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- ART. I.—1. Ernesti Friderici Caroli Rosenmülleri *Scholia in Vetus Testamentum*. 20 vols. 8vo. Leipzig: 1788—1829.
2. *Handbuch der biblischen Alterthumskunde*. Von Ernst Friedrich Karl Rosenmüller Vols. I.—IV. Leipzig: 1828—1830.

THESE are the titles of the two most important works of the late Professor Rosenmüller, neither of which was finished when he died. The name of this writer is at present so familiar to the scholars of America, that a brief sketch of his life and writings cannot be utterly devoid of interest. To those who know what the life of a laborious German scholar is, we need not say that his biography will exhibit little more than a chronological list of his publications.

This distinguished orientalist and biblical critic is often called *the younger Rosenmüller*, in order to distinguish him from his father, who was also an eminent Professor in the same University, and a labourer of note in the same general field, though in another subdivision of it. John George Rosenmüller, the father, born in 1736, was successively Professor of Theology in three Universities, Erlangen, Giessen, Leipzig. His local reputation, as a preacher and an ecclesiastical functionary, was extremely high; but his

à l'heure sainte

- ART. IX.—1. *Doctrine Chrétienne en huit Sermons, publiés à l'occasion du Jubilé de la Réformation, et précédés d'une Adresse à ses Concitoyens, par Barthelemy Bouvier. Pasteur de l'Eglise de Genève.*—pp. 366, 8vo. imprimée à Genève par A. Cherbuliez, libraire.
2. *Jubilé de la Réformation. Service Préparatoire, Sermon et service d'actions de grâces. Par Barthelemy Bouvier, Pasteur de l'Eglise de Genève.*—pp. 72, 8vo. Genève, A. Cherbuliez, libraire.
3. *Christ Glorifié, à l'occasion du Jubilé de la Réformation célébré à Genève, le 23 Aout, 1835, Par un ancien Docteur de l'Université de Berlin. Recommandé à l'attention du peuple Juif.*—pp. 34, 8vo. Neuchâtel, Imprimerie de Petitpierre et Prince.
4. *Paroles de Jubilé, 1835.*—pp. 35, 8vo. Genève, imprimerie de P. A. Bonnant.
5. *Le Retour de L'Arche et le Réveil du Peuple aux Jours de Samuel. Sermon sur 1 Samuel vii. Par M. Gaussen.* Genève, Mme S. Guers, libraire.—pp. 63, 8vo.
6. *Le Jubilé de la Réformation. Histoires d'Autrefois.*—pp. 256, 12mo. Genève, chez A. Cherbuliez, libraire.
7. *Farel, Froment, Viret, Réformateurs Religieux au XVI. Siècle. Par Charles Chenevière.*—pp. 321, 8vo. Genève, 1835.

No recent event of a religious character has attracted more notice on the continent of Europe, than the celebration of the third Jubilee of the Reformation of Geneva. On the 23d of August, 1835, the third century closed since that illustrious epoch occurred. And the centennial return of that day, has been celebrated in such a manner, as to make it worthy of a distinct and full notice in our pages. The epoch itself is of a nature the most interesting to the protestant portion of Christendom. And the circumstances and facts, in relation to this recent fête in honour of it, are such as to afford a better opportunity than any other which has hitherto occurred for discovering the progress which evangelical religion is making towards a recovery of its former ascendancy in the west of Europe.

Before we enter upon an account of this Jubilee, as it has been termed, we propose to give some account of the Reformation at Geneva, and the history of the church there,

subsequently to that point of time which marks the dawning of the light of truth upon so large a part of Europe. A review of this portion of history cannot but convey many important lessons, which ought to be instructive to the friends of truth in all future times.

Luther began his attack upon the abuses of the Roman Catholic Church in 1517; but in the year preceding, Zwinglius had begun to preach the pure gospel in Switzerland. On the 1st of January, 1519, he began to preach the gospel at Zurich. In 1525, the Reformation triumphed at Zurich; in 1526, at Coire; in 1527, at St. Gall; in 1528, at Berne, under the labours of Haller; in 1529, at Basle, under those of Oecolampadius; in 1530, at Neuchâtel, under those of Farel; in 1532, it had established its dominion in Orbe, Payerne, and Grandson in the canton de Vaud, but was rejected at Lausanne, and was not victorious there until four years afterwards, when Viret was the instrument of God in that good work.

But in Geneva no movement in favour of the Reformation, which was thus breaking out in every part of Switzerland, occurred until the the year 1532. Much had indeed been said respecting its near approach to that city. Reports of the doctrines taught by the Reformers, and of the astonishing changes which had taken place wherever they had laboured—at Berne, at Basle, at Neuchâtel, and still nearer, at Orbe, Payerne, &c.—had reached and penetrated the city, agitated the minds of the people, and excited the fears of the priests. And many who were disgusted with the vices and the insolence of the priests were desirous of a change of religion.

In the month of June in that year, during a fête of the Catholic Church, a placard was put up in conspicuous places, by the priests, announcing indulgences to those who offered certain prayers to the Virgin, made certain acts homage to the relics of the saints, &c. This occasioned much conversation among the people at that juncture. The excitement was much increased by another placard posted up on the walls of St. Peter's, the Cathedral Church of the city, offering pardon to those who truly repented of their sins, and believed on the Lord Jesus Christ! This was the first movement in behalf of the Reformation. Great excitement ensued on that day, the 9th of June, and a dispute, followed by blows, took place between some of the officers and priests of the church, and John Goulaz, who had posted up the second

placard, and his friends. In this affray, swords were drawn, and one Wernly, a canon of the church of St. Peter, was wounded.

In the succeeding month of September, Farel and his friend Saunier arrived at Geneva and began to preach the doctrines of the Reformation. The former was a native of Gap, in Dauphiny, a province of France. He was born in 1489, of a rich and noble family. At an early age he was sent to Paris to prosecute his studies in the sciences, in which he distinguished himself by his success. Soon, however, his attention was turned to the study of the sacred scriptures; and with eagerness embraced the doctrines of the Reformation. He was afterwards appointed a professor in the college of Le Moine, where he continued for a short time. From Paris he went to Meaux; his soul burning with a desire to preach the gospel. From thence he was forced to depart on account of the opposition which was made to the new doctrines which he preached. He went first to Strasburg, and thence to Basle, where he openly preached the gospel in 1524. At the solicitation of the inhabitants, he went to Montbeliard, now in France, but then appertaining to the Duchy of Wurtemberg. There he preached the gospel more than a year. From that city he went to Strasburg again, where he preached a short time to a congregation of French refugees. In the latter part of the year 1526, he went to join Haller, at Berne, and was by him sent to reform Aigle, a city which was under the government of the powerful canton of Berne. Here his labours, which were first those of a schoolmaster, were crowned with great success. After two years he left Aigle entirely won to the doctrines of the gospel, and went to carry the torch of the Refomation through Morat, Orbe, Grandson, Avenche, Lausanne, Pay-erne, the country around Lake Bienne, Neuchâtel, &c. Every where he braved the greatest dangers. Several times his life was exposed to imminent peril. This was especially the case at Orbe, and Vallengin. At the latter place, he was dragged before an image of the Virgin, and commanded to kneel. But he steadfastly refused, saying, "that images ought not to be the objects of our worship, but God, whom it is necessary to worship in spirit and in truth." Upon this, he was struck and severely wounded. But still he went forward preaching the gospel from city to city. When he could not gain access to the churches, he preached in private houses, or, what was quite as common, in the streets. Every-

where the Lord went with him. His voice was loud and strong, his manner bold and energetic, and his temper quick and warm; and although his ardour sometimes carried him into measures which were not always wise, especially in his youth, yet by the blessing of God upon an honest and devoted purpose, he was generally preserved from what was very injurious, and almost all his attempts were successful.

