

predicting the Jewish, the other the world-catastrophe: "All these things, and not the minor part of them, are to take place within that generation." Therefore all these predictions are to be found fulfilled in the overthrow of Jerusalem and with it of the Jewish polity. There is very much to be said for this preterist view, and critical commentators are settling down thereunto. We still feel, however, that there is an onward look to the great finale; but the question is too wide for the review.

We have become so accustomed to "Lives of Christ" which draw from all the gospels and attempt a harmony, and to commentaries on the synoptics with continued cross references to avoid repetition, that the tone of an individual commentary on any one of the three first has an air of novelty. We shall be the gainers, however, by having these writings treated individually, and as Mark's gospel is now believed to have been the earlier representative of the tradition in its freshest form, this issue is most timely.

Scholarly, reverent, fully alive to present day research and thought, this commentary has a reassuring tone; and taking us back to the fountain head, will do much for the student in presenting Jesus as He appeared to His most impulsive but true disciple to whom activity alone was life.

THE EDICT OF NANTES AND ITS RECALL.—I.

BY J. G. ROBINSON, M.A.

Some one has said: If you want romance why not go to history? The history of the Huguenots has furnished themes for ballad, opera, story and novel, but is, itself, as full of all the elements of romance as any work of the imagination. It is of its more sombre aspects we shall treat in this paper. Beginning with the dying years of the Middle Ages, it ended in 1802 when the right of Protestant public worship in France was re-established after nearly three centuries of almost continuous proscription.

It is little wonder that this history, covering so long a period, with its thrilling episodes of disaster and triumph; of patient suffering and heroic achievement; of drag-canonade, torture, expatriation, imprisonment and the galleys; of martyrdom and massacre should attract the pens of many writers in many lands. The bibliography of the Huguenots would fill many bulky volumes; and possibly much valuable material is still hidden away and dust-covered, to be treasure trove for a later age.

In recent years, however, the researches of historical societies and individual investigators have brought to light from the national and municipal archives, and unedited letters and memoirs, a vast store of invaluable material hitherto unknown or inaccessible to the historian.

In these two large volumes, containing over eleven hundred pages, and completing, with his previous works (mentioned in foot-note), what he aptly calls the "Huguenot trilogy," Professor Baird has made excellent use of this new material. He has treated his subject so minutely, comprehensively and fairly that it will be a long time, it seems to us, before another writer will be tempted to even glean in the same field. He goes to first sources for his authorities, quoting them freely in the text and giving abundant references to them in the notes. In treating an obviously difficult subject in the historic spirit, the author exhibits a wise restraint, a scholarly discrimination, and a judicial faculty that cannot be too highly commended. At times the reader may wish that more were said of the political aspect of certain movements and of the relations of France with foreign powers; but Professor Baird resolutely refrains from any discursive wanderings into subjects outside the limits

he had laid down for himself. The work begins with the accession of Louis XIII. in 1610, and the concluding words of the last volume refer to the condition of Protestantism and the influence of Protestants in France at the present day. Now, as in the best years under the Edict, the position and influence of Protestants in the industries, in commerce, in municipal and public affairs is above and beyond what their mere numbers would seem to entitle them to.

The Edict of Nantes, signed by Henry IV. in 1598, guaranteed to those of "the Religion"—the religion of which he had been the heroic champion and had abjured for the sake of peace and a throne—protection in the free and public profession of their religion and religious belief. They were admitted to public employment; the schools and universities were opened to them; they were allowed representatives in the Provincial Parliaments; and certain cities and strongholds were granted to them for their security. Where these "Hostage Cities," as they were called, were situated, is indicated in an excellent map prefixed to the first volume. There were some in almost every part of the Kingdom, but were very much more numerous in the South-west and South, for the South was then, as it is to-day, the chief seat of French Protestantism. The rights thus solemnly guaranteed and safe-guarded, it seemed the determined policy of Henry's successors, in spite of repeated confirmations of the Edict, to minimize and ultimately to abrogate.

Louis XIII., at his accession, had not yet completed his ninth year, and the reins of government were seized by his mother, Marie de Medici, who, by some at least, was suspected of having been a party to, if not the actual instigator of Henry's assassination. The queen-mother was a bitter enemy of the Huguenots; and, if in other respects his education was neglected, the young king was at least taught a thorough hatred of Protestants and Protestantism. Of all the royal personages described, or even mentioned, in these volumes, this King is certainly the most contemptible. He had not even the characteristic Bourbon gift of fluent speech; but he was a mighty hunter and "could talk to his dogs to perfection."

