

hidden to hold their colloquies and assemblies, and wherever it could be done their congregations were broken up. This process of repression went on till 1685, when yielding to evil counsels, the vain monarch was prevailed upon to annul the famous Edict of Nantes. This reactionary measure imposed on all Huguenots the sentence of civil death; it imposed a severe check on the commerce and the industry of France. What that nation lost others gained. Huguenot emigrants were no shiftless and incapable additions to other populations. They brought with them their steady and praiseworthy modes of life and their advanced industrial skill. Previous to 1685 a steady stream of emigration had been flowing; but at that time the expatriation became general. Over half-a-million had abandoned their native land. Of 1,000 pastors, 600 managed to make their escape, 100 were slain or sent to the galleys, and the remainder either conformed to the Roman Catholic Church or disappeared.

For a time the persecuted Huguenots maintained a heroic struggle in the Desert. The famous preacher and devoted Christian, Anome Court, did heroic service during a long and self-denying ministry. Poor Louis XVI., at the solicitation of Neckar, it is said, signed in 1787 an edict which restored to the French Protestants the liberty of which they had been deprived 102 years before. The Revolution, beginning two years later, ended all attempts to impose arbitrary restrictions on any class because of their religious beliefs. So that French Presbyterianism is now the profession of at least 500,000 of the people.

No wonder that in America and Europe the many thousands who claim a Huguenot ancestry should celebrate the two hundredth anniversary of an event so memorable in the struggle for civil and religious freedom. They can look back with gratitude to a history bright with many moral triumphs and achievements. Men of Huguenot descent have become distinguished in Church and State. They have excelled in every field of industry. They have won trophies in literature, science and art. No land to which they have come but regards the descendants of those who were persecuted for conscience' sake as among the most exemplary and worthy of her citizens. The Presbyterian Church in Canada has had excellent representatives of the French Huguenots in such men as the Hon. Senator Vidal and the late Col. Haultain.

The events commemorated impress us with the valuable privileges gained for us by the heroic sacrifices of noble and God-fearing men. We may not be called on to suffer for our convictions; but surely it is incumbent on us to live up to them, and that we should be as faithful to duty in our own day as they were in theirs.

#### CONGREGATIONALISM.

WE have just risen from the perusal of an address given by the Rev. J. Burton, B.D., of Toronto, to the Congregational Union in June last. The reading has afforded us unmixed pleasure. The spirit is candid, charitable, not boastful, and in a word thoroughly Christian. To say this does not imply that we agree in every opinion; but it would be well if many such addresses were given nevertheless.

We venture a word of criticism, not in the spirit of fault-finding, but in the exercise of that liberty of speech which the able author of the address vindicates. The historical origin of modern English, American and Scotch Congregationalism is, we think, fairly indicated. Spiritual life, opposed and persecuted within State churches, had to struggle into existence independently. Spiritual life also must seek organized embodiment, and a few like-minded associating for the purposes of worship naturally become a church, *coetus fidelium*. As such, in the exercise of Christian liberty, they appoint their elders and deacons and in other ways take steps to maintain their Christian organization and to promote others. We think that Mr. Burton is right when he attributes schism to an attempt to compel submission against conviction and conscience, and we agree with him that all such attempts are unchristian. We admit that Romanism, Prelacy and Presbyterianism have all fallen into this mistake. But for it, indeed, the Haldanes would never have become Baptists, and Independency and Baptists in Scotland, humanly speaking, would not have arisen. But did Puritans never forget themselves? We fear Mr. Burton will have to confess that they also, though Congregationalists, suffered from the weakness of our common humanity. But let the past go. All denominations

of Protestants have in our day learned toleration. Even Roman Catholics are ashamed of the intolerance which is still avowed as the policy of the Church, but is disguised when it cannot be enforced; and we think that liberty of thought and action will be found among other Christians as ample as among Congregationalists. They may also come to see the necessity of "organization" among the churches, of a common creed and common usages as really if not in as many details as other Christians enjoy. Plymouthism even can "judge Bethesda" and refuse to fellowship, as they term it, as really excommunicating in this way as Rome does with bell, book and candle. Self-preservation is the first duty of a living organism. State churchism may hinder discipline, but discipline as between churches must obtain as really as discipline among church members. Order is necessary if there is to be oneness.

#### MAKING HASTE TO BE RICH.

MOST people are fond of money. The most philosophic contemner of filthy lucre could easily be brought to the front, by the offer of a large reward for his appearance. The anxiety is not to possess money for its own sake, but for the good it could accomplish. Of course every one wants to do good with the superfluous money he desires to acquire. With legitimate efforts to make money the moralist has no fault to find. Industry, prudence, forethought and economy are virtuous and praiseworthy. It is the illegitimate, the dishonest and hungry lust of gain that invariably carries a curse with it. How painfully frequent are the evidences of its presence everywhere!

Two striking instances of this accursed greed of gain have just come to light in the courts of New York. A tall typical Southerner negotiated with a "sawdust" operator for the delivery of a large number of counterfeit bills for which a comparatively small sum of genuine money was to be given in exchange. The operator had his brother concealed behind a panel. His part in the swindle was to replace the money with worthless bundles of paper. Whether the tall Texan was incensed at the trick being played upon him or was bent on getting possession of the genuine money counted in his presence has not yet been determined; but he shot the swindler on the spot and fired two cartridges at his accomplice on the other side of the partition, without however, inflicting on him any injury. The man who lost his life had been a professional swindler for many years. He had several offices in the business part of the city where he could lure his victims and plunder them. His home was in a respectable locality where his family lived in comfort, if not affluence.