Returning from one of his preaching journeys, in the Valleys of Piedmont, with his friend Saunier, and also Peter Olivétan (who first translated and published the bible in the French language, in 1535), Farel took Geneva in his route, and spent a few days there in September, 1532, as has already been mentioned. His preachings soon arrested attention, and many came to hear him at the tavern where he lodged. But he and his friend Saunier were speedily summoned before the Grand Vicar. As they went through the streets, they were surrounded by a vast crowd of people, who treated them with the greatest insult, crying out, "These are dogs! See the dogs going by!" When arrived at the council, Farel desired to be allowed to defend his doctrine by the Holy Scriptures, as he had been assured by two syndics would be the case. But scarcely had he entered, when he was officially addressed as follows: "Whence comest thou? And what hast thou come to do in our city?" "I am sent of God to announce His word," replied Farel, with calmness and dignity. "Whence comest thou, thou wicked devil of a Farel?" replied all the canons of the Church,— "What art thou going to do here and there, perverting the whole earth?" "I am not a devil," replied Farel: "I preach Jesus Christ crucified, who died for our sins, and is risen for our justification, so that whosoever believeth in him shall have eternal life; but whosoever believeth not shall be damned. For this end I am sent of God our good Father, an ambassador for Jesus Christ, compelled to preach the gospel to those who will hear me, and I attempt nothing, save to strive that all may receive it. I am here before you, prepared to render a reason of my faith, if it please you to hear me patiently." At these words, one of the judges arose and cried aloud, "He has blasphemed, we have no need of witnesses. He deserves to die." "He has blasphemed," cried they all,— "to the Rhone! to the Rhone! It is better that this wicked Luther (Lutheran) should die, than that the people should be troubled. Strike him! Strike him!" And all rushed upon him, and beat him. One of the servants of the grand Vicar fired a

pistol at him, but it burst and injured no one. But one of the syndics, indignant at this shameful outrage, with much difficulty, rescued Farel, and succeeded in carrying him back to the hotel where he lodged. On the next day the reformer received an order to depart from the city; which he was compelled to obey.

Thus ended the first attempt to carry the Reformation into Geneva; and certainly the prospect was any thing but encouraging. Yet Farel did not rest. He returned to Grandson, and engaged a devoted young man from Dauphiny, named Froment, to go to Geneva and preach the gospel. He came secretly on the 3d of November. He found the few friends of the truth so cast down and timid that he despaired of being able to do any thing, and set out to depart. But being stung by conscience for his cowardice, he returned and advertised that he would open a school at the Golden Cross, where he lodged, and engaged to teach all that would come, old and young, male and female, to read and write in one month. But few people at this time could read, at Geneva, or any where else. As an inducement he stated that he should charge nothing for his pains, and that he would also act the part of a physician in some cases. At this time, Anthony Froment was about twenty-two or twenty-three years of age. He was a man of fine talents, agreeable manners, and ardent piety. Soon the number of pupils was very great. Parents and children came, and learned rapidly. In addition to instructing them in the art of reading and writing, Froment taught them the word of God. He read and expounded the sacred scriptures to crowds of scholars and others who came to hear him. The intelligence soon spread through the city. At the same time, a Catholic priest of the name of Bocquet, came to Geneva and preached in a very evangelical manner. Those who were beginning to take an interest in true religion, flocked together to hear him, and went from his sermons to hear Froment's reading and exposition of the bible. In this way, notwithstanding the hatred and opposition of the priests, the doctrines of the Reformation began to spread in the city. The priests became greatly incensed, and the Vicar of the Madelaine (one of the churches), undertook to confute Froment's errors as he called them. The last day of the year (1532) was appointed for the public dispute. When they met, instead of reading from the bible, he read extracts against Froment's doctrines, out of an old Catholic book called *De Lyra*. Upon this, the people cried out, "Re-

fute Froment by the words and writings of God, not by your De Lyra." Great confusion took place. The priests and their partisans drew their swords, the bells were rung, and it was only by the prompt interposition of the civil authorities that the tumult was calmed, and the crowd dispersed. Froment was forbidden to preach any more. But the next day after the sermon of Bocquet, the people in crowds went to the Golden Cross to hear Froment, and as he expounded the word to them, they cried out, "To the Molard, to the Molard! We will hear him preach there." So they moved away to the Molard, an open space, where public meetings often took place. Froment having mounted the bench of a fishmonger, and commenced with a fervent and earnest prayer to God in behalf of the people, preached the gospel at the Molard. Soon the messenger of the Council came to command him to cease. But Froment feeling his heart full of love to the souls of the poor ignorant people around him, believed that he ought to obey God rather than man, and continued his sermon. Then came the priests with arms. Upon this, Claude Bernard, one of the friends of Froment, made him descend and retire from the crowd. For some weeks he was concealed, passing from house to house, sometimes as a weaver, and sometimes as an apothecary. Finally, finding it impossible to continue longer in the city, he left it, and returned to Farel. But the word of God took root, and all the ordinances of the government could not prevent its growth.

Upon the departure of Froment, those who had embraced the doctrines of the Reformation, were again left without a teacher, excepting Bocquet the evangelical Catholic priest, who was compelled soon after to retire also. But in this emergency they met at each other's houses, read the scriptures, exhorted, and prayed. And their Lord and Saviour was with them. The number of those who embraced the doctrines of the Reformation constantly increased. In the month of February, 1533, they chose one of their number named Guérin, to act as their minister and to administer the Holy Sacrament to them. In that blessed ordinance they devoted themselves to the Lord, and held delightful communion with each other. And they dwelt together in brotherly love.

But they were soon called to take up the cross and follow Christ, and in this respect, also, they resembled the early Christians, who had to break bread from house to house, and were exposed to persecution at every step. Soon after this,

Guérin was banished from the city (afterwards he became a minister of the gospel at Neuchâtel), and the little band was often attacked and exposed to death. The state of things in this city soon became horrible. The little band of Reformers armed themselves and acted on the defensive. They had at their head Claude Bernard, Baudichon, and others, who were men of great courage. The house of Baudichon, in the street des Allemands, was their rendezvous. Matters soon came to a crisis.

Geneva had long been under the dominion of the Duke of Savoy. But a few years before the Reformation, it had shaken off his yoke and formed an alliance with the independent Cantons of Berne and Fribourg. The territory of Geneva extended but little beyond the walls of the city. And as what is now the Canton de Vaud was then mostly under the sway of Savoyards, as well as Gex and all the surrounding country, Geneva was environed with enemies. But Berne and Fribourg were powerful friends. Now, it so was ordered that Berne embraced the Reformation, whilst Fribourg remained Catholic. The people of these two Cantons soon began to sympathize with the state of things in Geneva. Berne espoused the cause of the little band of Reformers; whilst Fribourg took that of the Catholics. This greatly embarrassed the government of Geneva, and compelled it to do nothing more than endeavour (probably the best thing which it could do) to maintain the public tranquillity.

But on the 25th of March, 1533, the government of Berne, at the secret request of the little band of Reformers at Geneva, wrote a letter to the authorities of that city, which created the greatest excitement among the Catholics, and placed the Reformers in jeopardy. On the 27th, two hundred Catholics, armed, appeared before the Council and demanded the punishment of the "Lutherans," or rather, their banishment from the city. The Council would do nothing more than punish the disorderly. The next day the infuriated Catholics assembled, in arms, at the Cathedral of St. Peter, whilst the Reformers met prepared to fight for their lives, at the house of Baudichon. Every thing betokened a bloody affray. But it was prevented by the Fribourg merchants of the city, who, together with the syndics, went from one party to the other, and induced them to lay down their arms and give hostages. This truce only lasted during the month of April, for, on the 4th of May, (the Sabbath) a dispute occurred between some Catholics and Re-

formers, who were walking in the evening on the public walks. Soon it increased. *Wernly* appeared among them and urged on the quarrel. The bells sounded the alarm, and fifteen hundred men, of both sides, rushed to the Molard. The night was dark, and the confusion was great. But the syndics at length succeeded in getting the people to disperse. *Wernly* was killed by some one. His death was warmly resented by Fribourg, as he was a native of that Canton, and not content with the death of his murderer, they demanded the punishment of the officers who were present to quell the riot. *Wernly's* brother came with eighty Friburgers and settled at the village of Gaillard, to attack, on all opportunities, the inhabitants of Geneva who might pass that way.

