Continued from 1st page Continued from 1st page or cabinet of prophets and apparties, the holy city, together with the sainta coming to worship once a year with their richest gifts and offerings. But the conflagration of the earth and heaven, we reserve for a future number, July 23th, 1853. Axes.

THE VAUDOIS.

"These are they which came out of great tribulation and have washed their robes and made them white in the blood of the lamb Therefore are they before the Throne of God and serve Him day and night in His Temple! he that sitteth on his throne shall dwell among them. They hunger no more, neith thirst any more, neither shall the sun light on them or any heat, For the Lamb which is in the midst of the Throne shall feed them and shall lead them into living fountains of water and God shall wipe away all tears from their eyes "-Rev. vit 14-17.

"What is our life? Is it wealth and atrought" If we for the master's take will loose tt. shall find it a hundred told, at beight.
While they shall forever loose who refuse it.
And nations that save their union and At the cost of right their wie shall They save a grave."

The Vaudois were never a very numerous people, at no time in their history have they ever numbered more than about twenty thousand. Yet wonderful are the the schievements of these plain, sincere, devoted and ever memorable people who inhabited the Alpine Predmont Valley, Most hornble were the cruelities to which they were subjected by Jesuit Roman tyranny.

After the days of Constantin the Great, their religion was not changed or corrupted. They ad hered tenaciously to the scriptures and accepted them as their only faith and practi ce, and long after Roman Catholicism had nenced to luvent and practice her horrible barbarous crueltie upon the simple and plain Bible worshipping people upon the sea ports of frontier communities. The Vaudois hemmed in as they were by the great natural walls o the Alpine Mountains continued for many centuries to enjoy re ligious freedom.

They had their houses of wor ship in country and town. Their Pastors, called by the Vaudois Barbas, were a plain, sober, in telligent and hard working class of men, beloved and respected by their congregations. Thus while the religion of Christ was being corrupted outside of the Piedmont Valley. The Vaudois continued to worship according to their knowledge of the Lible knowing only the corruptions up to the time of Constanting and the Council of Nice, A. D. 325 From this time on they had little or no communication with the outside world and it was well for them they had not. Outside of their natural walls the Bishon of Rome began to style himself the successor to Peter, St. Ambrose Biskop of Milan protested with many other men of influence against this innovation. But Rome cared little for those himdrances-Roman Catholicism wish ed for power and consequently truth, justice, and principle all bend if need be in order that the supreme power might be ob tained. At length the Pope was declared to have the supreme power in Church and State. In against such high-handedoutrages
one. Old and infirm as well as
Though they referred them to the
labes suffered terribly from extime when even Councils such as
posure. "The priests thus haffled
Nicce, Constantinoplo, Chalcedon sent a falls report to the Duke of
and many others had been called
Savoy, stating that the Vandois

They are as anxion, for suprem

Make,

History and to the content of the such as
the suffered terribly from extime when even Councils such as
posure. "The priests thus haffled
Nicce, Constantinoplo, Chalcedon sent a falls report to the Duke of
They are as anxion, for suprem

Make,

History and to fall the content of the little of
the suprementation of the suprementation vain did Bishop Mansuctus and

did not with to be reasoned with and forthwith comtained to enforce her laws by the sword, bribdwellat length on the numerous de, rights and baucheries committed by the Price. eraft upon those people whose only offence was the worshipping of God in the unostentacious that ner appointed in his word. They would not attend Mare, bow to supreme power of the Roman Catholic Pontiff. For a detailed account of these cruelties I would refer the reader to "The Israel of the Alps." In the meantime the Vaudei

were not idle, they were an Intel-ligent, hard working people, and very zealous for their faith, while Rome was trying to destroy education and keep-the people in ly, nomnee-the Vaudois were doing their best to develop it. They were also promulgating the ver best system of morals in the world -that of Christ-In one sense therefore, the Yaudols were the most powerful people in the world and their power has been felt by every civilized ration. We un at the present day enjoying the fruit produced from the seed sown by these stern, plain, good-fating. good-living people. There was scarcely a man among them whose righteous life would not put to shame the best of the long list of Pontiff's the Church of Rome has had. How was their power felt ! In various ways. They sent out Missionaries when corruption be gan to be so rife, into almost every part of the thon civilized world. Hungary, Bohemia, England, Scotland, France etc., heard the honest voice and plain teaching of the Vaudois mission-ary. They were a fremendous power in the world, but yet it was of necessity a silent power, that is a secret one-The truti must be driven with a muffle hammer else Rome will ascertain where it comesfrom and level her hellish batteries of destruction against-it. Lollard who paved the way for Wycliffe was a Vau dois Missionary. Huss, Jerome Luther and Calvin did little more than carry on the work which these noble Missionaries began The time came, however, when the Priest-craft could no longer afford to allow the Vaudois to live and work undisturbed. First they sent Roman Missionaries to try and turn them from heresy. This was an utter failure and it so ex asperated Pope Lunecent VIII. that he resolved to utterly destroy the Faubois and in 1487 he proclaimed a general cuitade agains them. Though the Vandois suffored terribly during this cruisade, mon, women, and children being put to the aword without mercy, Yet upon the whole the cruisade was a failure. The Vautois hav ing escaped to the mountains and thus secured themselves. Many other crusades were sent out which we cannot notice in this short sketch, We will notice what is known as the Piedmon tese Massacre. The Pricats gave Charles Emmanuel II, Duke Savoy, no rest until they obtained from him a command in 1655 that