Encroachments on Huguenot rights began soon after his accession, but for some years active hostilities were prevented by the moderation and wisdom of Duplessis Mornay—"the Pope of the Protestants," as he was called, and one of the most remarkable men of the age. Born a Roman Catholic, with many near relatives of high rank in the hierarchy, he became a Protestant from conviction, and soon one of the chiefs of the Protestant cause. Learned to an extent quite unusual among noblemen of that day, he was an author at the age of twenty-three; he fought with skill and courage in the wars of the League; he was Henry's most trusted counsellor during that monarch's reign, and was the most influential leader of the Huguenots at the accession of his successor. "He was a man whom flattery could not deceive nor gold buy," and Voltaire describes him as the best and greatest man of the Reformed Religion. He was as loyal to his king as he was devoted to his religion; and when Louis XII., "not by a rose of war, but by an act unworthy of a king, still less of a gentleman," treacherously ousted him from the government of Saumur, one of the most important hostage cities, the brave, high-minded old veteran felt the indignity most keenly, but he felt still more keenly the dishonour the king had brought upon himself. "Saumur is of little account to me," he wrote, "but his Majesty's word given for the restitution of Saumur ought to be dear to him." Louis seemed to be as great a liar as our English King John, of infamous memory; and his oath was of as little value as his word. Duplessis died, broken-hearted, soon afterwards, leaving no one among the Huguenots with equal ability, wisdom and experience to take his place.

A younger and scarcely less celebrated leader of high rank among the Huguenots

was Henry, Duke of Rohan, a second cousin of Henry IV. Of good address and engaging manners, he combined moral qualities of a high order with brilliant intellectual powers. Bold, intrepid and determined, he was thoroughly versed in the art and literature of war, and was accounted one of the first captains of the day. He was the military hero of the Huguenot wars which were ended within a year after the fall of La Rochelle by the Peace of Alais, 27th June, 1629.

De Rohan's wife was Margaret de Bethune, daughter of the Duke of Sully, a woman of remarkable beauty and brilliant mental qualities, whose reputation, however, did not escape the breath of scandal. Her father, the celebrated minister of Henry IV., who, "as a man of war and man of peace did much to make France strong, united and happy," has been described as "faithful as a dog and as surly." Notwithstanding his undoubted services to France and to Protestantism, Professor Baird paints Sully in not very attractive colors. Though he almost expressly advised Henry to abjure his faith to secure the stability of his throne, yet, for himself, he was deaf to all inducements to change his religion, and chose to die, as he had lived, a Protestant. His Protestantism seems, however, to have had a mental, rather than a spiritual basis.

"A more careless or irreverent worshipper could scarcely have been found in the French Reformed churches. . . . He always came late to the services held in his castle, and took the honorable place reserved for him after having made the congregation wait long for his appearance."

Towards the close of his life he amended his manners and

"He is even stated to have submitted to the discipline of a regularly organized church instituted in his castle, and to have accepted the office of an elder and discharged its functions until his death."

It is not so very strange, therefore, that we find his son subsequently abjuring Protestantism and embracing the Roman Catholic faith. Indeed, after the Huguenots lost their hostage cities and ceased to be a political power, the great nobles had little or no use for them; and with few exceptions, for gain, or high office, or court favor, perverted to Romanism, and in some instances, they or their immediate descendants became the most virulent persecutors of their former brethren. The granddaughter of the brilliant Theodore Agrippa d'Aubigne, soldier, historian, poet, wit, friend and comrade of Henry of Navarre, was Madame de Maintenon, whom many writers consider largely responsible for the Revocation of the Edict; but of her we shall have more to say hereafter.

We cannot dwell on the three Huguenot wars which were political rather than religious in their origin; nor on the seige and heroic defence of La Rochelle, which reduced a population of 24,000 to 4,000, the rest having fallen or perished from famine.

The fall of La Rochelle was followed by the capture of Nismes, Montauban, Castres, and all the other Protestant strongholds, and finally, as we have seen, by the peace of Alais in 1629. Richelieu had succeeded; he had crushed the Huguenots as a political power, an *imperium in imperio*; he had made the King absolute ruler in his kingdom; and with this he was satisfied. Both he and his successor, Cardinal Mazarin, treated the Protestants with kindness and consideration. Their loyalty was recognized and acknowledged. Their freedom of conscience was respected, their public worship was unmolested and they were encouraged in the industrial pursuits in which they excelled. They now entered upon a period of undisturbed repose and great material prosperity which lasted until the death of Mazarin in 1661. The material prosperity enjoyed by the Huguenots under the government of the Cardinals was due not only to their better education, higher intelligence and superior morality, but also to the greater length of their working year; for, while the Roman Catholic, on account of his many saints' days and holidays, could work only 60 days in the year, the Huguenot's working year amounted to 310 days. All the industries requiring skill, intelligence and invention were in the hands of the Huguenots; they were the bankers of the country; they carried on its foreign as well as its domestic trade. They were honest as well as industrious and frugal; and it is little wonder that the expressions, "Honest as a Huguenot" and "Rich as a Huguenot" passed into proverbs. Afterwards, the persecutions to which they were subjected gave rise to another one, "As patient as a Huguenot," which tells a sadder story.