On the first of July, of this year, the Bishop of Geneva, who was also the Prince of the city, returned, after being absent several years. But he was soon found engaged in exciting tumults, and was driven out by Baudichon and such as loved good order. Towards the close of this year, a Catholic Doctor, of the name of Furbity, came from Montmélian to preach, during the advent, against the Reformation. After he had finished his first discourse in St. Peter's, Froment, who had secretly entered the city, arose and refuted all that he had said, and, a tumult arising, he retired and again left the city. This discourse of Furbity occasioned much trouble. For as he had in it attacked the Germans, Berne demanded, as the price of her continued friendship, his punishment, the return of the Protestant ministers, and the payment of a large sum of money which Geneva owed her. And, at the same time, she actually sent back Farel, Froment, and, with them, Viret, who began to preach first in private houses and afterwards in the streets. Fribourg of course opposed, and demanded just the contrary. The Council knew not what to do. They ordered Furbity to defend his sermon before Farel and Viret. This led to no good issue, except that he had to admit that, in some points, in following the church, he had spoken against the scriptures. In the following February, a bloody affray was occasioned by some priests, in arms, attacking some citizens, and killing one of them. The murderers were arrested. With them were found papers written by the Bishop and the Duke of Savoy, proposing to the priests and their partisans, a change of the government and the reduction of the city under the dominion of Savoy. These things excited great indignation, and hastened the downfall of the authority of the priests and the

Catholic religion. The murderer was beheaded, and Furbity was ordered to retract, from the pulpit, some things which he had advanced, and, in default of so doing, he was kept in prison two years.

The year 1534 opened with many difficulties for Geneva. Fribourg was about to break off its alliance; the Duke of Savoy was in open war against it; the Bishop, though out of the city, was exerting all his influence among his partisans to overthrow the government, and to quench the incipient flame of pure religion; for which purpose he commanded, on the 1st of January, that the people should not read the scriptures, but should burn all the copies which were in the French and German languages! But the Lord interposed, through the instrumentality of the government of Berne, which sent ambassadors to urge the protection of Farel and the other preachers of the Reformation. At their instance, the convent of the Franciscans was given up to them to preach in, and there the gospel was thenceforth regularly proclaimed. The alliance of Fribourg now ceased. On the 24th of May, the day of Pentecost, the Reformers celebrated the Holy Supper at the convent of the Franciscans with great joy. From this period the Reformation advanced rapidly. Many Catholics, even many of the priests, embraced it. Still its ministers could preach only in the convent of the Franciscans, in private houses, and in the streets.

Great danger to Geneva now arose from without. The Duke of Savoy and the Bishop, who had retired to Chambery, combined for the purpose of capturing the city. They had many secret friends in it, with whom it was agreed that the attempt should be made on the evening of the 31st of July. The enemies within the city were to get possession of the arms and to open the gates that night; whilst those from without were to march in and destroy all the "Lutherans" and their friends. Eight thousand men assembled in the neighbourhood. But the plot was discovered by the vigilant magistrates. The chief of the traitors was punished, and the greater portion of the malcontents were forced to quit the city and join the Duke and the Bishop. And now preparations were made for open war, which was likely to be terrible for Geneva, feeble and poor as she then was. But Berne and Neuchâtel, and several of the small towns of what is now called the Canton de Vaud, promised succour; whilst the Genevese themselves neglected nothing which could enable them to make a resolute defence. They destroyed their

suburbs, and collected all the inhabitants within the walls of the city proper. Meanwhile, Farel, Froment and Viret went on preaching the truth with great boldness.

Peter Viret was the only one of the Reformers of Geneva who was a native of Switzerland. He was born at Orbe in 1511. His father was a dresser of cloth. Viret, at a very early age, displayed that sweet and amiable disposition which characterized him throughout life, and talents of the first order. He was sent, whilst very young, to Paris to prosecute his studies. There he became acquainted with Farel and Olivétan, and there he first learned and embraced the doctrines of the Reformation. It appears that he was awhile, indeed, a pupil of Farel at the college of Le Morne. Upon his return to his native village, he found Farel there preaching the gospel, and was by him constrained to enter the ministry. This he did when scarcely twenty years of age, in 1531, and had the happiness of seeing his father and mother, and many others of his relations, converted under his ministry. From being naturally timid, he became exceedingly courageous in the work of the Lord, and went from village to village proclaiming the gospel, being often exposed to very great danger. On one occasion, as he was going to Payerne to preach, he was waylaid by a priest and received a severe blow from a sword, which left him senseless a long time in the road. Fortunately the wound did not prove mortal. But though he recovered, he did not cease, until death, to suffer in health from this injury. In 1553, as we have already mentioned, he came with Farel and Froment to Geneva, and, with them, was indefatigable in the work of the Lord during the two or three years which he spent there. Indeed, he was probably more beloved than any other of the Reformers by the inhabitants of that city.

Under the preaching of Farel, Viret and Froment, the Reformation at Geneva made much progress during 1534 and 1535. The popular feeling changed, and the majority of the Councils were on their side, but they very prudently suffered themselves to follow the wishes of the people. But while many embraced the Reformation from love to the truth, it is certain that many others did so from a desire to get rid of the authority of the priests. These persons, who were very numerous, soon gave the preachers of the gospel great trouble. They were constantly insulting the priests, interrupting the Catholic worship, breaking the heads of the images, &c. &c. This conduct exasperated the

Catholics. Many retired from the city and joined the enemies without, whilst others remained as enemies of the state within, and comparatively few of them thenceforth became true converts to the gospel. Many of those who left Geneva assembled at what was called the Château de Peney, two leagues from that city, on the banks of the Rhone, and having fortified that post, became a source of terror to the Genevese. They were, indeed, a lawless horde of brigands, who for more than a year and a half, did much mischief, murdering every Protestant who fell into their hands. An affecting instance of this kind occurred in the case of a Peter Gondet, of St. Cloud, who fell into their hands on his way to Geneva, where he had hoped to enjoy in safety the liberty of serving God according to the gospel, which he had recently embraced, and for which he had to fly for his life. It was not until February, 1536, that Peney was captured and destroyed, and that its occupants were dispersed.

