

The Breeze.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

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PRAYERS OUT OF THE DEEP.
Out of the deep—where the fearful throng
Of the broken heart is heard alone—
Where the voiceless grief that the body kills,
And the icy pang that the spirit chills,
Utter the voice of dread despair—
To thee I turn—God! hear my prayer!

Out of the faithless depths, where roll
Waves of remorse o'er the troubled soul;
Where the tangled weeds surround my head,
And the last dim ray of hope is dead—
From the dread abyss beneath the sea,
God of my life! I look to Thee.

If Thou dost mark, with unerring hand,
All sins of men—who then could stand
In forgiveness and mercy to Thee belong;
Thy heart is love: Thy arm is strong.
Therefore, in this mine evil day—
Friend, Father and God! to Thee I pray.

Dr. Haldane.

THE SHORT CATECHISM, A. D. 1533.
Continued.

Master. Hitherto thou hast well satisfied me, dear son. Now let us come to the Christian confession, which I will that thou plainly rehearse unto me.

Scholar. It shall be done. I believe in God, the Father Almighty; maker of heaven and earth. And in Jesus Christ, his only Son, our Lord; which was conceived by the Holy Ghost; born of the virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried. He went down to hell; the third day he rose again from the dead; he went up to heaven; sitteth on the right hand of God the Father almighty; and shall come again to judge the quick and the dead. I believe in the Holy Ghost; I believe the holy universal church; the communion of saints; the forgiveness of sins; the resurrection again of the flesh; and the life everlasting.

Master. All these (my son) thou hast rehearsed generally and shortly. Therefore thou shalt do well to set out largely all that thou hast spoken particularly; that I may plainly perceive what thy believe is concerning each of them. And first I would hear of the knowledge of God, afterward of the right serving of him.

Scholar. I will with a good will obey your pleasure (dear master) as far as my simple wit will suffer me. Above all things we must steadfastly believe and hold; that God almighty, the Father, in the beginning, and of nothing, made and fashioned this whole frame of the world, and all things whatsoever are contained therein; and that they all are made by the power of his word, that is of Jesus Christ the Son of God; which thing is sufficiently approved by witness of scriptures. Moreover that, when he had thus shaped all creatures, he ruled, governed, and saved them by his bounty and liberal hand; both ministered, and yet also ministered most largely all that is needful, for maintenance and preserving of our life; that we should so use them, as becometh mindful and godly children.

Master. Why dost thou call God Father?

Scholar. For two causes; the one, for that he made us all at the beginning, and gave life unto us all; the other is more weighty, for that by his Holy Spirit and by faith he hath begotten us again; making us his children; giving us his kingdom and the inheritance of life everlasting, with Jesus Christ his own, true, and natural Son.

Master. Seeing then God hath created all other things to serve man; and made man to obey, honour, and glorify him; what canst thou say more of the beginning and making of man?

Scholar. Even that which Moses wrote; that God shaped the first man of clay; and put into him soul and life; then, that he cast Adam in a dead sleep, and brought forth a woman, whom he drew out of his side, to make her a companion with him of all his life and wealth. And therefore was man called Adam, because he took his beginning of the earth; and the woman called Eve, because she was appointed to be the mother of all living.

Master. What image is that, after the likeness whereof thou sayest that man was made?

Scholar. That is most absolute righteousness and perfect holiness; which most nearly belongeth to the very nature of God; and most clearly appeared in Christ, our new Adam. Of the which in us there scant are to be seen any sparkles.

Master. What are there scant to be seen?

Scholar. It is true forsooth; for they do not now shine, as they did in the beginning, before man's fall; forasmuch as man by the darkness of sin, and mist of error, hath obscured the brightness of this image. In such sort hath God in his wrath wreaked him upon the sinful man.

Master. But I pray thee tell me, wherefore came it thus to pass?

Scholar. I will shew you. When the Lord God had made the frame of this world, he himself planted a garden, full of delight and pleasure, in a certain place eastward, and called it Eden; wherein, beside other passing fair trees, not far from the midst of the garden was there one especially called the tree of life; and another called the tree of knowledge of good and evil. Herein the Lord of his singular love placed man; and committed unto him the garden to dress, and look into; giving him liberty to eat of the fruits of all the trees of paradise, except the fruit of the tree of knowledge of good and evil. The fruit of this tree if ever he tasted, he should without fail die for it. But Eve, deceived by the devil, and defiling the shape of a serpent, gathered of the forbidden fruit; which was for the purpose to be eaten by

desired; for the sweetness in taste to be reached at; and pleasant for the knowledge of good and evil; and she ate thereof, and gave unto her husband to eat of the same. For which doing they both immediately died; that is to say, were not only subject to the death of the body, but also lost the life of the soul, which is righteousness. And forthwith the image of God was defaced in them; and the most beautiful proportion of righteousness, holiness, truth, and knowledge of God, was confounded and in a manner utterly blotted out. There remained the earthly image, joined with unrighteousness, guile, fleshly mind, and deep ignorance of godly and heavenly things. Hereof grew the weakness of our flesh; hereof came this corruption, and disorder of lusts and affections; hereof came that pestilence; hereof came that seed and nourishment of sins; where-with mankind is infected, and it is called sin original. Moreover thereby nature was so corrupted and overthrown, that unless the goodness and mercy of almighty God had helped us by the medicine of grace, even as in body we are thrust down into all wretchedness of death, so must it needs have been, that all men of all sorts should be thrown into everlasting punishment and fire unquenchable.

