

Duke of Argyle, in which he said : "The truth is, that at the Reformation, excepting in England, there was hardly a bishop over the whole of Europe who accepted the Reform doctrine. Hardly one." And then he goes on to say that Presbytery arose out of necessity, there being no bishops to continue the Apostolic succession in the Reformed Churches. That venerable and excellent man, Dr. Philip Schaff, or one of the men who write books in his name, somewhere said the same thing. This statement is false, and the sooner it is stamped out, the better. Luther had, at least, two bishops, namely, Archbishop Herrmann of Cologne, and Peter Paul Vergerius, bishop of Capod'Istria in Italy, who died in a professor's chair at Tubingen. In France, one of the Chatillons, a brother of Admiral Coligny, was a cardinal as well as a bishop. In Italy, Gian Battista, brother of Peter Paul, was a bishop and a Protestant. Referring to the latter, the History of the Protestant Church in Hungary adds : " Besides, Martin, Bishop of Wassgrun, declared himself also on Luther's side, by publicly and honorably getting married ; and it was not long till Bishop Thurzo also joined the evangelical party." In Scotland, the Bishop of Galloway at least joined the Reformation, but was not allowed to retain his diocese and title. Antonio Caraccioli, Bishop of Troyes in France, became a Protestant Minister, and preached to the Protestants of that city. I mention these from memory, not as by any means representing all the bishops that came out of Rome's communion. Some man, either from ignorance or with evil intent, starts such historical falsehoods as that set forth by the Duke, and, at once, finds a hundred more ignorant than himself willing to receive them. As I have opportunity, I shall nail such lies every time.

The Rev. N. Burns, B.A., is apparently the editor of a monthly magazine, published in Toronto, called *The Expositor of Holiness*, which is the organ of the Canada Holiness Association. It professes to have tried other Holiness Societies, Conventions, and Guides, and to have found them wanting, by virtue of their legal Galatian spirit. It alone, and the association it represents, are free. There were some very ugly quarrels and scenes of unchristian recrimination among the United States Holiness people, some time ago ; but Mr. Burns repudiates these people. His holiness seems to be the believer's continued assurance of acceptance with God, which, he ought to know, is the normal condition of the Christian, even if not absolutely essential to faith. The Galt heresy victims, whom it was a very foolish thing to advertise by ecclesiastical prosecution, have evidently got under the *Expositor's* wing.