, offering no remonstrance that would weaken her position with the King. There is, indeed, no evidence that she had any inclination either to protest or remonstrate." She never evinced any sympathy with the sufferings of the Huguenots nor any abhorrence of the terrible cruelties inflicted upon them of which it is impossible that she was entirely ignorant.

The pretext of Louis XIV. for the revocation of the Edict of Nantes, as set out in the preamble of the Edict of Recall, was that it was no longer necessary "since the best and greatest part of his subjects of the Pretended Reformed Religion had embraced the Roman Catholic Religion." The Edict not only repealed all former edicts and laws of toleration, but it contained a number of enacting clauses. Protestant "temples" were to be torn down, Protestant gatherings for public worship and even services in the houses or on the lands of Protestant noblemen were forbidden; Protestant pastors were banished from the kingdom;

Protestant schools were abolished; children thereafter born of Protestant parents were to be baptized by the parish priest and brought up in the Roman Catholic religion; refugees were recalled, and emigration of Protestants and the exportation of their goods were forbidden. The penalties ranged from a fine to banishment, imprisonment or the galleys, with confiscation of property. The last clause provided that Protestants, while awaiting conversion, should be permitted to dwell in the kingdom, pursue their trades and enjoy their property without let or hindrance on account of their religion, on condition that they neither held services nor assembled for prayers or worship. This delusive article proved a stumbling block and a hindrance to the zealous servants of the King, but the Huguenots were not permitted long to enjoy the immunity it seemed to confer. In a very short time "the demand was instant conversion, or the dragoons to-morrow."

"Such was the famous Edict of Recall, as untruthful in its treacherous assurances of security to the peaceful Huguenot, as it was mendacious in the premiss upon which it rested—a tissue of deceit and falsehood from beginning to end." But notwithstanding the oppressions and cruelties which preceded and followed the Revocation, and its almost fatal effects on the commercial, industrial and national interests of France, it was undoubtedly a popular measure throughout the kingdom. It was applauded not only by the clergy and Government officials but by the great mass of the people, who cordially hated the Huguenots not merely on account of their religion but for their sobriety, thrift and prosperity. "With one accord, the wits of the court and the literary men and women who basked in the sunshine of Louis the Fourteenth's favour, extolled to the skies, as an act of signal piety, a deed that had not cost the licentious monarch a single hour of self-denial, a moment of personal anxiety." Among those who joined in the general chorus of laudation were the great court preachers Bossuet and Massillon, and even Fenelon, "the apostle of toleration;" the poets La Fontaine and Corneille; La Bruyere, the satirist, and ladies of high social and literary rank such as Madeleine de Scudery, Madame Deshoulieres and Madame de Sevigne. It is said by some that the Pope disapproved. It is certain that Louis was not on the most friendly terms with the Vatican and that the papal congratulations were tardily, perhaps reluctantly expressed. A commemorative medallion was struck at the pontifical mint, a representation of which is the frontispiece to the second of these volumes.

It would be interesting to consider the immediate and more remote effects of the Revocation; but here, for the present at least, our story must end. The publication of the Edict brought about—

"No strange and startling transformation. Persecution was not now to begin; it had long since begun, and was now raging in many parts of the realm. The edict only made general and uniform the reign of violence that had hitherto been partial and spasmodic. . . . Emigration, too, the emigration that was to deplete France of its best blood, had not now to begin; the Huguenots had for months been pouring out of the country in an ever increasing stream, which not all the King's efforts, not all the barbarous laws, he might publish and the inhuman punishments he might visit upon those that failed to make good their escape, could sensibly retard. . . . Now that all worship was proscribed the stream became a mighty river."

Those who escaped brought industry, skill and much material wealth to the countries that welcomed, sheltered and protected them. For the unhappy remnant that would not or could not emigrate, there remained a full century of intolerance and barbarous oppression.

Though the light of God's countenance shine not upon you, yet you have the everlasting arms underneath you; the care of God worketh for you, when the consolations of God are withdrawn from you.

## Teacher and Scholar.

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### DAVID'S CONFESSION AND FORGIVENESS.