Master. Oh the unthankfulness of men! But what hope had our first parents, and from thenceforth the rest, whereby they were relieved?

Scholar. When the Lord God had both with word and deed chastised Adam and Eve (for he thrust them both out of the garden with a most grievous reproach), he soon cursed the serpent, threatening him, that the time should one day come, when the Seed of the woman should break his head. Afterward the Lord God established that same glorious and most beautiful promise; first with a covenant made between him and Abraham, by circumcision, and in Isaac his son; then again by Moses; last of all by the oracles of the noble prophets.

Master. What meant the serpent's head, and that Seed that God speaketh of?

Scholar. In the serpent's head he hath all his venom, and the whole pith of his life and force. Therefore do I take the serpent's head to beoken the whole power and kingdom, or more truly the tyranny, of the old serpent the devil. The Seed (as saint Paul doth plainly teach) is Jesus Christ, the Son of God, very God and very man; conceived of the Holy Ghost; engendered of the womb and substance of Mary, the blessed pure and undefiled maid; and was so born and fostered by her as other babes be, saving that he was most far from all infection of sin.

Master. All these foundations that thou hast laid are most true. Now therefore let us go forward to those his doings, wherein both our salvation and conquest against that old serpent.

Scholar. It shall be done, good master. After that Christ Jesus had delivered in charge to his Apostles that most joyful and in all points heavenly doctrine, the gospel, which in Greek is called Evangelion, in English good tidings; and had as by sealing stablished the same with tokens, and miracles innumerable, whereof all his life was full; at length was he sore scourged; mocked with potting, scoffing, and spitting in his face; last of all his hands and feet bored through with nails; and he fastened to a cross. Then he truly died, and was truly buried; that by his most sweet sacrifice he might pacify his father's wrath against mankind; and subdue him by his death, who had the authority of death, which was the devil; forasmuch not only the living, but also the dead, were they in hell, or elsewhere, they all felt the power and force of this death; to whom lying in prison (as Peter saith) Christ preached, though dead in body, yet revived in Spirit. The third day after he arose again, alive in body also; and with many notable proofs, the space of forty days he abode among his disciples, eating and drinking with them. In whose sight he was conveyed away in a cloud, up into heaven, or rather above all heavens; where he now sitteth at the right hand of God the Father; being made Lord of all things, be they in heaven or in earth; King of kings; our everlasting and only high Bishop; our only attorney; only mediator, only peace-maker between God and men. Now that he is entered into his glorious majesty; by sending down his Holy Spirit unto us (as he promised) he enlighteneth our dark blindness; moveth, ruleth, teacheth, cleanseth, comforteth, and rejoiceth our minds; and so will he still continually do till the end of the world.

Master. Well, I see thou hast touched the chief Articles of our religion, and hast set out, as in a short abridgment, the Creed, that thou dost rehearse. Now therefore I will demand three questions of certain points.

Scholar. Do as shall please you, master; for ye may more perfectly instruct me in those things that I do not thoroughly understand; and put me in remembrance of that I have forgotten; and print in my mind deeper such things, as have not taken steadfast hold therein.

Master. Tell me then. If by his death we get pardon of our sins; was not that enough, but that he must also rise again from the dead?

Scholar. It was not enough, if ye have a respect either to him, or to us. For unless he had risen again, he should not be taken for the Son of God. For which cause also while he hung upon the cross, they that saw him upbraided him; and said: He hath saved others, but can not save himself; Let him now come down from the cross, and we

will believe him. But now uprising from the dead to everlasting continuance of life, he hath shewed a much greater power of his Godhead, than if by coming down from the cross he had fled from the terrible pains of death. For to die is common to all men; but to loose the bonds of death, and by his own power to rise again, that properly belongeth to Jesus Christ, the only-begotten Son of God, the only author of life. Moreover it was necessary, that he should rise again with glory, that the sayings of David and other prophets of God might be fulfilled, which told before that neither his body should see corruption; nor his soul be left in hell. As for us, we neither had been justified, nor had any hope left to rise again, had not the risen again, as Paul doth in divers places plainly shew. For if he had remained in the prison of death, in grave; and been holden in corruption, as all men beside; how could we have hoped for safety by him which saved not himself? It was meet therefore, and needful, for the part that he had in hand; and for the chief stay of our safeguard; that Christ should first deliver himself from death, and afterward assure us of safety by his uprising again.

To be continued.

CALL TO PRAYER.