In the spring of 1535, an attempt was made by a female servant of Claude Bernard, with whom Farel, Froment and Viret lodged, to poison these devoted Reformers. The instigators of this horrible wickedness were discovered to be a Catholic canon and a priest. Fortunately only Viret ate of the poisonous dinner, and he, although greatly injured, escaped death. During the season of lent this year, the truth made great progress. Immediately after that event John Bernard, a man of great wealth and influence, from being a stanch Catholic, became a Protestant, and like his brothers, Claude and Louis, was zealous in aiding the Reformation. For this purpose he proposed to the Council, the holding of a public debate on certain theses which embraced the great points at issue between the Catholics and the Reformers. The Council agreed to the proposal, and a debate of four weeks' continuance took place at the *Auditoire* of the convent of the Franciscans de Rive, between *Caroli*, a doctor of the Sorbonne, and *Chappuis*, a Dominican Friar, of Geneva, on one side, and John Bernard, Farel, Viret, and Froment on the other. It lasted from the 20th of May, to the 24th of June, and ended in the complete triumph of the principles of the Reformation. *Caroli* and *Chappuis* renounced the Catholic faith, and embraced that of the Reformation. After this, the Reformation was in fact established in Geneva. The Reformers soon began to preach in St. Gervais, one of the largest churches; then in the Madelaine; and, finally,

in St. Peter's. This was all done without the expressed consent of the Council, but through the overwhelming urgency of the people. Matters soon arrived at such a point, that Farel, accompanied by Viret and the leading Reformers, appeared before the Council of two hundred,* on the 10th of August, 1535, and demanded of them a decision in favour of the Reformation. "I and my colleagues," said he, "are ready to meet death in behalf of the truth, and willingly to receive it, if any one can show that either in the pulpit or in the debate, we have said any thing contrary to the holy scriptures." The Council, after having demanded of the priests whether they had any reply to make, and upon their saying that they only wished to live as their fathers had done, proceeded to decide by a large majority in favour of the Reformation, and ordered the suspension of the mass, which took place on the 12th. And on the 27th of the same month the mass was definitely abolished by an edict.†

Thus after a little more than three years from the posting up of the placard of Goulaz, the Reformation was established at Geneva. But much, very much remained to be done. The city was to be reformed in heart and in morals, as it had nominally been in doctrine, or rather the outward profession of it. The people were generally poor and dissolute in manners. Almost every thing relating to the forming of good laws on the part of the state, and to the promotion of knowledge and pure religion among the people was still to be done. But Farel set himself resolutely to work. His first care was to establish an hospital for the wounded and infirm soldiers. Then he commenced the work of forming schools, which were greatly needed. But most of his time was employed in preaching, which he did daily. Several times a week, the Council and other officers of the government attended his sermons in the morning, which were, on those occasions at six o'clock! He was at this time deprived of his fellow-labourer Viret.

After the Reformation had been established by law at Ge-

* The government of Geneva at this time, and long afterwards, was this: A small council and several syndics formed the Executive of the State: a council of two hundred acted in certain occasions, and had much legislative power: and lastly, as the final resort, was the popular assembly of all the citizens.

† The Roman Catholic religion was abolished in reality by the Council of two hundred on the 10th of August, old style. The fête of the Jubilee was celebrated this year on the 23d of the month, as being the nearest *Sabbath* to the 20th day.

neva, Viret thought he might better subserve the interests of the kingdom of God by going to labour in other cities where the Reformation had made but little progress. He first went to Neuchâtel; thence to Lausanne, where he preached the gospel until 1559, when he returned to Geneva (which he had often visited in the mean time, and where his labours had done great good during these visits), where he spent nearly two years. Thence, on account of his health, he went to Nismes in France, where he preached some time, and afterwards at Montpellier, Toulouse, and Lyons. At Lyons his labours for three years were very successful. Driven thence by persecution he went to Orange, then to Pau, and, finally, to Orthès, where he delivered lectures in theology during four or five years, and died in 1571, at the age of sixty years.

But to return from this digression. The word of the Lord grew in that city notwithstanding the opposition which was made by the ungodly, who, under the name of Libertines, greatly resisted the truth during more than eighteen years. The Catholics who remained gave much trouble, until at length the government adopted such rigorous measures, that the greater part of them were compelled to retire from the city. This the government was forced to do on political, rather than religious grounds. For these persons refused to be quiet, and were found plotting against the government itself. This compelled the magistrates to adopt severe measures. One of these was the sending away of the sisters of Sainte Claire, who not only had resisted all attempts to convert them to the faith, but opposed the government in every way, and lent what aid they could, by encouragement, to insurrection. At least this is charged upon them, and the proof seems quite evident. At any rate the Council thought themselves constrained to this act of intolerance. We know not whether it will be considered any mitigation of this ungracious conduct, that they and the syndics most gallantly gave the ladies the arm, and accompanied them as far as the bridge over the Arve, just beyond the limits of the city. The chronicles of those times give a very amusing description of this scene, which, however, did not satisfy the sisters.

The latter part of the year 1535, and the former part of 1536, constitute a memorable and mournful portion of the history of Geneva. Within, the city was distracted by the conflict of light with darkness; whilst without its walls

lay the army of the Duke of Savoy, and his allies. At one time it seemed as if the city must fall a prey to the enemy, or be destroyed by famine. Every effort was made by Farel and his associates to sustain the courage of the government and the people. Farel preached without cessation. Much of his time he spent in going among the soldiers on the ramparts, and whilst he exhorted them to a faithful discharge of their duties in defence of their country, he also urged upon their attention, those which they owed to their God. At length unexpected success attended a sortie which was made, and this led, with the intervention of a powerful army from Berne, to their ridding themselves and the surrounding country of the enemy, and gave the city about the same extent of territory which it now has; that is, five or six miles in almost every direction. Great was the joy of the people on account of this deliverance! It left them leisure to go on with the work of improvement, religious, moral and literary. Yet many obstacles remained, and such was the influence of the *libertines* that the Reformation was well nigh at a stand. But God had raised a suitable labourer for this field, and unexpectedly brought him to it during this period. This was none other than John Calvin.

Calvin was born at Noyon in Picardy, France, on the 10th of July, 1509. His father was a cooper; a man of good sense, who took great pains to give his son an excellent education, designing him for the priesthood in the Catholic church. For this purpose he sent him to Paris to study the sciences. It was there that he obtained from Robert Olivétan, his kinsman, (to whom the churches of France are indebted, as has been already said, for the first translation of the bible into French) a taste for the sacred scriptures. About this time he devoted himself to the study of the law, under the best instructors at Orleans and Bourges. But the scriptures were the great object of his study, and occasionally he preached the gospel. He returned to Paris, where he devoted himself to theology. But, becoming suspected of heresy, he was compelled to fly from one asylum to another, until he reached Basle, where he wrote his *Institutes of Christianity*, in its original form, which he dedicated to Francis the First. In this great work he exhibited and defended the doctrines of the Reformers of France. From Basle he went to Italy, and spent some time at Ferrara. Thence he returned to France, and arranged his affairs with the view of going again to Basle. Being compelled by the

war, which was then going on in Champagne and Lorraine, to go a circuitous route, he passed through Savoy and came to Geneva one evening in the month of August, 1536, intending only to spend the night there. But Farel heard of his arrival by some one who recognised him, called upon him and urged him to stay at Geneva, and there aid the work of the Lord. Calvin resisted, until Farel becoming excited by his ardent desire to see the work of God go on, and his conviction that it was Calvin's duty to enter into the work, rather than go to Basle to devote himself to repose and to study, with a voice full of energy, said, "God will curse your studies and your retreat, if, under such a pretext, you seek yourself more than his glory, and refuse to labour with me in the great work with which I am charged." These words determined Calvin to remain. He agreed to enter into the work, but not at first as a regular pastor.

At this time he was a little more than twenty-seven years of age. His thin and feeble person, sickly air, brown face, thin, black and pointed beard, feeble but sweet voice, sharp and singular countenance, had nothing attractive or promising. But when he spoke, the clearness of his conceptions and the power of his reasoning, united with a soft voice, at once commanded the attention of men. He commenced by delivering lectures on theology at St. Peter's. On the 5th of the succeeding September, the following minute was made in the Journal of the Council: "Mr. William Farel has shown that the lecture which the Frenchman (*iste Gallus*) has commenced at St. Peter's is necessary. He therefore prays that he may be retained, and provision made for his support. Whereupon, it was ordained that he should be provided for." That *Frenchman* was CALVIN.

