

gow that was wont to "flourish by the preaching of the word." Railway and steamboat excursions such as are henceforth illegal in Ontario are by no means uncommon in Scotland. This should not be so in a community where at least three fourths of the people are Presbyterians. It will be remembered that the Roman Catholic Council, which met last autumn at Baltimore, expressed very healthy views with regard to the Lord's Day. We are sorry, however, that it has been through the interference of the R. C. Bishop of New Orleans that the great exhibition in that city remains open on the Lord's Day. Our General Assembly has from year to year testified faithfully with regard to the Lord's Day. The result we see in part already; but we may hope for much more in the near future.

Editorial Gittings.

FROM ANTWERP TO COLOGNE.

WE are going to Copenhagen by a somewhat circuitous route. Leaving London at 8 p.m., on the 20th of August, we reached Harwich at 9.30 and immediately stepped on board the steamship that is to ferry us across the English Channel, here 100 miles wide. The night was fine: the sea smooth as a mill-pond: daybreak found us steaming up the Scheldt, a broad, deep river. We are yet sixty miles from Antwerp. Beyond the huge dykes which hedge the river in there is very little to be seen. The country is flat—in many places from ten to twenty feet below the level of the sea. The only objects visible were clumps of willow trees, rows of poplars, windmills trying to catch the morning breeze, and tall church steeples. At 10 a.m. we were alongside the quay at Antwerp amid a forest of masts. It is a fine city, improving more rapidly, it is said, than any city in Europe: population about 200,000. Although many of the quaint and picturesque buildings have disappeared, a few fine specimens remain. The Cathedral of Notre Dame is of itself worth going a long way to see. It dates from the early part of the fifteenth century. It has a magnificent spire. The interior, with its lofty aisles, its great expanse of stone pavement, its massive piers and rich stain-

ed windows, is very fine. Some of the paintings are valuable, especially the "Descent from the Cross," by Rubens. That great painter lived and died here. Vandyke was a native of Antwerp. Rembrandt, too, and many other celebrated artists belonged to the Flemish School of the Fine Arts. My companion *de voyage*, a fine young Scotchman, ascended the long flight of steps in the tower to the gallery beneath "the bells"—those charming bells that have chimed so sweetly for three hundred and fifty years or more. There are nearly one hundred of them—the largest weighing 16,000 lbs. and requiring the strength of sixteen men to swing it.

We are in the Netherlands, one of the theatres of the great struggle for religious liberty which preceded the Reformation. Antwerp was the centre of that movement. Earlier even than Peter Waldo, the apostle of the Waldenses, a celebrated preacher had arisen in the Low Countries, one Tanchelinus, who dared to question the authority of Rome and to assert the supremacy of the Scriptures. Two hundred years later, Nicolas of Lyra shook the torch of truth. So "advanced" were his theological views, it passed into a common saying,—"If Lyra had not piped Luther had not danced." When the Reformation at length took form, the Netherlands underwent a dire persecution. Terrible edicts were issued against the heretics. The halter, the sword, and the fagot were used as means for their "conversion." They were declared incapable of holding property, and all who would not recant were burned at the stake. It is asserted that in the last thirty years of the reign of Charles V, not less than 50,000 Protestants were put to death in the provinces of the Netherlands. The first printed English New Testament was published in Antwerp by William Tyndale in 1526; but nearly the whole of the first edition was bought up and burned by the Romanists. In 1561 a Presbyterian Church was organized at Antwerp; but not a single member of it survived. It was swept clean out of existence, and it was not until 1848 that the attempt was renewed. Notwithstanding the full exercise of religious liberty now accorded to Belgium, the number of Protestants is exceedingly small. Of its five millions, ninety per cent are Roman Catholics. The Reformed Churches