From a recent address by the Rev. James Haldane Stewart.

Our blessed Lord directs his disciples to have "their loins girt, and their lights burning; and to be like men who wait for their Lord when he will return from the wedding, that when he cometh and knocketh they may open to him immediately." He also, whilst he declares that "the day of the Lord will come as a snare on all them that dwell on the face of the whole earth," charges them, "watch ye, therefore, and pray always that ye may be accounted worthy to escape all those things which shall come to pass, and to stand before the Son of man."

If we meditate on those Scriptures we shall see how sure a guide they present for the conduct of Christians at this awful crisis. On the one hand directing them not to be so carried away by passing events as to be filled with terror, nor, on the other hand, so regardless of providential occurrences, or of "the sure word of prophecy" as to forget that the "Most High ruleth in the kingdom of men;" and that the day is hastening on when the Lord Jesus shall be revealed from heaven with his mighty angels, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. But instead of this state of dismay on the one hand, or of careless neglect on the other, like the prophet Habakkuk, "be standing upon their watch-tower, and watch to see what the Lord will say unto them." And with this watchfulness, "praying always, with all prayer and supplication." For how many powerful calls have sincere Christians for prayer at this eventful period. First, that they may be preserved from the deceits of Satan and from the prevailing errors of the latter day. Secondly, that they may hold fast the profession of their faith without wavering, and with all boldness stand out as witnesses for Christ, amidst a crooked and perverse generation. Thirdly, that they may have their conversation as becomes the Gospel of Christ, and shine forth with that attractive light which may win others to prepare for the coming of the Lord. Fourthly, that special wisdom may be given to them from above, leading them to adopt the most suitable means to awaken those who are now slumbering or sleeping. Fifthly, that the Lord would grant to all His Majesty's subjects a spirit of loyalty and willing submission to our gracious Queen; preserve us from the designs of wicked and turbulent men; continue to us our civil and religious liberties, and make us of one heart and mind as a Protestant nation. Sixthly, that "for the elect's sake the Lord would shorten the days of tribulation," and hasten forward that blissful period when "the kingdoms of this world shall become the kingdoms of our Lord and his Christ;" that for this purpose he would graciously overrule the present tumults, and extend mercy to those who, blinded by superstition or infidelity, are hurrying on to everlasting destruction.

THE BULL "IN CENA DOMINI."

From the *Achill Herald*.

An old almanack may be worth nothing, even the old almanack of history according to modern phrase. But a new almanack, an almanack for the current year, brings its price in the market, and stands valuable till the 31st of December, 1848. On the 20th of April next, being Monday—Thursday (as this year's almanack has it marked) will be published according to annual and established custom and law, in Rome, the whole Bull "In Cena Domini." For this information we are indebted to the class-book of Moral Theology by Peter Dens, used at Maynooth. The following extract is a fair specimen of the Bull in question:—

Sec. 1. "We excommunicate and anathematise, on behalf of God Almighty, Father, Son, and Holy Ghost, and by the authority of the blessed apostles Peter and Paul, and our own, all Hossites, Wickliffites, Lutherans, Zuinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and all apostates from the Christian faith; and all singular, all other heretics, by whatever name they may be called, and of whatever sect they may be; and all that believe, harbour or

abet them, and generally all their protectors; and further, those who, without authority and that of the apostolic see, knowingly, for any cause whatever, publicly or secretly, upon whatever plea or pretext, read or keep, print or defend, their books containing heresy or treating of religion; or likewise schismatics, and those who pertinaciously withdraw themselves, or desert, from obedience to us and the Roman pontiff for the time being.

§15. "We excommunicate and anathematise those who, by virtue of a pretended office, or upon the instance of any party, or of any other persons whatsoever, shall, directly or indirectly, and under what ever pretence, *drone, or cause or procure to be drawn, ecclesiastical persons, chapters, convents, or colleges of any churches whatsoever*, before their tribunal, audience, chancery, council, or parliament, contrary to the provisions of the canon law; and likewise those who shall for any cause whatever, and under any pretence whatever, though it be on the plea of any custom or privilege whatever, or in any other matter whatsoever, make, obtain, and promulgate, or be made and obtained, shall put in use, statutes, ordinances, constitutions, pragmatics, or any other decrees whatsoever, general or special, by which the ecclesiastical liberty is taken away or in any degree injured or depressed or in any other way whatever restricted, or by which our rights, and the rights of the see aforesaid, and of any churches whatsoever, are in any wise, directly or indirectly, tacitly or expressly, infringed.

§19. "We excommunicate and anathematise all and sundry magistrates and judges, notaries, writers, officers, sub-officers, who in any way whatever *interfere in capital or criminal cases against ecclesiastical persons*, by serving them with process, summoning or arresting them, without the special specific, and express licence of this holy apostolic see."