s' o Vaudois should either attend

Mass or go again to the moun-tains from which they had return-

ed during the short interval of

peace. The Vaudors hearing this

fled to the Mountains. It was

by the Emperes and not by the had releabed and were making they as they were them. In the Pope, that Roman Catholicism preparation for wir. According inventions they cannot with any ly the Malquis Prancise was with a large army against them He was resisted by the Vaudors ery etc, and in due time when and was obliged to resort to these were not sufficient the Gul- treachery. He assured the Yaur-lotino and the Legislation were dotaleaders that if they would called to assist in cousting out receive and lodge his arms, they heresy. But we cannot here would be respected in all their rights and passessions. The Vaudois thinking he would fulfill life promise consented. But they did not even at His date fully understand the treach ry of the Private. No some did they lift thing. Though their houses open the door of their fortress and to Northly were destroyed by fire receive the Roman Amny to their hospitality, then the Prosts lessin plotting a general massers. in this responsibility the whole Church of Rome must share-I was the author of this Pledin tela Easter unit was of the SPA? cre of St. Barthelemew about which Bro. Flower has been witt-ing in the Christian Similard under the heading "The Hugen ots" The plans were complet ed without arousing the susplic-ions of the Yandais and on Satan day, Easter ove, (21th April, 1655) at 4 o'clock in the morning a general massacre began, from the mult of the Castle of La Tour, I give a picture of the seen which followed in the language of Muston the Historiat.

"And now how can we give an

idea of the horrors which ensued! It would be necessary to be able with one-glance to include at once the whole country, to penc trate into all apartments, to be procent at all executions, to dis linguish in this vast voice of an guish and desolation each particular cry of a heart or of a liv. ing being torn in pieces. Little children Loger says were torn from the arms of their mothers daihed against rocks and cast carelessly away. * * Others were tied in a state of nakedness in the form of balfs, the head be-tween the legs and in this state were rolled down the precipices some of them torn and bruised by the rocks from which they had rebounded, remained susper from some projecting rock or the branch of some tree and still greaned 18 hours afterwards. * ** Daughters had witnessed the mutilation of their living fathers, brothers had seen the mouths of their brothers, filled with powder to which the persecutors set fire, making the head fly in pieces making the head hy in pieces.
Pregnant women had been ripped
up and the fruit of their would
taken living from their bowels
What shall I say! Oh! My God! The pen falls from my hands Dead bodies lay scattered about or were planted upon stakes-brains were plastered against the rocks, bodies half flayed or with the eyes torn out of the head and cut open and fastened to trees These are the things which I can tell. The Universal destruction of the Vaudois houses by fire followed the massacre of their in habitants * * * All these noble and courageous people thus put to death might have saved then lives by abjuring their religion many of them were still prolonged rison without making then yield."

Such is the account given of this terrible Piedmontese Massa. ers. It equals if it does not sur pass in horior that of St. Bartho lomew-only a few made their the monntains and taking refuge in foreign lands. Surely we will not read a few extracts from the history of this noble people in vain. We should at least be im

selves directly against Protestant ism. Hat should the day come as it may; when they will fee as to may want they want to averthes? the precent power Need we depose there or kind her treatment from her hands to I for one would not. 2nd The fidelity of these place manded, inporent Vaudois, 21 what courage what determination of character, Schalitena herolem was to mifested -yet they stocked together in privatedannes, bams, caver etc. n the right time, for few of their Gol and their ample religion (60) and their simple rengion.
"To whom much is given of their, punch shall be required."
In this day and age we have religious freedem, are we living up to our advantages. I fear the Vaudoja " will rise up in jud. ill and condemn many in this senchation." ANDREW SCOTT

The great and of your plucation

is to form a reasonable man. That which is bitter to be en-

The golden beams of truth and the silken cords of love, twisted

The sale of liquer has been interfering with the progress of work in the new English settlement, at the head of which is the will known Thos. Hughes. Dealers have brought their liquer interthe woods, and the tracelanide have been indulying indimited his been indulying the completion of a school loute, which is to be in charge of an incorporated bard of tradec, as there is a law in tennessee for bidding the sale of Inquer within four miles of any incorporated school.

Unwound Clocks-In a hotel vas a number of clocks, one a least for each room, but as they each told a different story, they were never depended on, and if you did believe them, you were sure to be deceived. The fact was, all these timepieces were out of order, or had not been wound up. Nothing could be learned from them; they we wormmental apologies for clocks, and nothing more. Even so the example of professing Christians is of small processing Constiants is of small service to the world if the real power and godliness is absent. Religion, when it ceases to be useful, and is only set up for decorative purposes, is an utterly vain thing. It we are not wound up by the divine hand we cannot go It we are not wound up and if we are not going we are n-class, we contradict each other and we teach the world nothing and we teach the world nothing worth its knowing. It is a great pity when, for the lack of the inwant, the outward becomes a total failure. When force has departed from the mainspring, the lace and hundred more profession are a wretched mockery.—Suord and Trovod.

