

ber of the more relentless persecutors of the Protestants. The possessions of those driven into exile or to the stake were confiscated to the crown and conferred on the zealots most active in securing the condemnation of the helpless victims of priestly hate and secular rapacity.

The young king, however, was not of the gentle kind. A narrow-minded bigot, he was anxious to second the zeal of the priests. The court specially instituted by Francis I. for the suppression of heresy had its seat in Rouen, but his successor established a similar one in connection with the Parliament of Paris. It consisted of a number of judges who were selected because it was known that they were in fullest sympathy with the purpose for which the court had been established. The name by which that court was popularly known at the time and which has been preserved in history was the *Chambre Ardente*—the Fiery Chamber—a designation only too appropriate. The judges were stimulated to zeal in their cruel work by handsome salaries for those days and a participation in the fines imposed. Their diligence was also fostered by watchful ecclesiastics who evidently hated and feared the advance of the Reformation.

A document discovered by M. Weiss throws a side light on the character of Henry II. and the kind of people that filled his court. As there were no committees of Privileges and Elections in those days, correspondence may have been less guarded than is sometimes the case now. In a letter dated July 17, 1549, the monarch says: "Henceforth we shall make no gift of the fines and confiscations that may be adjudged to us as against the *for-said* heretics in favour of any persons and for any cause whatsoever, except for the half thereof alone. And in case hereafter, through inadvertence, importunity of petitioners or otherwise, we should happen to assign the whole of such fines and confiscations, we forbid our trusty and beloved, the members of our audit office, to verify the said gifts save for the said half, whatever express derogation may be inserted in the said letters and gifts, and whatever commands we may hereafter send them to the contrary."

So this most Christian king could dissemble and lie like a heathen. He gave instructions in the same missive that the other half of the fines and confiscations was to be applied to defray the costs incurred in the prosecution of heretics.

The sentences recorded in these newly-discovered registers range from ludicrous inflictions to the severest forms of cruelty that men can devise. One of the mildest is thus described:—

Benoist Chassaigne was condemned to be present at a sermon to be delivered in the church of St. Amable at Riom in Auvergne by some good and notable personage, who shall do his duty in addressing necessary exhortations to the people respecting the extirpation of the Lutheran heresy and sect. After which he was to be brought to the great portal of the church, and there, with head and feet bare, and clothed only in a shirt, holding in his hand a lighted waxen taper of the weight of two pounds, he was to declare in a loud voice that foolishly and indiscreetly he had uttered those scandalous and erroneous expressions against the honour of God and of mother holy Church and her constitution and commandments; of which he repents and begs pardon and mercy of God, of the king and of justice.

The other extreme of punishment inflicted in the name of God, religion and justice was death in its most excruciating forms. Before the trial was completed, however, in many cases the accused was subjected to the torture of the rack to elicit, if possible, some damaging confession. Men and women were put to death

By suspension upon a gallows, around which a great fire was kindled, the unfortunate victim being alternately lowered into the flames and drawn out again in order to prolong his agony to the utmost. The prisoner was brought to the spot on a tumbrel. His property was declared confiscated to the State. There was frequently a *relentum* for the private direction of the executioner and running about as follows: "And it is retained in the mind of the court that if after the sentence against him is pronounced he persists in the aforesaid blasphemies and errors, his tongue shall be cut out the moment he shall begin to blaspheme. And if he does not persist, but manifests a true conversion to the holy Catholic faith, he shall, after having been given a touch of the fire be strangled."

No, the good old times were not so very good after all. The days in which we live are better, but are we improving our privileges as we ought?

CHINESE ATTACKS ON MISSIONS.

MISSIONARY effort in China is at present being subjected to severe trial. As in apostolic days the devotion and courage of Christ's ambassadors and their converts are being tested. However deplorable the immediate results may be

it cannot be doubted that ultimate good will come of the painful experiences Chinese missionaries and native Christians are called upon to pass through. From recent letters it is evident that the missionaries are neither cast down nor dismayed. There is no relaxation of effort on their part, and no whining and despondent outcries. By these trials a deeper sympathy between missionary and people will be evoked and their mutual confidence strengthened. The steadfastness of native Christians under trial will exert a moral power over all who witness their dereliction. They are entitled to the fullest sympathy and the prayers of Christian people everywhere that they may have grace given them to endure as seeing Him who is invisible.