It is not fair at all events, and reasonable, that the promoters of negotiation with Rome, should answer to the Protestant community, by what means they reconcile to themselves, or will attempt to vindicate their proceedings, when such a document as this, such a law as this is to be rehearsed in Rome this very year, denouncing all British Protestants, Queen, Lords, Commons and people to everlasting damnation; as separatists from the Holy See; denouncing all our magistrates and civil authorities as well as us unsparingly, if they shall not venerate as holy and inviolate the persons and properties of Roman Catholic Priests if accused before them on any legal ground whatever!

Much fault has been found with *altar denunciations*, and heavy charges have been brought against Irish Priests for having excited the people to the crimes which have so long blackened and blasted the reputation of our country. Why if every Priest in Ireland were merely to read out this extract, after Mass, it would answer every end, and fully assure our quick and litigious, but misguided people, that if the head of their religion has thus denounced Protestants, the very best service of obedience and respect which they could render to the Holy Father and his priests, would be to murder all Protestants indiscriminately.

This is no crude and wild supposition; words have meaning, and the Bull *In Cena Domini* is designed to keep alive in every Romanist's mind, that all Protestants are heretics, and to be cut off when occasion serves. Let the negotiators with Rome deny this if they can.

PROTESTANT BURIAL AT MADRID.

[The Rev. Dr. James Thompson, well known to many in this province as the Agent of the British & Foreign Bible Society, lost at Madrid, on the 29th Jan., his partner, himself being absent at the time. He found her remains in the house on his return, and the question respecting their burial arose. The following is part of an affecting letter addressed by him to the Editors of "Evangelical Christendom."]

We have, as yet, no proper burying-ground in Madrid. Time, many years ago, a piece of ground was bought for this purpose, but it has never been enclosed, and is, therefore, unavailable for the purpose in view, as no body entered in it could be considered safe from violation. One body, I believe, was buried there some time ago, and was soon afterwards found dug up, and left stripped and exposed; and such cases are common in these Spanish Catholic countries, for in Caracas and Mexico similar things happened about the time I was in those places respectively. An English Protestant gentleman died here about a year ago. Much trouble was experienced regarding his interment. The body was carried to the parish church, and kept lying there beyond what was a desirable time, the burial being hindered in settling the point, whether he were a Catholic or a Protestant. As he could be interred in the Catholic burying-ground only on the understanding that he was of that religion, there was, as might have been expected, a disposition on the part of his friends that he should be so considered, and, finally, it was settled on this side, although a Prayer Book, or Bible, or both being found among his things, stood much in the way of that decision. The double meaning of the word *Catholic* was, I believe, made available in procuring this result. More recently another Englishman died. But neither Bible nor Prayer Book being found in his room, it was argued, perhaps not fairly, that he could not, therefore, have been a Protestant, and so he was classed as a Catholic, that is, a Romanist, and buried accordingly. I almost suspect that in this case, the Bible and Prayer Book had been removed out of the way before the formal examination was made by some friend who foresaw what might result from their appearance. But the man was well known to be a decided Protestant.

As it was necessary, in the present unhealthy state of the city, that interment should soon take place, and as my return was uncertain, our kind host had done all he could with the parish authorities, and I found, when I came, that all arrangements had been made for burial in the general Catholic burying-ground. After thanking my host for his friendly attentions, I stated to him, that I could not come under any compromise in the matter, as the deceased was in truth a Protestant, and that I knew such were not allowed to be buried in the Catholic cemetery. He replied, that all difficulties on that score were disposed of, and that he inquired no hindrances were in the way. With these statements before me, I went to bed, tired with the night and day journey I had had, and oppressed with the distressing circumstances of its close. In the half sleepless night I thought over the subject, and said to my host in the morning, that, though things had been arranged as he had mentioned, yet I believed the understanding was, though no inquiries would be made, that the party to be buried was indeed a Catholic, and that I could not allow this false understanding to be acted on, and had therefore resolved to have the deceased interred in the English burying-ground. I begged him, therefore, to suspend all operations ordered.

As an Englishman, soon after I came here, in July last, I took an interest in this burying-ground, little thinking how soon I was to be otherwise interested about it. Some others did the same, and I now thought, that we must, under Government neglect and shame, enclose a little spot of this ground for ourselves, and in the meantime the body might be provisionally interred in some private place. Some time was necessary to find a temporary grave, but no time was allowed, as the body must be removed without delay. At length a relief presented itself, as it was found that the body could be deposited without any difficulty, for three or four days, in the vaults of the parish church. Thither, therefore, the precious treasure was carried. Forthwith my two kind English friends actively interested themselves, and found that we could have a temporary grave, in an enclosed place, on the premises of the gas works here, conducted by Englishmen.

But before we could act on this, we had to petition the military commandant of the city through our Ambassador, Mr. Bulwer. This occasioned a delay of three days, as the subject had to be referred to various authorities, civil and ecclesiastical. The permission, however, was at length granted, though not till Mr. Bulwer and the others had urged the subject anew.