No sooner had Calvin commenced his labours at Geneva, than his influence became immense. He laboured in season, out of season, preaching, delivering lectures, writing, suggesting plans, &c. &c., for converting the people, reforming their morals, and for giving to the city wholesome religious laws for the churches. His efforts were unceasing, but the opposition, which was made by the dissolute, was so great, that, at length, after less than two years' residence, he, together with Farel and Corault, was banished, for refusing to comply with some regulations made by the Council respecting the public worship, and to which he and his two brethren thought that they could not conscientiously submit. This occurred in April, 1538. Calvin went to Strasburg, where

he preached to a French congregation and delivered lectures on theology. Farel was invited by the people of Neuchâtel to settle among them as their pastor. He did so, and continued there until his death, though he often visited Geneva, to see his friend Calvin and to preach there, as well as many places in France and Switzerland, where his labours were eminently successful. He died on the 13th of September, 1565, at the age of seventy years.

At Geneva the greatest disorders occurred during the banishment of Calvin. The *libertines* seemed, at one time, to have the city completely in their power. Every good work was at a stand, or, rather, retrograded—schools, churches, and all. So greatly was this the case, that the Catholics thought they might recover their lost ascendancy. For this purpose Cardinal Sadolet wrote to the inhabitants, proposing their return to the bosom of the mother church. But Calvin, from his resting place at Strasburg, gave it a triumphant answer. So great was the anarchy at Geneva, that it soon became obvious that Calvin must be recalled. This was done in October, 1540. But he refused to return until, by their urgent entreaties, seconded by those of Berne, he found himself compelled to do so on the 13th of September, 1541, and was received with the greatest enthusiasm by the people. Whilst he was absent, several of the leading *libertines* had been put to death for treason and other crimes.

Upon his return, Calvin entered with his former zeal into the work of reform and good order. He established the *Consistory* of the city, composed of the pastors and elders of the church, for their government. He formed ecclesiastical laws, which were adopted by the government. He composed a *liturgy* for the churches in 1543. He wrote his *Catechism* for the children, &c. &c. And, in 1559, he founded the College of Geneva, or, rather, remodelled that which Farel had commenced some fourteen years before. He also founded the academy or university, as it might be called, of Geneva, and placed his friend, Theodore de Beza, at the head of it. Beza also was a Frenchman, a man of great abilities, who long survived Calvin, wrote his life, and took a distinguished part in the Synods of France, held at Rochelle, Montbeliard, and Nismes, as well as that which was held at Berne.

For fourteen years the efforts of Calvin met with continued opposition from the *libertines*. But, in 1555, the

Council banished these evil doers, not so much for their hostility to religion as for their seditious conduct. After this the city enjoyed quietness, and Calvin went forward with his work. Owing to persecution in their respective countries, many foreigners came to Geneva and settled there for a longer or shorter period, adding greatly to the property of the city, which, thenceforth, became very great. These refugees were from Italy, Spain, France, England and Holland. Vast numbers of young men came to study theology under Calvin, who, notwithstanding his feeble health, continued his immense labours until the year 1564, when, on the 24th of May, he died, a little less than fifty-five years of age. For the last weeks of his life, his health was so feeble that he could hardly be said to live. Yet he received all the strangers who came to see him, dictated answers to many distinguished correspondents, gave the Council of the city his parting advice, and ceased not, until his last day, to counsel his brethren in the ministry. He died in peace, leaving Geneva in an eminently prosperous condition.

That some of the laws adopted by the government of Geneva, relating to religion, were very wrong and oppressive, cannot be doubted. Those which compelled men to attend church and to partake of the communion—when they had ceased of their own accord to partake of it, or had been suspended from the privilege, and had not returned to the church to confess their faults and seek restoration to its privileges—and those which were enacted against heretics, were unquestionably of this character. But with regard to these and similar mistakes of Calvin, as well as his conduct in the case of Servetus, we have already spoken at length in a preceding article. We may add, here, that this error of the Reformers was supported by another, which they all fell into—perhaps were, in a sense, compelled to fall into—that of connecting the church with the state. Wherever this principle is sincerely and universally held, it is not wonderful that want of toleration, and even persecution, should exist. Contempt for religion, or even neglect of it, then becomes, in a sense, an offence against the government. It is worthy of remark, too, that the seditious conduct of those who resisted the Protestant religion of Geneva, when it had become the religion of the state, was the cause of their being treated with rigour. In many cases the government was compelled to banish these persons, or else itself be overthrown.

It is remarkable that Geneva, with its little Canton of 56,000 inhabitants, has remained to this day—as it regards its religious, literary, and political institutions—very much as it was left by the great mind which established the Reformation, and, on that basis, erected these institutions. Three hundred years have nearly rolled away since Calvin's masterly hand gave shape to her ecclesiastical organization, her political laws, and literary establishments; and there they stand, a noble monument of his immortal genius. With one mournful exception—and that relates to the *spirit* of her religion, not its form—Geneva is what she was nearly three hundred years ago. We speak now of her institutions; not of physical appearance, wealth and cultivation, which are so delightful to the eye of every intelligent visiter. Her government, with the exception of its suspension during Bonaparte's sway, and a change from the aristocratical character to the democratical, has continued without interruption as it was when Calvin died. And his College and Academy have maintained their former reputation, save that the latter, which has 36 professors and 219 students in the departments of law, science and religion, has greatly fallen off, so far as it regards the theological department. The College is still flourishing.

Even with regard to morals, the influence which existed at the death of Calvin, has reached down to the present time, with the exception of a general abatement effected by the lax theological principles which have resounded so generally from the pulpits of the churches during the last fifty years. Even with this abatement, it would be difficult to find many communities in the world of the same extent, where there is so much that is correct, and amiable, and externally pure in manners. There is a kindness of feeling, a politeness, a suavity of manners, such as we have never seen elsewhere, if Berne and Basle be excepted. No one seems to pass another, even a stranger, without a respectful salutation. The theatre gained admission into Geneva only within a few years, and soon languished and died. We believe that the opera, however, is still maintained. Geneva and its environs are the retreat of the learned from all parts of Europe, who find in the splendid scenery around it, as well as in its intelligent and cordial society, delightful objects of interest.

But we must return to our purpose of noticing, briefly, the history of the Church of Geneva, from the times of the Re-

formation to the present. Upon the death of Calvin, the church as well as the state, in some measure, looked up to Beza to supply his place. This he did, in a good degree, until his death, which occurred in 1605, in his 86th year. After him arose Benedict Turretin, who was a professor of theology, of some note, and died in 1631. His son, Francis Turretin, was professor of Theology in the academy at Geneva from 1653 to 1687. He was the distinguished author of the *Institutio Theologiae Elencticae*, *Theses de Satisfactione Jesu Christi*, and other works which are highly prized by theologians to this day. His son, John Alphonsus Turretin, was a distinguished professor of Church History in the same institution, and died in 1737. He was the author of several works. His contemporary in the theological chair was Benedict Pictet, who was the author of an excellent system of theology, and who was among the most distinguished theologians of the eighteenth century. Many other Professors of the theological department of the academy might be mentioned; whilst in the literary and scientific departments the number has been very great.

