

these amiable citizens retire. The zeal of the populace appears very ill-directed; for not only do they expose themselves to ridicule by their blunders and unsuccessful adventures, but it is well known, that the obnoxious parties still remain, and contrive to evade both the law and the search. Even meetings are held of a few at a time, where they break bread together, and drink of the cup of communion in remembrance of their dying Saviour, and in token of their undiminished faith. A private letter from Vevay describes very touchingly one of these meetings, where they assembled in a garret after dark, one carrying a cup in her pocket, another a morsel of candle, a third some bread, and a fourth a small quantity of wine and a Testament; they then timorously mounted to the house-top, and passed a precious, a solemn hour 'in breaking of bread and in prayer,' penetrated with a sentiment such as the early Christians must often have experienced in the days of Romish persecution."

In a recent letter, the Rev. C. Baup says:

"The Council of State has just submitted to the Grand Council the draft of a decree, prohibiting, until a fresh order, religious meetings not protected by the constitution or not recognized by the laws. Should this measure pass, there will not be a pastor, or even a private member of the Free Church, who will not be liable to fine, confiscation, and banishment for the sole crime of having prayed and read the Bible with one of his friends; and this at the arbitrary will of the Council of State, which has the power of sending back to their parishes all offenders upon a simple report from its agents; and which will have to send to a police court those only whom it may wish to punish with fine and banishment from the canton. It is true that they allow us 'domestic worship, exercised in the domicile by members of the family.' But if a stranger happen to be present, they make of it a religious meeting, as recent facts too well prove. Such is the liberty which Socialism is preparing to confer on the modern world, or as their customary phrase is, *upon the regenerated world*. If things proceed thus, we may not perhaps be so far as one would think from the moment when, according to the interpretation given by Luther to Daniel xii. 11, all public preaching of the gospel shall be abolished. 'It may come to pass,' says he, 'that the world may become so Epicurean, that there may be no longer upon the earth any public preaching of the truth, that Epicurean abominations only may have the right of speaking in pulpits, and that the Gospel may be proclaimed in private houses only by heads of families.' *'He that hath ears to hear, let him hear.'*"

The prayers of the churches will no doubt be frequent and earnest on behalf of these suffering brethren. The congregations of the Free Church are forty-three in number. At present, owing to the persecuting decrees, they are in a scattered state.

Dr. Merle d'Aubigné has written to the Editors of *Evangelical Christendom*, requesting a correction of a statement in which he was described as belonging to the "Independent Church." He says, that though he and his brethren carry on separate worship in "Tabazan Street Chapel," on Evangelical principles, and celebrate the Lord's Supper among themselves, they are still recognised as Ministers of the National Church. He adds:—

"It is evident, however, that recent circumstances require something new in Geneva. Last year's revolution, which placed the radical party in power, has not only entirely changed the political constitution of this little republic, it has, moreover, overturned the last remnants of the old Genevese Church. The eighteenth century robbed it of its doctrine; the nineteenth has just deprived it of its constitution; Radicalism has been introduced into the Church; the sovereignty of the people, not of the Christian people, but of the political people, has been established. Every Protestant citizen of twenty-one, whatever his faith or his morals, his unbelief or his immorality may be, is, a member of the general council (or college) of the Church. Calvin's vessel, which for a century past, lay half sunken in the waters, has now suddenly been engulfed by a vortex, into the depths of the abyss. Shall we not build and launch upon the waters another barque of the same form, and bearing the same colours? Must not a Church be founded in Geneva, an Evangelical Reformed Church, one with the Church of the Reformation in its Christian confession, and in its Presbyterian constitution? This is now the pending question in Geneva. I do not know what God may decide, but one thing I know, to wit, that with the help of God I shall never be a member or a minister of any other than the Reformed Church. I must even go further and say, of the Reformed Presbyterian Church,—the Church of my fathers,—the Church of my Reformers.

I love my Episcopalian brethren; I love my Congregationalist brethren; I am happy to be of one heart with them in Christ our Lord. But I cannot be changed to an Episcopalian, notwithstanding some amiable and gentle insinuations; I cannot be changed into a Congregationalist, notwithstanding the indication of your European Intelligence. I am not fond of those 'waves driven with the wind and tossed,' and I remember the