GOLDEN TEXT.—Ps. lvi. 10.  
(MEMORY VERSE).—1-5.  
CALVARIAN.—Q. 76.

Home Readings.—M. 2 Sam. xi. 1-17. 7.  
2 Sam. xi. 18-27. W. 2 Sam. xii. 1-14. 24.  
2 Sam. xii. 15-31. F. Ps. li. 1-19. S. Ps. xxxii. 1-11. Sab. Rom. vi. 1-23.

The story of the foulest stain on David's career is too well known to require to be dwelt upon. What we have to do with is not so much the sin itself, as with its consequences in spiritual deadness as pictured in the Psalm, and the way in which that spiritual death was renewed, and life and light and joy brought in its place. The Psalm was clearly written after this change had been effected, as of course David would not write thus while his heart was hardened against God through sin. We shall try to prevent the main thought of the Psalm under the headings: *The Sorrows of the Unforgiven Sinner* and the *Joy of the Sinner Pardoned*.

I. The Sorrows of the Unforgiven Sinner.—It must not be overlooked, that David's sin was the sin of one who knew the right, and who had acknowledged God as his God. The unconverted man does not feel as David here describes, because he never knew what joy there is in God. But David dallied with temptation until it led him into a crime against his neighbor. Then to hide this crime he committed another more terrible. Then he appears to have hardened his heart, and to have clung to his sin, refusing to acknowledge his wrong doing. Perhaps he thought that to make public confession, and restitution as far as possible, would bring scandal upon the religion of Jehovah which he had done so much to establish, and thus he allowed the evil one to persuade him that it would be a mistake to acknowledge his wrong. Men argue thus to-day. Instead of going back to the foundation evil they try to keep the world in ignorance of the wrong done, and so gloss it over. They imagine that the cause of God would suffer if their wrong doing were known, strangely forgetful that it is the man of clean hands and of pure heart whom alone God can use to advance and build up the interests of His cause. The effect upon David was disastrous. Instead of being like the tree growing by the rivers of water, David was like the dry, dead, sapless stump of a tree, which had been destroyed. His spiritual life was seemingly gone. He had no delight and no joy in God's service as long as God's hand was upon him for sin which he tried to hide. Thus the cause of God would suffer, not only through the scandal which must have been noised abroad, but through the deadness of David's heart.

II. The Joy of the Pardoned Sinner.—We know how the prophet Nathan was used to bring conviction to David. Then he did what he here describes. He acknowledged his sin, did not hide his iniquity, confessed his transgressions unto the Lord. He had sinned against his fellow man but that sin, while the worst one man can do to another, was as nothing compared with the sin against God. Therefore David made a full confession. He extenuated nothing. His acts he called by their proper names, apostasy and rebellion, for that is the force of the word transgression, missing the mark, walking in a crooked way before God. Then came the assurance of God's forgiveness, the transgression was forgiven—the sin was hidden away forever, the iniquity was not charged up against the king. David had experience of both the things mentioned in verse 10: sorrows when he held wickedness in heart, mercy when he cast it away and trusted in the Lord. But what gain was there to David through his experience? He learned to listen to God's voice. Jehovah had promised, "I will instruct thee," "I will guide thee," and David, in the pride of his heart, had been like the horse or the mule who would not come near their master—will not obey him, unless compelled by force. Thus David did not look for counsel, he did not seek for God's way, and therefore he fell into this grievous state. Now he hears God speaking as in vv. 8, 9, and is willing to give heed to His voice. Nay, not only so, but he now exhorts the righteous, and the upright in heart, to rejoice and exult in God alone, for He is able to show them the way in which they should walk, and able to keep them in that way. It is only in God we find the most perfect joy, therefore let us surrender ourselves to Him. It is only as God keeps us that we are enabled to walk with Him; therefore let our trust and confidence be stayed in Him alone.

"The Huguenots and the Revocation of the Edict of Nantes." By Henry M. Baird, Professor in the University of New York; author of "The History of the Rise of the Huguenots in France" and of "The Huguenots and Henry of Navarre." With maps. 2 vols. New York: Charles Scribner's Sons. Toronto: Wm. Briggs. 57-58.