During the first century after the Reformation of Geneva, sound doctrine and pure religious practice flourished, in a good measure. The same may be asserted, with some qualification, of the second century. It is interesting to read the account which is handed down concerning the celebration of the second Jubilee of the Reformation in Geneva, in 1735. The narrative, as well as the sermons preached on that occasion, breathes the spirit of a sound orthodoxy, united with holy affection. But towards the middle of the third century, from the blessed epoch of which we have spoken—in other words, about 1780, if not before, a deplorable change began to take place. And from that time until the present, not only has the spirit but even the form of “sound words,” been gradually growing into desuetude, until, alas! the seat which Calvin, and Turretin, and Pictet, once filled, is now occupied by German Rationalists! And the pulpits of St. Peter’s, the Madelaine, St. Gervais, and the Auditoire, resound, excepting where Menus, Diodati and Barde, preach, with the morality of Socrates, instead of salvation through the blood of Immanuel. The proper divinity of Christ, and of the Holy Spirit, justification by faith, the work of the Spirit, the depravity of man, and all the other vital doctrines of the gospel, are neither believed nor preached by the five professors in the theological department of the academy, nor

by the pastors of the state churches, with the exception of the two ministers who have just been named. The Catechism which Calvin wrote for the children of the churches is so mutilated that it cannot be recognised as his in regard to any of the fundamental doctrines of the word of God. In the churches themselves true piety is at a very low ebb. There is, indeed, no want of profession, as more than eight thousand persons received the sacrament in the four or five churches of the establishment in the city during the recent Jubilee. But the spirit of devoted piety is gone from these churches. Precisely the same species of religion exists in them, which is to be found in the Unitarian Churches of Boston. The faith which saves, is almost wholly unknown, and would be entirely so, if it were not for a portion of evangelical preaching which still remains.

The causes of this deplorable declension of religion, in the churches, and apostacy in the academy, are doubtless many. The proximate one was the decline of vital piety, the spreading of a death-like coldness through the churches, which led to the introduction of unconverted, but moral persons, into the church and the ministry. Such a cause—let it be known, and ring in the ears of every minister of the gospel—will produce heresy in any church or denomination, if allowed to continue its existence. The causes of this previously low state of religion in the churches, were indifference to God's truth, the neglect of strict discipline, the diminution of faithful preaching, the pernicious influence of the writings of Jean Jacques Rousseau, who was a native of this city, and of Voltaire, who long lived in the vicinity, the long period of war which constantly harrassed the inhabitants, and frequently drew them into its dreadful vortex. And lastly, the naturally and inevitably chilling influence of a union of church and state, which is multiform and irresistible.

So great had become the declension of vital religion in Geneva, that there was not in 1810—1816, one minister of the gospel in it, who was evangelical in his views of the divinity of Christ, and of salvation through him alone! There were, however, a few praying people who met with the remains of the former Moravian Church. They met and prayed together, and the Lord heard them, and raised up pastors for them, and formed them into a church, which although it still worshipped in an "upper chamber," had three hundred members, and has sent forth nearly fifty labourers—ministers, schoolmasters, colporteurs, &c.—to pro-

mote the kingdom of Christ. It has recently united with other dissenting churches, in Switzerland, in forming a society to send the gospel to the heathen. This is the "Church in the Bourg de Four."

In 1816, it pleased God to call the Rev. Cesar Malan, who was then a professor or teacher in the college, and a very popular preacher, to the knowledge of the truth. Amidst much opposition and persecution, he commenced preaching Christ crucified. The next year he erected a small church in the suburbs of the city, in which he preached for three years. In 1820, he built a larger one, where he now preaches. His labours have been greatly blessed. By his sermons, and by his tracts and other publications, he has probably been the instrument of doing more than any other man on the continent to revive true religion. Many young men have come forth under his instructions, who are now preaching the gospel in Switzerland and France. Mr. Malan was turned out of the established church upon his conversion. He is in connexion with a Presbytery of the Secession in Scotland.

After Mr. Malan had left the established church, it pleased God to raise up Mr. Gaussen and others in connexion with it, who preached the truth faithfully. But, in 1831, these brethren determined to form an Evangelical Society in Geneva, to propagate the true gospel. This gave great offence to the Consistory, which has the government of the churches of the state in the whole Canton of Geneva. The result was the expulsion of Messrs. Gaussen, Galland and Merle D'Aubigné, from the established churches. They went forward, formed the Society, preached Christ, and founded a new theological school, in connexion with the Evangelical Society, which has, besides those three excellent ministers, two others, Messrs. Steiger and Preiswerk, as professors, and, including the preparatory department, *twenty-five* students preparing for the ministry. They have also lately opened a new chapel, called the Oratoire, where they preach to a congregation of five hundred people, embracing a number of the most respectable families in Geneva. The Evangelical Society is also eminently blessed. It sent forth, last year, four or five evangelists and twenty-one colporteurs into France, besides what it did for the Canton of Geneva.

From this statement, our readers will see that there are three flourishing evangelical churches in Geneva, in which the gospel is preached in the French language. Besides

this, there is a flourishing evangelical Episcopal church for the numerous English families of that place; and also one lately opened under the auspices of the Evangelical Society, for the Germans, who, in great numbers, reside there.

Such has been the progress of the truth in Geneva since 1816. In the other portions of Switzerland, it has scarcely been less glorious. In the Canton de Vaud, which is adjoining that of Geneva, and borders on Lake Léman, there are now nearly one hundred evangelical ministers. The truth has made astonishing progress there, amidst dreadful persecution, continued until within two or three years. This persecution is now over, we trust, a better government having come into existence in that Canton. Not to dwell longer on this topic, we will only add, that it is believed that there are now two hundred faithful ministers in Switzerland. This is a delightful fact, taken in connexion with the existence of a theological school at Geneva, under evangelical influence; a college at Lausanne containing sixty or seventy students, about one-third of whom are hopefully pious; and an excellent Missionary Seminary at Basle, containing forty students, and under the instruction of four or five devoted professors.

But it is time that we give some account of the Jubilee of the Reformation, which was celebrated at Geneva on the 23d of August last. This fête was observed in imitation of what was done by the excellent people of 1635 and 1735, who celebrated the epoch of the Reformation with great joy and no little ceremony, if we may judge from the medals and the annals of those occasions.

Accordingly, both the church and the state made timely preparation for the occasion. Nothing was left undone which it was supposed might give it éclat. On the part of the former, the venerable company of pastors of the established church of Geneva, early published an invitation to the churches of France, Germany, Great Britain, Switzerland, and other Protestant countries, to send deputies to a grand congress or conference of the churches, to be held at Geneva at that time. This invitation was generally considered as addressed to *all* the Protestant churches in the world, including, of course, those of America. But it is now asserted by the company, or some who belong to the same party, that it was only intended for, and sent to, the *established* Protestant churches—that is, to those which are connected with the state!

Responses were soon obtained from many of the churches of Switzerland and France, accepting the invitation. But all the evangelical churches of those countries declined accepting it, with the exception of a few, among which was the Classis of Yverdun, in the Canton de Vaud, which, however, agreed to send deputies solely with the view of leaving its testimony in behalf of the grand principles of the Reformation and the fundamental doctrines of the gospel. The Classis of Morges, and of Lausanne, and Vevay, in the same Canton, declining to have any thing to do with the proposed conference, assigned as a reason for so doing, *the departure of the churches of Geneva from the faith of the gospel*. On the other hand, some of the churches and universities of Germany accepted the invitation. The Archbishop of Canterbury, in the name of the established Church of England and Ireland, replied, that circumstances, of which he had no control, forbade that it should send deputies to the proposed meeting. And the General Assembly of the Presbyterian church of Scotland, by its Moderator, gave the following reply to the circular of the venerable company:

“ To the Moderator and other Members of the Venerable Company of Pastors of Geneva:

*“ Reverend Sirs—*The Moderator of the late General Assembly laid before us, this day, your letter of the 31st December, 1834, in which you communicate to us the interesting intelligence, that the Reformed church of Geneva is about to celebrate, for the third time, the centenary of the Reformation from Popery, and invites us, on Sabbath, the 23d day of August, to unite our prayers with yours for the blessing of God upon the Protestant church.