When all was ready, as we thought, I went to the church, and arranged that I would come with some friends at a given hour, and begged that the parties to bear the body should be all ready. At the time fixed on we went, but to our surprise we were told, that the body could not be removed without a written order to that effect. We knew not well what to do in this case, as we feared we should have another long delay, with all the former official business to get over. However, as this negative had come from the rector of the parish, we thought we would go direct to him to see what was the matter. We found him, after explanations, he said he would have all the papers and orders ready next day at noon. Feeling he might be beyond his hour, we fixed on four o'clock to meet again at the church on the following day.

Late in the evening the priest's vicar called upon me, and said he had received orders from the rector, that the body must be removed at six o'clock in the morning without fail. Will not seven do, I said. No, he replied, it must be at six punctually. As there was no delay allowed, I said I should be at the church next morning at six, and that the body should then be removed. The head of the church was with the priest, and he was instructed, in my hearing, to have the bearers ready, and to see the body removed and placed in the gas works, but you must not put it," he said to the bearers, "into the grave, or have anything to do with the burial." Thus he was charged to keep himself clean, and those with him, from all Protestant defilement. Oh, holy hands, worthy of the holy inquisition!

Next day, before light, on a clear frosty morning, I hastened to the church, and found all ready. The coffin was raised up on the shoulders of four men, and borne along. The mourners and the funeral company consisted of one solitary individual, a real mourner, and with heavy cause. We wended our way through many streets of this large capital, and at length reached the gate of Toledo. Close to this, outside, are the gas works; and there on two boards over the grave the dear departed treasure was placed. I left the spot, and went onwards, intending in the forenoon, to see my friends and apprise them of all this unexpected thrust out, like Pharaoh's, after refusal. As I got upon the high ground, (for the works are in a hollow,) I stepped to rest, and turned to view the scene and landscape before me. The glassy Manzanares was full in sight, winding its way to the great ocean in an imperceptible movement. Beyond the lovely river, and the unimpaired, cultivated, treeless, fenceless expanse before me, with here and there a church and its tower to diversify the scene, a bright golden hue was seen from the sun's rays east before him on his rise. I thought he was still a good way off from the horizon, but instantly and unexpectedly whilst I looked, the silver edge of its upper limb appeared. I kept my eye fixed. The sight was glorious. All the colours of the rainbow played around his edge as he arose (a philosophic subject worthy of investigation.) I stood till his face was above the horizon, when he shone forth unclouded in his majesty and glory. Just then did these blessed words of our Lord come to me, "Then shall the righteous shine forth as the sun in the kingdom of their Father;" and with my mind full of this blessed promise and hope as to my wife and myself, I turned from the scene, passed through the gate and the streets to my empty house, but rejoicing in the house not made with hands, eternal in the heavens which awaits us; and a glory like the sun in his strength.

In the course of the forenoon I advertised my friends of what had occurred, and at four o'clock we met together at the sacred spot, and lowered the body into the grave. I waited till the end, and saw the grave duly filled up.

I may remark here, that in consequence of arrangements for extending the bounds of the city, the piece of ground bought for the English cemetery is found to lie within the limits.

It will be necessary, therefore, to exchange this ground for a place outside. This will require some time, and to meet this delay, I judged it necessary to have a leaden coffin, so that the body with propriety might be raised, and duly and finally buried in the English Protestant cemetery of this city. I hope all due diligence will be used by Mr. Bulwer in the case, and that Lord Palmerston's help will be amply forthcoming to inclose and arrange the place in a becoming manner.

THE REV. MERLE D'AUBIGNE, D. D., OF GENEVA.

Drawn by the Rev. George B. Cheever, D. D.

Dr. Merle D'Aubigné was a youthful student in Socinian theology in the College of Geneva; when, in the year 1816, it pleased God to send Mr. Robert Haldane, a remarkable Scottish Christian, on a visit to that city. This man soon became acquainted with a number of the students, and conversed with them familiarly and profoundly concerning the gospel. He found them in great darkness. "Had they been trained?" says he, "in the schools of Socinets or Plato, and enjoyed no other means of instruction, they could scarcely have been more ignorant of the doctrines of the gospel. To the Bible and its contents their studies had never been directed. After some conversation, they became convinced of their ignorance of the Scriptures, and of the way of salvation, and exceedingly desirous of information."

The two students with whom Mr. Haldane at first conversed, brought six others in the same state of mind with themselves; and with them he had many and long conversations. Their visits became so frequent, and at such different hours, that at length he proposed they should all come together; and it was arranged that they should do so three times a week, from six to eight o'clock in the evening. This gave him time to converse with others, who, from the report of the students, began to visit him, as well as leisure to prepare what might be profitable for their instruction. He took the epistle to the Romans as his subject; and, during the whole of the winter of 1817, until the formation of their studies in the summer, almost all the students in theology regularly attended.