CVT) a week made at home by the back of the large and business are before his back. Catalla and bredel, we fill the prod. Note, who was a large and fall was more processed and fall and a section of the large and the large and

I MEAFORD, ONTARIO.

Those wishing by inner some thing of the advantage of Heating of the advantage of Heating of the south shore of the General Meaford is be intifully situated from the south shore of the General Meaford is be intifully situated from the south shore of the General Meaford is be intifully situated from the south shore of the General Meaford is be intifully situated from the south shore of the General Meaford in the south shore of the definition of the hand while the shore with the free of the country is gently old may and will supplied with the trout and while the south of the so

VALUABLE PUBLICATION

Law & Whitelaw, Publishers Christian Worker. Christian Hymn Book, small editions, medium, 69 76 78 Revised Christian Hymnul, COMMENTARIES. COMMENTAR
On Matthew.and Mark, by McGarvey,
Gospel by Like, by J. S. Lanar,
Hebrews, R. Millian,
Analysis of 4 Göspelvand Acts, ""
On Acts, by J. W. McGarvey,
On Romans, by J. E. Lind,
On Mark, for Sunday Schools, 2 00 BIOGRAPHIES. the silken works of love, twisted together, with days men on with a tweet violence, whether they will or not—standard the sile of Eller John Smith, by J. A. Williams, two tolonce, whether they will of and Letters of L. Punkerton, "of J. T. Johnson, "J. 2 00 1 60 1 00 1 25 2 00 1 25 2 60 1 26 3 00 2 00 1 50 3 60 1 50

A. Campbell and Owen Debate, Evidence of Christianity,
A. Campbell and Bishop Furcell, Debate, on Roman Cathelie
Religion,
Carpenter and Hughes, Debate, Destiny of the Wicked,
Braden and Hughes, Debate, Baptism and Work of Holy
Cather 1 50 1 50 Spirit,
B. Franktin and J. A. Thompson, Debate, Calvinism,
L. B. Wilkea and Jacob Ditzler, Debate, what is Christian 2 00 2 00 Raptism, ey and Crawford, Delate, Differences between Disciples Expression Crawford, Delaite, Armin Baytists, and Baytists, Sweeney and Musford, Delaite, Universalism, A. J. Hobbs and W. W. King, Delaite, Endless Punishment, MISCELLANEOUS, 2 00 1 25 MISCELLANEOUS
Gospel plin of Salvation, by T. W. Brente,
Problem of Human Life, by A. W. Hall,
Weekly Contribution, by J. Challen,
On the Rock, by D. R. Dungan,
WORKS OF A. CAMPBELL 2 50 2 00 1 50

Christian System, Lecture on the Pentateuch, Christian Baptism, Popular Lectures and Addresses, The Christian Baptist 7 volumes Bound, Linux Court. 1 50 1 60 Living Oracles, Review of J. B. Jeter's Book on "Campbellien" Examined, SERMON.

Family Companion, by R. Goodwin, Talks to Bereuts, "I. Errett, Western Preachers, 30 sermons, Gospel Preacher, by B. Franklin, 1 50 1 00 2 00 2 00 2 00 2 00 2 00 1 50 1 50 Sketches and Writings, of R. Franklin, Setial Discourses, by R. K. Smith, Early History of Disciples, by A. S. Hayden, The Messiahship, by W. Scott, Commission to Apostles, by A. McLean, Volume 2. TRACTS.

TRACIS.

Tracts on sixty different subjects, prices at 5, 6, 10, 15 and 20 cents each. These tracts set by our best writers and should be widely circulated. Persons requiring any of the abave mentioned rooks or tracts, can be supplied from the Wonstra Uffice. Send in your orders and circulate these books and tracts freely.

SOLOMON HOUSE!

COLLING V/OOD, - ONTARIO.

MILLINERY A SPECIALITY.

MIJALINERY A SPECIALITY.

USTRICH PRATHERS CLEANED, CURLED, AND DYED
FLAPIVE Webstrattle over the New Fatters, and superpared to take order and
that in actioning the prosches. Brakle, Parin, Carle, Peir me, and the few sitfront for what them, berther, New and Invisible little fine. He is done over at the
same, Halt-done surface productions and Invisible little fine. He is done over the desire.

Anneance, Charles and Programmer, and Lace done as an good at surface. All these color is,
to done over Charles in an anneance of the control of t

AGENCY OF THE

MASSEY MANUFACTURING CO.

Massay Harvester, Massey Mower, Tolton Pe a Harvester, Wilke "B" Sewing Mechine, Toronto Resper, Toronto Mower, Tolton Centre Drught Plough, Louise Sewing Machine-

REPAIRS KEPT ON HAND.

TOBIAS FOX.