“ We have observed, with the deepest sorrow, the wide dissemination of Neologian, Socinian, and Infidel tenets and opinions among the Reformed Protestant churches of the continent, and have learned, with extreme regret, that Geneva, to which all Europe owes so much, and which is endeared to Scotland in particular, by many pleasing associations, has not escaped the almost universal contagion; and that the religious liberty which the undaunted Reformers of the sixteenth and seventeenth centuries achieved, has, in many of the Reformed churches, been abused, as if it permitted men to cast off the restraints of the Divine authority, and to reject the infallible and immutable oracles of the living God.

“ The announcement contained in your letter, together

with the information we have received from Christian friends who have lately visited your country, encourages us to believe that pure and uncorrupted Christianity is about to revive in your Canton, and in all the other Protestant Cantons of Switzerland, and that, under the Divine blessing, and through the abundant effusion of the Holy Spirit, the day is not far distant when Christ shall be preached in all your churches, that he is the Son of God; when the absurdities of the Neologian, and fatal soul-destroying doctrines of the Socinian and Pelagian heresies shall flee away, and when a pure and truly rational, because scriptural, Christianity shall be taught in all your schools of theology, and proclaimed in every pulpit in Switzerland. We will not, for one moment, suppose that the Reformed church of Geneva purpose to celebrate the centenary of the Reformation without recognising, with devout and grateful emotion, the unspeakable benefits resulting from that auspicious event, and the precious doctrines, in defence of which the fathers of the Reformation hazarded their lives, and many of their disciples submitted to imprisonment, and exile, and death. We regard the approaching festival at Geneva for a token of good. We pray that the spirit of Luther, and Farel, and Calvin, and, will you give us leave to add, of Knox, may be felt at all your meetings, and by all the members of your assemblies, on that solemn and interesting occasion; and that the fruit of your conferences, and fellowship, and prayers, may be to increase your interest and that of your flocks in the distinguishing doctrine of the Protestant creed—Luther's *articulus stantis vel cadentis Ecclesiae*—the doctrine of justification by faith in the Son of God.

“We return you our sincere thanks for the respect which you have shown to the Church of Scotland in sending to us a copy of your Resolutions, and inviting us to send a deputation to Geneva. We regret that it is not in our power to comply with the invitation, but beg leave to assure you of an interest in our prayers.

“Signed in our name and presence, and by our authority.

“W. A. THOMSON, *Moderator.*”

At the time appointed the Jubilee was celebrated. The concourse of strangers from France, Switzerland, Germany and Great Britain, was great; and the whole fête was, in many respects, exceedingly interesting. We shall give an account of what was done under the auspices of the

state or government of Geneva. This was interesting, as showing what the civil and political authorities thought of the occasion and of the political influence of the Reformation. Afterwards we shall describe the *ecclesiastical* part of this fête, or the part of it which was performed by the established church; and, finally, the *evangelical* part, or that which the evangelical Christians did on this occasion.

I. As it regards the *political* part of this Jubilee, it consisted of the following arrangements. There was a musical fête at St. Peter's on Friday afternoon, the 21st of August, for the benefit of those who might not be able to attend the one which was to occur on the Sabbath evening. At night there was a meeting of the citizens at the *Botanical Garden* to salute the deputies and strangers who had arrived to attend the Jubilee.

On Saturday, at one o'clock, the children of Geneva and the parishes of Plainpalais, Carouge, Saconnex, and Eaux-Vives, between the ages of seven and fifteen, assembled in the cathedrals of St. Peter and St. Gervais (on opposite sides of the Rhone, and, of course, in each of the grand divisions of the city), where, after prayer by one of the ministers, and an address, a small bronze medal, commemorative of the occasion, was given to each child; and a history of the Reformation, written for this purpose, was given to the children of each family. Appropriate hymns were also sung, and the whole scene ended by a prayer. This was one of the most interesting parts of the whole Jubilee celebration. The children in the country parishes of the Canton received their books and medals on the succeeding Sabbath from their pastors; whilst the Catechumens, or youth older than fifteen years, received theirs at another time from their religious instructors.

In the evening there were meetings of the youth in many places for innocent amusements, under the directions of their parents and teachers. Thus ended what was called, in the Programme issued by the committee of direction appointed by the venerable company, *La fete de la Jeunesse*.

On Sunday morning at 5 o'clock all the bells of the city and the country saluted the arrival of the Jubilee in a voluntary of fifteen minutes. During the day there were various military movements of the National Guards, and occasional firing of cannons. At night there was a grand musical fête at St. Peter's, when various pieces of music were performed.

They consisted of original and selected pieces adapted to the occasion. The concourse of people, is said to have been immense.

At the same time the city was illuminated in every part. The sight exceeded any thing which we had beheld before. The windows of the lofty houses were filled with lamps. The bridges, the fountains, the public buildings and places were all adorned with them in the most gorgeous manner. Transparencies, and emblematic figures, in which the motto on the national banners—*Post Tenebras Lux*—was interwoven in every possible way, were every where to be seen. The streets were crowded with people; and there was no cessation to the firing of cannon, petards, &c.; and all this was done on the Sabbath evening, and in the city of Calvin; and music and dancing were going on, even before the pictures of that great man, which were to be seen in company with those of Farel and Viret, in every part of the city.

On Monday, a great dinner was given by the council to the deputies and other distinguished strangers at the village of Secheron. This delightful village is on the borders of the lake. A steamboat was chartered to convey the deputies and others to it, on this occasion. We ought to add that public dinners were served to the strangers both on Saturday and Sunday, at the Casino, by the city authorities.

As composing a part of the *politique* of this fête, we will mention the various public and private institutions of the city, which were thrown open to visitors for several days on this occasion, some of which possess great interest.

1. *Bibliothèque Publique*. This is a very valuable library of fifty thousand volumes, and is exceedingly rich in theological works. It has many valuable manuscripts and some specimens of black-letter printing, with illuminations, &c. Here too were to be seen manuscript volumes, &c., of Calvin, Luther, Zuinglius, Farel, Froment, Viret, Beza, Bucer, Oecolampadius, &c. Besides these, which were objects of great curiosity to thousands of persons who flocked to see them, there was in this library the monument in honour of the Reformation, which was made by order of the Council in 1536, and erected in the City Hall, or *Maison de la Ville*, until 1798, when it was removed to the public library, in order to escape the destruction which all the insignia of the republic met with, by the command of the French government. It is a bronze plate or tablet, thirty-five inches

square. The following is an exact copy of the inscription which it bears.

Qvum Anno 1535, profligata Ro-
mani Antichristi tyrannide
Abrogatisqve eivs svperstitionibvs,
Sacrosancta Christi religio hïc in svam pvritatem, Ecclesia in meliorem ordinem, singulari dei beneficio, reposita: et simvl pvylsis fvgatisqve hostibvs vrbs ipsa in svam libertatem, non sine insigni miracvlo, restitvta fverit: Senatvs Popvlvsqve Genevensis monvmentvm hoc perpetvæ memoriae causa fieri, atqve hoc loco erigi cvravit: qvo svam erga devm gratitvdinem ad posteros testatam faceret.

On another tablet of bronze, which is to be placed immediately below the ancient one, is the following inscription in French.*

CE MONUMENT
consacré jadis par la piété de nos pères,
a été rétabli et placé dans ce saint lieu
AU MOIS D'AOUT MDCCCXXXV,
en mémoire de la réformation de Genève,
accomplie trois siècles auparavant
PAR LE BIENFAIT DE NOTRE DIEU
et par le dévouement de quatre pieux étrangers,
nos grands réformateurs,
FAREL. FROMENT. VIRET.
CALVIN.

2. *Prison Pénitentiaire.* This Penitentiary is well worthy of a visit from the intelligent stranger.

3. *Musée Academique D'Histoire Naturelle et D'Antiquités.* This is a highly interesting object.