This was a most remarkable movement of Divine Providence. What renders it more astonishing is the fact that Mr. Haldane at first was obliged to converse with these students through an interpreter, in part at least, so that he could not then have conveyed to them the full extent of his feelings, nor the fire of the truth as it was burning in his soul. Nevertheless, these singular labours, under circumstances so unpromising, were so blessed by the Divine Spirit, that sixteen out of eighteen young men, who had enjoyed Mr. Haldane's instructions, are said by Dr. Hough to have become subjects of Divine grace. And among the students thus brought beneath the power of the word of God, was the future historian of the Reformation, young Merle D'Aubigné. D'Aubigné himself has described this remarkable movement. The Professor of Divinity in the University of Geneva at that time, instead of teaching the students the peculiar doctrines of Christianity, confined himself to lecturing on the immortality of the soul, the existence of God, and similar topics. Instead of the Bible, he gave them quotations from the writings of Seneca and Plato. These were two saints, whom he delighted to hold up to the admiration of his students. A work on the Divinity of Christ having been published by an Evangelical clergyman, to such an extent did the opposition against the truth prevail, that young D'Aubigné, and the rest of the students, were induced to meet together, and issue a declaration against the work and its pious author.

At this juncture it was that D'Aubigné heard of the visit of Mr. Haldane. He heard of him as the English or Scotch gentleman, who spoke so much about the Bible, a thing which seemed very strange to him and the other students, to whom the Bible was a shut book. He afterwards met Mr. Haldane at a private house, along with some other friends, and heard him read, from an English Bible, a chapter from the Epistle to the Romans, concerning the natural corruption of man, a doctrine in regard to which he had never before received any instruction. He was astonished to hear of men being corrupt by nature; but clearly convinced by the passages read to him, he said to Mr. Haldane, "Now I do indeed see this doctrine in the Bible." "Yes," replied the good man, "but do you see it in your heart?" It was but a simple question; but it came home to his conscience, it was the sword of the spirit, and from that time he saw and felt that his heart was indeed corrupted, and knew from the Word of God that he could be saved by grace alone in Christ Jesus.

Felix Neff, that Alpine Missionary of Apostolic zeal and fervour, was another of these young converts. Never was the seed of the Gospel sown to better effect than in these hearts. Such an incursion of divine grace within the very citadel of error was anything but acceptable to its guardians; but how could they resist it? Who knows how to shut the heart, when God opens it? What a "Venerable Company of Protestors" can stand before the door, and keep out the Divine Spirit, when he chooses to enter? The strong man armed must give up his house, when a greater than he comes upon him. Nevertheless, an attempt was made on the part of the "Venerable Company" to have Mr. Haldane banished from the country, and it was proposed that he should be cited to answer for the doctrines that he should be teaching to the students. They would more justly have cited Paul in the Epistle to the Romans; all was of no avail; the light of the gospel was diffused to a remarkable degree, and the religious excitement and knowledge in Geneva went on steadily increasing. The movement among the students had doubtless been greatly helped and forwarded by the remarkable and almost simultaneous conversion and efforts of Dr. Adam among the ministers and teachers. It was of God that Mr. Haldane should visit Geneva at that time.

Dr. Merle D'Aubigné finished his university studies and repaired to Berlin in Germany. Thence he was invited to Hamburg, to become Pastor of a French Protestant Church in that city. After five years spent in that station, he was called by the King of Holland to Brussels, where he became Pastor of an Evangelical Church, and Chaplain to the King. At the time of the Revolution in Belgium in 1830,

men? **Scholar.** It is true forsooth; for they do not now shine, as they did in the beginning, before man's fall; forasmuch as man by the darkness of sin, and mist of error, hath obscured the brightness of this image. In such sort hath God in his wrath wreaked him upon the sinful man.

Master. But I pray thee tell me, wherefore came it thus to pass?

Scholar. I will shew you. When the Lord God had made the frame of this world, he himself planted a garden, full of delight and pleasure, in a certain place eastward, and called it Eden; wherein, beside other passing fair trees, not far from the midst of the garden was there one especially called the tree of life; and another called the tree of knowledge of good and evil. Herein the Lord of his singular love placed man; and committed unto him the garden to dress, and look into; giving him liberty to eat of the fruits of all the trees of paradise, except the fruit of the tree of knowledge of good and evil. The fruit of this tree if ever he tasted, he should without fail die for it. But Eve, deceived by the devil, and defiling the shape of a serpent, gathered of the forbidden fruit; which was for the purpose to be eaten by

desired; for the sweetness in taste to be reached at; and pleasant for the knowledge of good and evil; and she ate thereof, and gave unto her husband to eat of the same. For which doing they both immediately died; that is to say, were not only subject to the death of the body, but also lost the life of the soul, which is righteousness. And forthwith the image of God was defaced in them; and the most beautiful proportion of righteousness, holiness, truth, and knowledge of God, was confounded and in a manner utterly blotted out. There remained the earthly image, joined with unrighteousness, guile, fleshly mind, and deep ignorance of godly and heavenly things. Hereof grew the weakness of our flesh; hereof came this corruption, and disorder of lusts and affections; hereof came that pestilence; hereof came that seed and nourishment of sins; where-with mankind is infected, and it is called sin original. Moreover thereby nature was so corrupted and overthrown, that unless the goodness and mercy of almighty God had helped us by the medicine of grace, even as in body we are thrust down into all wretchedness of death, so must it needs have been, that all men of all sorts should be thrown into everlasting punishment and fire unquenchable.