The other striking example of making haste to be rich by dishonest means is now being disclosed by the proceedings in the court arising out of transactions of the Grant & Ward firm. It is now discovered that a man named Warner had obtained enormous sums of money from the defaulting firm. These sums were ostensibly paid as dividends on money invested in government contracts. In court Ferdinand Ward confessed that no such contracts existed and that the money paid to Warner was simply what was invested by other people. When this criminal firm collapsed Ward testifies that Warner induced him to transfer the property he controlled to the latter so that he might still further profit by the wreck that injured so many and cast a temporary shadow on the reputation of General Grant.

These are typical cases of cool, calculating and systematic dishonesty. They show what is possible. They reveal what is going on beneath the surface on scales of varying extent. They show to what depth of degradation covetousness can bring its victims. These depths are not reached by a single bound. What may have been the early training of the occupant of the swindling den has not been disclosed; but the chief operator in the fraudulent firm was reared in a good and virtuous home. His education, social standing and greater opportunities for rascality made him a far more dangerous man than the other plunderer. His criminality is, therefore, all the greater. It was on dishonest men that the "sawdust" operator chiefly relied for his victims. The principal of an ostensibly reputable firm had a larger sphere for mischief. His schemes were specially framed to allure too confident yet innocent investors. It is cruel to sweep away the funds invested by widows and orphans, and it is said

that not a few such have been reduced to poverty by the Grant & Ward rascalities.

Henry Rogers described a class who required no devil to tempt them to wrong-doing. They met the devil half-way, asking if he had any cunning allurements by which they might be captivated. There would not be so many instances of criminal dishonesty if there were not so many people willing to be enriched by fraud. In too many cases the victim was perfectly willing to be the victimizer if the chances had been favourable. They seem willing enough to meet the devil half-way.

Indiscriminate applause of those possessed of wealth is very apt to create moral confusion. To foster class distinctions and rail against the rich is both wrong and absurd; but to fawn upon and flatter the selfish and ostentatious displays of wealth is weak and foolish. A man who by honesty and self-denial has been the architect of his fortune which he uses for his own and the good of others is worthy of all respect; the man who by sharp practice and wolfish cunning has increased his gains at others' expense is worthy of something else than respect. In the eager race for riches it is not necessary to part with conscience, honour, self-respect and integrity. These are essential to all true manhood and they are qualities that no amount of money can buy. The words of the Wise Man were true in his day, they are true in ours, and they will be true for all time. "Wealth gotten by vanity shall be diminished, but he that gathereth by labour shall increase."

#### OBITUARY.

George Robertson, an elder in John Street Presbyterian Church, Belleville, Ont., died on Monday, the 7th September, at two a. m. For several years he suffered from disease of the prostate gland. During the past few months he has been confined to bed, his trouble causing intense suffering, which was only relieved by the continual use of opiates. He never murmured, but rather let patience have its perfect work by entire submission to the will of God. He was born in Orkney, Scotland. He had reached the great age of nearly seventy-eight years, during the larger part of which he was the devoted follower of the Saviour, and most of which he spent in this country. In business as a carpenter he was known to be honest and thorough in everything, and was in consequence highly respected. He was one of the originators of John Street Presbyterian Church, and about forty years ago was ordained an elder by the Rev. Dr. Gregg, the first pastor of this church and now professor in Knox College. During the succeeding pastorates of the Rev. Mr. Whyte, now in Ireland, Dr. McLaren, also one of the professors in Knox College, Rev. John Burton, of the Northern Congregational Church, Toronto, and Rev. D. Mitchell, he ever took an active part in the work of the church. He was scarcely known to be absent from public worship, and his presence at the weekly prayer-meeting was not only constant, but enhanced by his prayers and addresses. For many years he led the singing at the prayer-meeting. He visited the congregation regularly, and for a long period shared with another elder, Mr. A. G. Worthup, in conducting a weekly cottage-meeting in the district of the latter. He was never more at home than in visiting the sick and bereaved. For many years he faithfully performed this duty, and during the long continued affliction of the present pastor was most unremitting in his labours. He also took a prominent part in the work of temperance, and also of the Bible Society, the Evangelical Alliance, and the city mission. The week of prayer was dear to his heart, and he was known at the Union meetings not only for his unflinching attendance but by taking an active part in them. No one could have been more zealous than he in promoting Christian fellowship. He leaves a marked blank in the congregation of which he was a member, and also in his family of three daughters and three sons. (together with several grandchildren) and in the large circle of his relatives and friends both in and out of the city. He never let an opportunity pass without speaking of Christ and the salvation of the soul, and thus many, unknown to us, have reason to remember their counsellor with gratitude and love. He was followed to his honoured grave by a large procession of mourners. He now rests in peace, waiting the glorious morn when the trumpet shall sound and the dead be raised, of which he so often and so earnestly spoke. May the footsteps of many be guided by his example into the way of the Redeemer, and at length to the house above with many mansions!

DR. MUNHALL has conducted a series of evangelistic meetings in Louisville. As many as five thousand were present several week nights. As a result of the meetings nearly 1,000 members have been added to the various churches in the town.