The outbreaks in Honan, at Wuhai, Wusneh and all along the course of the Yangtze River have brought to light a state of feeling throughout nearly the whole of the Chinese Empire. There is an apprehension lest it culminate in a revolution that may subvert the present order of things in China. The old and inveterate antipathy to foreigners is credited with a large share of the existing distrust that has broken out at several places in riot, plunder, and even massacre. The remonstrances and prompt activity of the representatives of foreign powers have been at once responded to by the Chinese authorities; measures have been taken to suppress disorder and in one or two cases summary punishment has been inflicted on mob leaders. This, however, though checking immediate outbreaks, has not allayed the excited feeling of the people. It is believed on good evidence that various agencies are sedulously at work influencing the popular mind and keeping it in a state of feverish excitement in the hope that an outbreak of uncontrollable proportions may occur. The priests and learned men are fostering the popular hatred of foreigners by means of the most exaggerated and incredible stories, incendiary addresses and literature. The Roman Catholic missions seemed to be marked out as specially obnoxious. They gather large numbers of neglected children into their institutions. There is great mortality among these waifs, and as it is a popular belief that the eyes, hearts and other parts of their bodies are used in the preparation of medicine, frequent interments of children from these institutions is pointed to as a proof of the truth of the terrible accusation.

The great progress made by Christianity in recent years is another of the causes assigned for the hatred existing and the popular attacks on mission stations. The power of Christianity is making itself felt, hence the priests and devotees of the native religion are roused to seek its suppression by hostile means. Another explanation offered is that the chief significance of the excitement is political rather than religious. There are a number of active secret societies whose aim is the overthrow of the existing dynasty and the placing of a representative of a former reigning family on the throne. In a land so populous as China there is a large number of destitute and lawless people, among them many disbanded soldiers who are eager for an outbreak, simply because it is an element they like, and because there is a possibility of plunder. This is the material with which the leaders expect to work. Among these revolutionary agitators are many officials and scholars who are diligently sowing the seeds of discontent, and seeking in every way to advance the movement for the dethronement of the Emperor and the restoration of a vanished dynasty. If this representation of the state of affairs is approximately correct, it is probable that a desperate civil war may ensue. That would without doubt render the condition of Christian missionaries in China one of extreme peril. With the popular feeling such as it is known to be they would be among the first to suffer the effects of an insurrection, one of whose ostensible causes is the rooted dislike of foreigners entertained by the Chinese populace.

Meanwhile the missionaries in China are not borrowing trouble. They are neither blind nor indifferent to the possibilities of the situation, but they do not suffer the shadow of impending danger to stay their hands or discourage their hearts. Their confidence is in Him who has said to them as He has said to all His faithful ones in every age "Lo, I am with you alway, even unto the end of the world." Whatsoever may befall the Chinese missionaries, they express their confidence that all will be over-ruled for good; that out of confusion order will come, and that the great changes that revolution may bring will be still more favourable to the work that seeks the evangelization of China's millions.

Books and Magazines.

ENGLISH periodical literature is to receive, continental papers say, a new addition on the Continent in the shape of an English monthly miscellany for continental readers, to be entitled *The English Magazine*. The first number is expected to be issued in August.

THE LADIES' HOME JOURNAL. (Boston: The Curtis Publishing Co.) Lady Macdonald, the widow of the late Premier of Canada, gives in the August *Ladies' Home Journal* the opening article of a series which she has written for that magazine, descriptive of "An Unconventional Holiday," which, with a party of friends, and in her private car, she enjoyed last summer through the most picturesque portions of Canada. Lady Macdonald's article is written in that delightfully fresh and unconventional manner which possesses such a charm. The other contents of the number are worthy of the reputation to which this monthly has deservedly attained.

THE HOMEROTIC REVIEW. (New York: Funk & Wagnalls; Toronto: 86 Bay Street.) The Review section of this valuable monthly is kept up with power and freshness. This month Professor Evans, of Cincinnati, contributes a paper on "The Inerrancy of Scripture"; Dr. A. J. Gordon, of Boston, one on "The Preacher's Use of Illustration"; Dr. Robert F. Sample on "Elements of Pulpit Power"; Dr. D. W. C. Huntington, of New York, on "Preaching Politics"; and Dr. A. T. Pierson on "The Hiding of God in the Book of Esther." The sermon section is also rich in outlines of important and suggestive themes by prominent preachers. In addition there is much of value to ministers and people.