Master. Oh the unthankfulness of men! But what hope had our first parents, and from thenceforth the rest, whereby they were relieved?

Scholar. When the Lord God had both with word and deed chastised Adam and Eve (for he thrust them both out of the garden with a most grievous reproach), he soon cursed the serpent, threatening him, that the time should one day come, when the Seed of the woman should break his head. Afterward the Lord God established that same glorious and most beautiful promise; first with a covenant made between him and Abraham, by circumcision, and in Isaac his son; then again by Moses; last of all by the oracles of the noble prophets.

Master. What meant the serpent's head, and that Seed that God speaketh of?

Scholar. In the serpent's head he hath all his venom, and the whole pith of his life and force. Therefore do I take the serpent's head to beoken the whole power and kingdom, or more truly the tyranny, of the old serpent the devil. The Seed (as saint Paul doth plainly teach) is Jesus Christ, the Son of God, very God and very man; conceived of the Holy Ghost; engendered of the womb and substance of Mary, the blessed pure and undefiled maid; and was so born and fostered by her as other babes be, saving that he was most far from all infection of sin.

Master. All these foundations that thou hast laid are most true. Now therefore let us go forward to those his doings, wherein both our salvation and conquest against that old serpent.

Scholar. It shall be done, good master. After that Christ Jesus had delivered in charge to his Apostles that most joyful and in all points heavenly doctrine, the gospel, which in Greek is called Evangelion, in English good tidings; and had as by sealing stablished the same with tokens, and miracles innumerable, whereof all his life was full; at length was he sore scourged; mocked with potting, scoffing, and spitting in his face; last of all his hands and feet bored through with nails; and he fastened to a cross. Then he truly died, and was truly buried; that by his most sweet sacrifice he might pacify his father's wrath against mankind; and subdue him by his death, who had the authority of death, which was the devil; forasmuch not only the living, but also the dead, were they in hell, or elsewhere, they all felt the power and force of this death; to whom lying in prison (as Peter saith) Christ preached, though dead in body, yet revived in Spirit. The third day after he arose again, alive in body also; and with many notable proofs, the space of forty days he abode among his disciples, eating and drinking with them. In whose sight he was conveyed away in a cloud, up into heaven, or rather above all heavens; where he now sitteth at the right hand of God the Father; being made Lord of all things, be they in heaven or in earth; King of kings; our everlasting and only high Bishop; our only attorney; only mediator, only peace-maker between God and men. Now that he is entered into his glorious majesty; by sending down his Holy Spirit unto us (as he promised) he enlighteneth our dark blindness; moveth, ruleth, teacheth, cleanseth, comforteth, and rejoiceth our minds; and so will he still continually do till the end of the world.

Master. Well, I see thou hast touched the chief Articles of our religion, and hast set out, as in a short abridgment, the Creed, that thou dost rehearse. Now therefore I will demand three questions of certain points.

Scholar. Do as shall please you, master; for ye may more perfectly instruct me in those things that I do not thoroughly understand; and put me in remembrance of that I have forgotten; and print in my mind deeper such things, as have not taken steadfast hold therein.

Master. Tell me then. If by his death we get pardon of our sins; was not that enough, but that he must also rise again from the dead?

Scholar. It was not enough, if ye have a respect either to him, or to us. For unless he had risen again, he should not be taken for the Son of God. For which cause also while he hung upon the cross, they that saw him upbraided him; and said: He hath saved others, but can not save himself; Let him now come down from the cross, and we

will believe him. But now uprising from the dead to everlasting continuance of life, he hath shewed a much greater power of his Godhead, than if by coming down from the cross he had fled from the terrible pains of death. For to die is common to all men; but to loose the bonds of death, and by his own power to rise again, that properly belongeth to Jesus Christ, the only-begotten Son of God, the only author of life. Moreover it was necessary, that he should rise again with glory, that the sayings of David and other prophets of God might be fulfilled, which told before that neither his body should see corruption; nor his soul be left in hell. As for us, we neither had been justified, nor had any hope left to rise again, had not the risen again, as Paul doth in divers places plainly shew. For if he had remained in the prison of death, in grave; and been holden in corruption, as all men beside; how could we have hoped for safety by him which saved not himself? It was meet therefore, and needful, for the part that he had in hand; and for the chief stay of our safeguard; that Christ should first deliver himself from death, and afterward assure us of safety by his uprising again.

To be continued.

abet them, and generally all their protectors; and further, those who, without authority and that of the apostolic see, knowingly, for any cause whatever, publicly or secretly, upon whatever plea or pretext, read or keep, print or defend, their books containing heresy or treating of religion; or likewise schismatics, and those who pertinaciously withdraw themselves, or desert, from obedience to us and the Roman pontiff for the time being.

