A. ACOTT.

"illeased are the deal that de in e lord from henceforth; y se saith e solid, that they may rest from eir labore, and their works de follow

About the year 1310 the Yaudois of the Piclmont Valley found it necessary to procure more territory to accommodate their fast-Increasing population. They could not procure any adjoining terri-tory, but the agents they had a ut out for the purpose succeeded in getting what was required in the Province of Calabria, in the Southeru part of the Kingdom of Nagles. The Vandois were required to pay to the Lords of this land an annual rent. They were left to cultivate the soil as they pleased. Their agreement, which might properly be called their char vas subsequently confirmed by Ferdinand, King of Naples.

The first Vaudols settlers in this Province were cumually joined by others of the same faith from their old home as late as the year 1500. They had also been visited annually by two postors from the Piedraont Valley, and religious exercises were re ever, from the very first had watched them with a jestous eye. Their enuity increased, and in the year 1561 it culminated in war against the Vaudois. This was another horrible massacro which we do not care here to describe. An idea of the horror may be imagined from the fact that when the particulars of the massacro reached Rome the citizens became so examerated and furious that they burned the palace of the Pope to the ground.

But previous to this general ere-for only a very few of the Vaudors escaped to their old home, and the settlement in Cala bria was completely demolishedthe blood-thirsty jaws of the Roman Church had been opened to receive all that was earthly of ou the most eminent and reverse of martyrs, John Louis Paschal eloquent and talented preacher had been brought from Geneva to act as pastor in the Vaudois Church of Calabria. He had been reared in the Piedmont Valley, but had gone to Geneva. where he could have more religi ous liberty and a better education He left behind him in Geneva his betrothed, who had also been brought up in Piedmont. She was willing for the sake of th cause dearest to them that h should enter upon his duties in Calabria, which they both knew would be attended with great danger. The public preaching of the devoted young man gave great of fence to the priests, and they a once tried to stir up the pa of the ignorant people against the Vaudoits, telling them that ". Luther h ad come among them."

The Marquis Salvator Spinelto Principal feudal lord of the Vau dos, seeing the danger, requested a delegation from the Vaudois to meet him at Foscalda. The Vau consented and requested Paschal to accompany their dem tation. This he cheerfully did thinking he would have a fine oportunity of defending his faith in the presence of the priests, and hero in the truest sense, and let and that would be the loss of my was not thus to be turned from south. I cannot follow this con what he considered his duty. Morrover, he thought he would of the rightcourness of their cutand at the same time expose the errors of the Church of Rome. ed by the priests who had accused was disappointed.

The Marous was in full evinfor the purpose of getting Paschal into his power. It was a meanly Manuis, who ordered the deputation which was that he guldry attended to Up to this sent in 1560 in company with 1111, suring upon an extended to Up to this sent in 1560 in company with 1111, suring upon an extended the throughout through the throughout throughout the throughout throughout the throughout through the throughout throughout throughout the throughout throughout the throughout throughout throughout throughout throughout throughout the throughout through the throughout t persua, temporally and spiritually. Ho was heavily ironed, and hi-They were industrious, and they fetters were so painful that he was were well repaid for their untiring under the necessity of giving what energy. The Roman pricess, how-livile money he had to the officer under the necessity of giving what improved his last me in the money he had to the officer vering a most power in charge that he might looses his fetters a little. Nino days were occupied in this journey, and he used every opportunity of "preaching Jesus" to his fellow prisoners. From Naples he was prisoners. From Naples he was taken to Roine, that he might be dealt with by the inquisition On this journey he passed alonthe same route that the Apostle Paul did on entering Rome under the Roman guard. Along this route hundreds of the martyrs of the Primitive Church had passed to immortality, and now, 14 cer turies later, another martyr passo through the same gateway.

Here he was cast into the dun geon in the tower of Nona. one was allowed to see him but the inquisitors, who cor ntihually neved him to recent. His brother Bartholomew, however, at last obtained permission to see him He was a Roman Catholic, but devotedly loved his brother. He was brought into the damp and cloomy dunceon, and he could see by th gloomy light that his bro ther's hands were cut and inflamed by the coras which tied them "He was paie and emaciated, but calm and resolute." What a meeting that was ! I would like to give the conversation which took place, but the lack of space forbids. Bartholomewused every argument in his power to get h to recent, even offering him half his possessions and reproaching him with having lost all he has Paschal answered, by heresy. Paschal answered,
"I have nothing to lose upon the earth that I must not loose sooner or later, and I sequire an unberitanco in Heaven which all the powers of the earth shall not be able to take from me." "Oh, my dear brother return to the boson of your family; we would all be so happy to have you there," said

Bartholomew Faschal was overcome with emotion at this and with tears etr. sing from his eyes ho answer-ed with trembling voice, "Would to God wewereall metagain united score and its communicants by in the Savious's love I for my na in July, 1559, they set out for tien skies would be pleasanter to me Foscalds. On arriving at an mm than the waults of this prison tice skirs would be pleasanter to me in this town they were met by a But if I remain here it is because member of the Marquis's house. Josus remained with me, and my hold, who was secretly a friend of Saviour is better to me than my the Vaudes, sho tell then they family." "Would it be to lose had "powerful enemies in this him to come with us I" seked Bashad "powerful enthics had not income with as a becomes of our cause in what are the form," and advised Peckal—as tholomen, awed by this outburst, units has succeeded in conquented to attract the was the leafer—"Yes," was the reply "for the mism has succeeded in conquented to attract; tany defense, but to gate of my dangeon will not open its pations, and rules with a red return from. But Peachal was a except by means of an abjuration, of iron. Its votaries are recken-