THE ARENA. (Boston: The Arena Publishing Co.)—This ably sustained monthly gives the widest scope to writers of all shades of opinion. In each number will be found the important social, ethical, and religious questions of the day discussed with great freedom. The number for this month presents no less than eight leading papers from representative thinkers among women of America and Europe, discussing political, educational, social, sociological, economic and scientific themes, together with two literary papers, one by Miss Amelia B. Edwards, the famed Egyptologist and novelist, who in a most delightful paper writes of her own home life. An excellent portrait of Miss Edwards accompanies this paper.

THE PRESBYTERIAN QUARTERLY. (Richmond, Va.: Whittet & Shepperson.) The Presbyterian brethren in the Southern States evidently appreciate a good theological quarterly. The one whose title heads this notice is conducted with great ability and can evidently command the services of a number of most competent contributors. The present number contains papers on "Authority in Revelation and Morals," by J. P. Epps; "Inspiration," by J. A. Quarles, D.D., LL.D.; "The Fatherhood of God," by Samuel J. Baird, D.D.; "Representative Government in the Church," by D. C. Irwin; "The Royal Teaching Preacher," by J. B. Shearer, D.D., LL.D.; and "The Scotch-Irish and their Influence," by J. H. Bryson, D.D. The rest of the *Quarterly* is taken up with editorial notes, criticisms, and reviews of recent publications. Professor Beattie, D.D., formerly of Hartford, is one of the regular contributors.

BIBLE STUDIES ON PRAYER. Arranged by A. M. Reid. (Toronto: Imrie & Gilman.)—The modest and brief preface to this valuable little work compiled from the sacred Scriptures and arranged by Miss A. M. Reid, daughter of the venerable Dr. Reid, Agent of the Church, gives its origin and purpose: "Several years ago when speaking with a friend on the subject of prayer, the offer was made to find out what the Bible teaches regarding it. These 'Studies on Prayer' are the result of the search. The work was undertaken without the slightest intention of having it appear in print, but step by step the way has been opened to publish it in the present form. . . . The personal benefit and pleasure have far more than repaid the labour, and the little book goes forth with the earnest prayer that it may do something to help others heavenward." Those who read and use it will cordially say amen to that prayer.

ANECDOTAL LIFE OF SIR JOHN MACDONALD. By E. B. Biggar. (Montreal: John Lovell & Son.)—The time for a full and elaborate life of the late Premier of Canada, who played so important a part in our national affairs, has not yet come. Only after events have receded to their proper and just perspective, and intensity of personal and party feeling have given place to the calm and judicial historian, will the complete estimate of Sir John Macdonald's life, character, and achievements be adequately formed. The popular work before us however serves an admirable purpose. It gives in a clear manner a biographical sketch of the deceased statesman, reminiscences of old friends, numerous characteristic anecdotes, and a judicious selection from the many smart repartees with which his speeches in the House and on platforms abounded. In the production of this volume Mr. Biggar shows himself to be a literary expert. The management of the material is well done and the style is clear, direct and polished. It is certain to have a wide circulation because of the subject and the admirable manner in which the author has accomplished his task.

THE PRESBYTERIAN AND REFORMED REVIEW. (New York: Anson D. F. Randolph & Co., Toronto: Presbyterian News Co.)—The last issue of this learned quarterly opens with the translation of an elaborate and thoughtful paper on "Calvinism and Confessional Revision," by Professor Kuypers, of Amsterdam. It is followed by a most interesting paper founded on a volume by M. Weiss, a French pastor and editor of the *Bulletin of the French Protestant Society of History*, bearing the title "La Chambre Ardente." Many interesting and authentic documents have been examined by M. Weiss, and the result is clearly told in the paper by Professor Henry M. Baird, D.D., LL.D. Professor Hunt discusses the "Ethical Antecedents of the English Drama"; Principal Douglass criticizes "Mr. George Adam Smith's Isaiah"; Dr. A. Zahn discusses "The Drift of Dogmatic Thought in Germany during the Last Decade"; Rev. John H. Worcester, jun., D.D., gives his estimate of "Tolstoi as a Reformer." In the editorial notes, Dr. Talbot W. Chambers, in his calm and masterly style, discusses Professor Briggs' "Inaugural Address" that has raised such commotion. The feature in which this publication excels is its admirable and comprehensive survey of theological, philosophical, and general literature.