

was placed in the child's mouth; at the preconcerted moment, while the priest was invoking the Virgin, a female accomplice carefully disguised, having blown on the feather, it was seen to move gently. The infant was baptized; the bell rang; the faithful threw themselves on their knees; the trick was over. Was it not evident that the child had breathed? On the 10th of May, 1535, the council put an end to that scandal.

Years before this, in the month of June, 1522, there arrived at Geneva a Franciscan monk endowed with rare eloquence. This was *Francis Lambert*, a native of Avignon, who, having read the writings of Luther in his cell, after several years' struggle with conscience, was converted. This illustrious man, who afterwards joined Luther in Germany, and gained for himself the title of the Reformer of Hesse, did not remain long, but he planted seeds that were destined to take root and grow, and he has the honour of being the first to proclaim the doctrines of the Reformation in Geneva. His visit was followed by a succession of itinerant missionaries who were constantly passing through Geneva from France into northern Switzerland and Germany, in the disguise of pedlars. They rehearsed what they had seen and heard as the results of the new departure in the places they came from. Wherever they went, they refuted the errors of the church, declaring to the people that "it was not in councils, nor in Popes that they should seek the truth, but only in the Word of God." Taking their Bibles from their wallets, they proved their statements from Scripture, and, on leaving, they would distribute tracts and portions of the Word, which were eagerly accepted and read by the people in secret.

In the spring of 1532, a notice was posted on the church doors that Pope Clement VII. would bestow pardons to all who paid a certain sum of money; to this was annexed a list of sins, small and great, and the cost of a pardon for each. This roused some of the more daring of the friends of the Reformers, who immediately posted up a counter-notice in these words: "Our Heavenly Father promises to each one a full pardon for all sins, on the sole condition of repentance and sincere faith in the promises of Jesus Christ." This created a great commotion, inspiring some with fear,

others with hope; but nothing could stay the rising tide of the Reformation. Among the citizens of that time was one *Pierre Robert Olivétan*, a tutor in a private family, and one of the most learned men of his age. He had studied theology at the college of the Sorbonne, Paris, under *Jacques Lefevre*, "the chief luminary in that constellation of lights." Olivétan had warmly espoused the doctrines of the Reformation himself, and was the chief instrument in gaining over his cousin and friend, John Calvin, to the new faith. He was also the means of preparing the way for the coming of a mighty champion for the truth, in the person of *William Farel*.

Missionary Cabinet.

THE THREE MRS. JUDSONS.

ADONIRAM JUDSON—"the Apostle of Burmah"—was thrice married. Some of our readers will remember the notice of Ann Hasseltine, his first wife, which appeared in the RECORD for April, 1884. She was one of the grandest heroines this missionary age has produced. After enduring hardships and privations such as have fallen to the lot of few women, she died in 1826, shortly after the release of her husband from prison.

Dr. Judson's second wife, Sarah Hall, was alike lovely in person and character. The genuine missionary spirit was early developed in her heart. At twenty-one she was married to Rev. George Dana Boardman, and with him went to India in 1825, intending to join Dr. Judson and other missionaries in Burmah; but just then war was raging in that country, and Judson was in a dismal dungeon, suffering the horrors of cruel treatment and disease. The Boardmans were thus detained some time at Calcutta; but at length, in 1827, they proceeded to Amherst, the capital of the newly acquired British territory in Burmah. One of Boardman's first labours was to make a coffin for his first-born child with his own hands. They removed to Maulmain, twenty-five miles up the river. The mission house was a mile from the barracks, in the neighbourhood of a jungle swarming with serpents and beasts of prey. On the opposite side of the river, was an old de-