§15. "We excommunicate and anathematise those who, by virtue of a pretended office, or upon the instance of any party, or of any other persons whatsoever, shall, directly or indirectly, and under what ever pretence, *drone, or cause or procure to be drawn, ecclesiastical persons, chapters, convents, or colleges of any churches whatsoever*, before their tribunal, audience, chancery, council, or parliament, contrary to the provisions of the canon law; and likewise those who shall for any cause whatever, and under any pretence whatever, though it be on the plea of any custom or privilege whatever, or in any other matter whatsoever, make, obtain, and promulgate, or be made and obtained, shall put in use, statutes, ordinances, constitutions, pragmatics, or any other decrees whatsoever, general or special, by which the ecclesiastical liberty is taken away or in any degree injured or depressed or in any other way whatever restricted, or by which our rights, and the rights of the see aforesaid, and of any churches whatsoever, are in any wise, directly or indirectly, tacitly or expressly, infringed.

§19. "We excommunicate and anathematise all and sundry magistrates and judges, notaries, writers, officers, sub-officers, who in any way whatever *interfere in capital or criminal cases against ecclesiastical persons*, by serving them with process, summoning or arresting them, without the special specific, and express licence of this holy apostolic see."

It is not fair at all events, and reasonable, that the promoters of negotiation with Rome, should answer to the Protestant community, by what means they reconcile to themselves, or will attempt to vindicate their proceedings, when such a document as this, such a law as this is to be rehearsed in Rome this very year, denouncing all British Protestants, Queen, Lords, Commons and people to everlasting damnation; as separatists from the Holy See; denouncing all our magistrates and civil authorities as well as us unsparingly, if they shall not venerate as holy and inviolate the persons and properties of Roman Catholic Priests if accused before them on any legal ground whatever!

Much fault has been found with *altar denunciations*, and heavy charges have been brought against Irish Priests for having excited the people to the crimes which have so long blackened and blasted the reputation of our country. Why if every Priest in Ireland were merely to read out this extract, after Mass, it would answer every end, and fully assure our quick and litigious, but misguided people, that if the head of their religion has thus denounced Protestants, the very best service of obedience and respect which they could render to the Holy Father and his priests, would be to murder all Protestants indiscriminately.

This is no crude and wild supposition; words have meaning, and the Bull *In Cena Domini* is designed to keep alive in every Romanist's mind, that all Protestants are heretics, and to be cut off when occasion serves. Let the negotiators with Rome deny this if they can.

As it was necessary, in the present unhealthy state of the city, that interment should soon take place, and as my return was uncertain, our kind host had done all he could with the parish authorities, and I found, when I came, that all arrangements had been made for burial in the general Catholic burying-ground. After thanking my host for his friendly attentions, I stated to him, that I could not come under any compromise in the matter, as the deceased was in truth a Protestant, and that I knew such were not allowed to be buried in the Catholic cemetery. He replied, that all difficulties on that score were disposed of, and that he inquired no hindrances were in the way. With these statements before me, I went to bed, tired with the night and day journey I had had, and oppressed with the distressing circumstances of its close. In the half sleepless night I thought over the subject, and said to my host in the morning, that, though things had been arranged as he had mentioned, yet I believed the understanding was, though no inquiries would be made, that the party to be buried was indeed a Catholic, and that I could not allow this false understanding to be acted on, and had therefore resolved to have the deceased interred in the English burying-ground. I begged him, therefore, to suspend all operations ordered.

As an Englishman, soon after I came here, in July last, I took an interest in this burying-ground, little thinking how soon I was to be otherwise interested about it. Some others did the same, and I now thought, that we must, under Government neglect and shame, enclose a little spot of this ground for ourselves, and in the meantime the body might be provisionally interred in some private place. Some time was necessary to find a temporary grave, but no time was allowed, as the body must be removed without delay. At length a relief presented itself, as it was found that the body could be deposited without any difficulty, for three or four days, in the vaults of the parish church. Thither, therefore, the precious treasure was carried. Forthwith my two kind English friends actively interested themselves, and found that we could have a temporary grave, in an enclosed place, on the premises of the gas works here, conducted by Englishmen.

But before we could act on this, we had to petition the military commandant of the city through our Ambassador, Mr. Bulwer. This occasioned a delay of three days, as the subject had to be referred to various authorities, civil and ecclesiastical. The permission, however, was at length granted, though not till Mr. Bulwer and the others had urged the subject anew.

When all was ready, as we thought, I went to the church, and arranged that I would come with some friends at a given hour, and begged that the parties to bear the body should be all ready. At the time fixed on we went, but to our surprise we were told, that the body could not be removed without a written order to that effect. We knew not well what to do in this case, as we feared we should have another long delay, with all the former official business to get over. However, as this negative had come from the rector of the parish, we thought we would go