reation further. Three days after this interview Bartholom be able to convince the Marquis visited him again, and when the mank was exhorting Paschal to turn he replied. "All your areu ments are founded upon human At the appointed time they up-peared before the Marquis. Passeyes to the greec of God, for you peared before the Marquis. Passeyes to the greecol God, for you chal had expected to be controut, will be in xensable before him. Bartholomew was not allowed to him and have an opportunity of interview him again, and now defending his faith. In this he Paschal was left alone to prepar for the terrible fate which was net for distant. He remained time paths with the priests and had and steelfist to be end. He summoved this delegation meetly wrote a touching letter to hi wrote a touching letter to hi betrothed when he knew the enwas hear. "The affection which I bear to you," he wrote "inand deeply laid plot, and it was a mean of successful. Paschal was rudely creases with the increase of my successful. Paschal was rudely love to Gol." He received his last the last defense by the Lition to return home, reserving 1560, which was that he was to Parchal and Mark Vacgli, who be burned at the stake. This were thrown into a dangeon. The centence was executed on the follatter was immediately put to tor- lowing day-9th Soptember-in ture to make him abandon his the great square of the Castle of faith, but without avail, and it is supposed that he died under this assembled a crowd of people, cruel treatment, as no account has among whom were the priests been given of him. Paschal was cardinals, hishops, and Pope Pus sent in 1560 in company with HII, sitting upon an elevated blatform, all gleating over the On his way to the stake Paschal vering a most powerful discourse in a clear voice —preaching Je The priests, axasperated at this at length ordered the officer in charge tostrangle him. This was done. The flames shot up devoured his body. A wail of sympathy went up from the crowd The ashes were thrown over the bridge into the water. Thus Rome killed the body of John Lous Paschal, But God tool charge of his spirit, and "th ho is dead he yet speaketh. They cannot destroy the truth he scaled with his blood.

OUR PLEA AND MISSION

AN ADDRESS BY D. R. DENGAN.

DEAR BRETHREY :- Our sub-

ect to night is,
"Our Position, or is there suf ficient Reason for our Existence a Separate Religious Body f

I am happy in meeting with ou, and in the privilege of speak ing on this x asion, though I had not expected to address you at this hour.

It seems strange that at this period of our history as a reli-gious people, we should be found debating the propriety of having been born, or maintaining our present right to exist; but such has been the choice of the programm-committee, and I have been ap pointed to lead in its consider ation. The subject demands aoro time and ability than I have at command. I am compelled to be brief, and if I shall be able to say anything that will lead to a thorough investigation of this whole question, I shall be satis-

Seciarianism has for centuries been so popular and potent that, in the opinion of the masses, the right to form a new party in re-ligion is only a question of power and preference. If the new party shall have sufficient vitality to overcome the fieres opposition that its infantile struggles will excite in the hearts of its older sisters if it shall count its colleges by the the hundred thousand, it have demonstrated its orthodoxy leyond the passibility of a reason-able doubt. Such is the popular view of the subject. But us such reasons are not so highly valued, and as proofs of the righ tecusness of our masse they are

ed by the million, and they how to its yoke and carry its burdens with unwavering confidence, Catholicism has asserted its authority in all countries ; has rung the changes on its official infalli bility to the ends of the earth : others its institutions of learn ing by the bundred, the convents for its vailed sisterhood by the thousand, and its subjects by the hundred million. Among them mighty men of the earth | captains. generals, kings and potentates, the learned and the wealthy, montem, too, is seen to prosper. A noxious weed, and yet it luxunates in the marshes of American corruption. Even now it is bringing its fertilizing substances from afar, and it is emitting a signch more vilo and deally virtue and moral purity than the polluence of Chinese idelatry. Hence, mere prosperity or success in an undertaking, is not proof of righteourness; for it could be pleuled as well in favor of the wrong as in the right. a rule, Joseph Smith and Brigham Young would be regarded more favorably than Luther and Calvin and Wesley.

We could easily plead prosperity in favor of the divine approval. Perhaps no people in all the history of Christianity have itcreased in numbers and in the dements of power and influence more rapidly than we have. In fifty years we have conquered a hearing before the world : from a handful we have come to number more than half a million: from being despi ed and rejected of men, we have reached an eminonce of respectability among the religious bodies of the day. We bear all the historical marks of divin sanction. Can others boast of numbers 1 So So can we, they rejoice in the prosperity of their institutions of learning! So lo we. Do they confide in the learning and wisdom of their great men! (I speak as a food); we more. We have the same right to boast ourselves a little that others have. But such things are not a sufficient founda-tion for the confidence of honest sensible men. The religio orld is ready to manifest its charity-not to say policy-by pronouncing us orthodox, and enrolling us among 'sister churches modestly decline any such honorable distinction. We would thank them kindly for the favor; but our right to exist as a separate religious body must come from a higher source than ecclesiastical courts or neighborly good-will. If we have no divine right to axist the sooner our requiem is suns the better.

What we mean by divine right or authority, is what God has what he has caused to be "writter for our learning." We have no new revelation to plead, neither visions nor dreams by which to apologize for our conduct ; nor do we rely, in any way, upon the circumstances that thrust the pioneers of this religious more ment out from their ecclesiastical moorings, nor the great sucress that aftended their efforts.

Our appeal is to the revealed will of God-"to the law and to the testimony; if we speak not according to this word, it is be cause there is no light in us." If the Bibie does not domand the effort that we are making, then the divine favor does not rest upon us. Our cause must not rest upon any interpretation of divine providence, but upon the " Thus saith the Lord." Where God speaks, we may speak, and where he is silent, we must be Filent.

To be Continued.

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those wishing to know some ing of the advantages of Mea-

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