

the hill from the operator's station to the spring, when the bucket plunging into the water, retards the velocity of the car, which now comes in contact with the post of the wire's final attachment; and all being still is ready for the operator's will.

As the car rolls down the hill, it carries along with it one end of the twine, which is now unwound from the drum to give freedom to the car, and which, resting upon the twine-holders or frame-hooks spoken of, is thus, in some measure, held in from the violence of the winds. The crank now being turned, the twine is wound on the drum, and the car drawn up the track, bearing the bucket of water; and this operation might be performed perhaps three or four times, or more, while a man would be going to the spring and back. From the house to the spring it is a hundred and fifty yards, and some part of the way steep, making it an unpleasant journey for weary limbs, especially in a muddy or stormy time, or when the way is dark and slippery.

J. A. BALDWIN.

THE EDICT OF NANTES.

The Edict of Nantes was a large and equitable measure. It confirmed the treaties formerly made between the belligerent parties, gave liberty of conscience to the Huguenots, and re-established the Roman religion throughout the entire kingdom; but, while it compelled the Protestants to pay tithes to the Popish church, it forbade them to speak, write, or act contemptuously against the ceremonies of that church, allowed them the exercise of family worship, and opened to their sick and poor the national hospitals and institutions. This memorable edict not only put an end to the civil wars, but it commenced a new era for France, by elevating the power of the State over that of the Church. After the assassination of Henry IV., the edict remained in force, confirmed not only by the regent, Mary of Medici, but both by Louis XIII. and by Louis XIV. The Protestants formed no inconsiderable portion of the French people. In the year 1806, there were as many as 806 of their churches in France, composed not merely of the lower and trading classes—but of many of the aristocracy of the kingdom, who, admiring the philosophical dogmata of the Geneva reformer, had given a hearty adhesion to the Huguenot cause. These were persons who, to use a modern phrase, were attached to the liberal side in politics. The constitution of their churches was democratic and representative; and the subsequent action of the French court against them proceeded probably as much from fear of their supposed revolutionary tendencies, as from hatred to Protestantism. On the publication of the edict of pardon, in 1629, the most industrious and flourishing communities in France were Protestants. The manufactures and trade of the state were for the most part in their hands. In some departments they alone had held the monopolies of salt and wine; and the commerce of foreign states was carried on chiefly by their vessels. So that even so late as 1699, Baville wrote: "If the merchants are still bad Catholics, at any rate they have not ceased to be very good traders." Had they been permitted to continue in France, in the free exercise of their religion—a religion, too, which so happily guided their social and commercial life—they would, without doubt, have completely changed the character and, probably, the for use of the kingdom. In their hands, the maritime trade of France was being rapidly developed, and on a scale which was

surpassed only by the wealthy Netherland burghers. The French Protestant merchants were acknowledged by the whole commercial world, to be men of the strictest morals, and of unimpeachable mercantile integrity, on whose word perfect reliance might be placed in every transaction. By the avowal even of their enemies, it is remarked, "they combined the qualities of the citizen—that is to say, respect for the law, application to their work, attachment to their duties, and the old parsimony and frugality of the burgher classes, with those of the Christian, namely, a strong love of their religion, a manifest desire to conform their conduct to their conscience, a constant fear of the judgments of God."—*Eclésiologue*, June, 1854.

SABBATH QUESTION.—COMING ELECTION!—At the present crisis in the history of our Province, it behoves the friends of the Sabbath not to slumber. While a natural desire is being expressed to have returned to Parliament men sound on those great questions which have so long agitated our country, and sworn to secure their speedy and satisfactory settlement, let us see to it that we allow not to be shoved into the background a question which will yield to none of them in interest and importance.

Facts convincingly attest that individual prosperity materially depends upon the mode in which the Sabbath is kept. What holds good in regard to the individual, holds equally good in regard to the nation. God has invariably blessed those nations that have honored his day, and has invariably, in the long run, blasted those that have kept not their foot from polluting it. Consult the page of history—it is crowded with illustrative proofs. Not scientific discovery, or commercial activity or intellectual culture, or the graces of modern accomplishments, merely or mainly, but "*Righteousness exalteth a nation.*" It matters not that our noble Province is making such rapid strides in material wealth, and that such a bright prospect is presented of the development of her vast resources, if she be not regardful of an institution so sacred and salutary, on which the broad seal of Heaven has been fixed. Then, sooner, perhaps, than we are aware, may her name be added to the catalogue of those on whose sepulchre the epitaph has been inscribed—"The nation and kingdom that will not serve thee shall perish—yes, those nations shall be utterly wasted."

To avert such a catastrophe, it is a very the duty of every true patriot and christian to do what in him lies to prevent the desecration, and to promote the observance of this holy day. To every one in whom the elective franchise is vested, an opportunity is furnished for doing something in this way. *Send men to Parliament pledged to the passage of a Bill for the immediate abolition of all Sabbath labors in the public departments.* Closely examine all candidates for your suffrages on this question. Let it form a prominent plank on your platform. Be not satisfied without a direct and plain answer. Remember that a single vote is of immense consequence. It was *one* turned the scale against us last time the question came up. This is enough to show how responsible is our position, and how great is your curbagement. Only one of a minority with all the influence of the Head of the Government, and the pliant tools of a rampant Priesthood ranged on the opposite side, we not confidently look for victory in a new House where much fresh blood must necessarily be infused, if we only prove faithful to the cause which we advocate, and the Lord of the Sabbath whom we profess to serve? By order of Com.

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P. S. Papers favorable to the Sabbath cause would confer a favor by inserting the above.