Toronto.

Teacher and Scholar.

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AUG. 2nd, } DAVID'S KINDNESS. { 2 Samuel, ix. 1-13.

GOLDEN TEXT.—Rom. xii. 10.

MEMORY VERSE.—7.

CATECHISM.—Q. 70-71.

HOME READINGS.—M. 1 Sam. xx: 11-23. Th. 1 Sam. xx: 35-42. W. 2 Sam. ix: 1-13. Th. 2 Sam. xvi: 1-14. F. 2 Sam. xix: 16-23. S. 2 Sam. xix: 24-30. Sab. Matt. v: 1-16.

Our lesson for this week shows us David as something greater than a king. We cannot but admire the zeal and earnestness with which he gave himself to the work of building up the kingdom, and organizing it in such a way that both the civil and religious interests of the people would be cared for. But we must admire him still more for turning aside in the midst of his busy life to show a kindness to one from whose father he had received kindness. A man of small soul would have been anxious to forget the days of his adversity, and to have made the cares of state an excuse for neglecting matters of such small concern as the care of an enemy's grandson. Let us, in order that we may see David in all the greatness of soul this act displayed, consider "David's Fidelity to Jonathan," and that "Fidelity's Reward."

I. David's Fidelity to Jonathan.—

Twenty years before this time, when Saul was plotting to kill David because he felt that he was the neighbor worthier than he to whom God had given the kingdom, Jonathan had caused David to swear that he would not only show kindness to him personally, but that he would not cut off his kindness from his house forever. Perhaps David felt that up to this time it would not have been safe to search out any of Saul's descendants, lest he should prove a rallying point for any disaffected persons in Israel, before David had fully established himself in the people's hearts. However, he had not forgotten his promise, and now that his kingdom is made strong in the people's affections, the king at once sets on foot enquiries as to how he can requite the kindness of Jonathan. He learns that an old servant of the house of Saul, named Ziba, still lives, and he sends for him straightway. Ziba tells of Mephibosheth, the son of Jonathan, whose nurse had lamed him by letting him fall while she was attempting to carry him to a place of safety after his father's death.

This young man seems to have been in the deepest poverty, and to have been so educated as to have had all spirit crushed out of him. In fear and trembling he answered the king's summons to leave the house of Machir, at Lodebar, and to come to Jerusalem. In great humility he prostrated himself before David. But for his father's sake the king received him kindly, and gave him the private estates of Saul. To Ziba was entrusted the cultivation of these estates upon the condition that he should pay one-half the produce to Mephibosheth for the maintenance of his household, though he himself lived at David's palace. Surely we must admire the character of a man who could not merely forget the ills and wrongs which had been done him by the house of Saul, but who treated the only surviving member of that house as though he were his own brother. Kindness such as David's surely merits reward.

II. Fidelity Rewarded.—

We go beyond the lesson verses to note the reward which accrued to David from this fidelity. Twenty years afterward, when the king fled from Absalom who had lifted the standard of rebellion against him, Machir, of Lodebar, was one of those who ministered of his substance to the despoiled and weary king and his men. At the same time, though Mephibosheth was temporarily under a cloud with his patron, yet afterward he gave to the king the strongest assurances of his loyalty and attachment. These things must have been gratifying to David, and proofs to him that all the world had not forgotten to be grateful. Thus he would be cheered and comforted at a time when he needed cheer and comfort. But after all the chief reward would be in David's own heart, as he realized the joy of doing a kindly deed, and knew that in some faint measure he had exhibited the very spirit of God Himself, who, though sinned against and despised, continues to bless all men and has devised means whereby His banished ones may be restored to Him again.

Mr. Alex. McKenzie, of Nantyr, was recently found dead in a house which was occupied exclusively by himself. He was a regular attendant at the Presbyterian Church in Lefroy.

"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 the Revocation of the Edict of Nantes." With maps. 2 vols. New York: Scribner's Sons. Toronto: Wm. Briggs. \$7.50.