* For the sake of those who do not read the French language, we subjoin a translation of it, which is as follows: "This Monument, formerly consecrated by the piety of our fathers, has been re-erected and placed in this sacred place, in the month of August, 1835, in memory of the Reformation of Geneva, accomplished three centuries ago, by the goodness of our God, and the devotedness of four pious strangers, our great Reformers, Farel, Froment, Viret, Calvin."

4. *Musée Rath*. This Museum contains many good paintings and some specimens of statuary. The picture of Calvin, on his dying couch giving his last advice to the Council and syndics of Geneva, is uncommonly fine, and full of touching expression.

5. *Jardin et Conservatoire Botanique*. This Botanical Garden is a good one, and is kept in a fine condition.

6. *Observatoire*. This Observatory is considered to be uncommonly good. It has some excellent optical instruments.

7. *Société de Lecture*, and the *Société ou Cercle de la Maison de la Rive*, as well as the *Jardin de M. Wallner*, at Plainpalais, though interesting objects, and frequented by many of the strangers who were at Geneva, we have not time to notice particularly.

The committee which had charge of the celebration of this Jubilee, in imitation of what was done at the two preceding ones, had caused two kinds of *medals* to be prepared. One of them, a small one for the children and catechumens, we have already mentioned. The large bronze medal intended for deputies and strangers was very beautiful. On one side it has an altar, upon which lies the bible open, whilst the two figures of Faith and Reason bend before it. Around are the words *Biblia fidei et rationi restituta* ;* and below is this sentence, *Liber apertus est qui est vitæ*,† taken from Rev. xx. 12. On the reversed face of the medal are the heads and names of four Reformers, Farel, Viret, Calvin, Theodore Beza, and around them the words, *Jubil. Ref. Genevæ Ter Celeb. MDCCCXXXV.*‡ This medal is twenty-six lines in diameter.

A small medal of silver was also given to the deputies. It was of the same shape and inscription with that which was given to the children, which was of bronze. It carries on one face an open bible, with the words *Biblia Sacra*, and the device *Post Tenebras Lux*. On the reversed face it has simply the following, in French, *3e Jubilé de Réformation de Genève, 23 aout, 1835.*

II. We come now to the ecclesiastical part of the celebration. And here we shall first speak of the religious services connected with this occasion. On Saturday afternoon at

* The Bible restored to Faith and Reason.

† A ("another) book was opened which is the book of Life."

‡ The Jubilee of the Reformation of Geneva, celebrated, for the third time, in 1835.

three o'clock a preparatory liturgical service was held in the four national churches in the city.

On the sabbath, which was emphatically the great day of the fête, there was a sermon at nine o'clock in the morning at each of the four national churches, and a sermon in each of the two cathedral churches at twelve o'clock, and a liturgical service of thanksgiving in each of the four churches of the state, at four o'clock in the afternoon. The communion of the Lord's Supper was celebrated in these churches on that day. But of the six sermons which were preached in the national churches—and what is remarkable, they were all preached by members of the venerable company itself, and none by strangers, though there were many of much distinction present—there was but one, that of M. Diodati, which was evangelical and spiritual. The others were such as any mere moralist might preach. There was much about the noble Reformation, and its civil, political, and even moral benefits; but nothing about salvation through the righteousness of Christ alone, of the regeneration of the heart by the Spirit, &c.

On Tuesday at four o'clock in the afternoon there was a general meeting of the "Society of the Catechumens" for the distribution of the history and the medals.

But the most important event in the ecclesiastical part of the Jubilee was the conference of deputies from foreign countries. This met in the Church of the Auditoire, and held three sessions—on Saturday, Monday, and Tuesday—each commencing at eight o'clock in the morning, or half past eight, and lasting until about one, P. M. What was called the *Bureau*, was composed of the Rev. Prof. Duby, (moderator of the venerable company) *President*; the Rev. M. Goty, Rev. Prof. Cellérier, Jr., Rev. Mr. Martin, *Vice-Presidents*; and Prof. Choisy, Jr., and Rev. M. Lutscher, *Secretaries*. These gentlemen are all members of the Company, and most of them pastors at present; the others are professors in the theological department of the academy.

The order of proceedings, as indicated in one of the Programmes, was observed. The first session was devoted to hearing the responses of the foreign deputations to the salutations which were tendered to them on the part of the Church of Geneva. The deputations were invited to speak in the alphabetical order of the countries (Allemagne, France, Grande Bretagne, Suisse), and those of each country by the alphabetical order of the churches from which they came. Where the deputation from any place embraced several per-

sons, some one was called upon to speak in the name of the whole.

The second session was devoted to hearing the addresses of the foreign deputies, who had previously inscribed their names on the list of speakers, on the state and progress of Protestantism, either generally or specially, in the churches and cities which they represented. After they had finished their remarks, two of the clergy of Geneva spoke on the same subject, as it related to Geneva. After that, any who chose were allowed to speak.

The third session was more miscellaneous; but was almost wholly taken up with a question of great interest which greatly agitated the conference, as we shall see.

It may be interesting to state the number of these deputies, and the number from each country, which was represented, and also the number of ministers, elders, and deacons present who were not deputies. Here it is, as it has been published by the authority of the conference:

From Germany, three deputies, ecclesiastics; and six persons who were not deputies.

From France, forty-one deputies, of whom twenty-nine were ecclesiastics and twelve laymen; and eighteen persons who were not deputies.

From Great Britain, seven deputies, of whom three were ecclesiastics, and four laymen; and five persons who were not deputies.

From North America, one deputy, ecclesiastic; and two ecclesiastics who were not deputies.

From Switzerland, twenty-six deputies, of whom twenty-two were ecclesiastics, and four laymen; and fifty-one persons who were not deputies.

In all, the number of strangers present at the conference was one hundred and sixty, of whom seventy-eight were deputies (fifty-eight ministers of the gospel and twenty laymen), and eighty-two persons who were not deputies. The three deputies from Germany, were Rev. Messrs. Ammon, Roehr, and Bretschneider, who are well known by their writings. The deputies from Great Britain, were all from those Presbyterian bodies of Ireland, which are now known to be unsound in the faith. The only deputy from the United States was the Rev. Wm. Channing, a nephew of the Rev. Dr. Channing, of Boston.

Of the doctrinal opinions of the members of the Conference, we may remark, that with the exception of two from

the Classis of Yverdon, in Switzerland, and a few from France whose sentiments are not very clear, all the rest were Unitarian, or what perhaps they would prefer to be called, Rationalists. It is proper to observe, however, that many of the clergy of the established churches in France and Switzerland have avoided, hitherto, making any avowal of their departure from the orthodox faith, though their preaching and their writings, in many cases, fully demonstrate it. It is also true that many who are not now considered as truly evangelical, have not decidedly adopted the errors of the German Rationalists. And it is to be hoped that many of them may yet (as has already been the case with regard to not a few of those who are now evangelical) be brought to the knowledge of the truth as it is in Jesus.

The addresses which the deputies made were in four languages, Latin, English, German, and French. The last named, however, was the one which was chiefly employed. As to what was said during the sessions of the Conferences, we cannot go into much detail, nor is it necessary. The burthen of the remarks made the first day by some forty speakers was to extol the Reformation and its blessings, the chief of which is the securing to all the right of free inquiry, and deliverance from human authority in matters of faith. At this session M. Roehr read a long Latin speech on the subject. M. Mellet, a deputy, spoke faithfully the truth of the gospel. In the second session, many speakers communicated general information, respecting the state of Protestantism in the countries in which they reside. Messrs. Ammon and Roehr exhibited and defended the principles of German Rationalism, and gave much information respecting its prevalence. One deputy spoke of three evils which it was desirable that the Protestant churches on the Continent should be freed from: creeds, continental missionaries, and religious journals. A question being asked by one deputy, in his speech, "How life can be restored to decaying churches?" the Rev. Mr. Bauty, a devoted servant of the Lord, gave a most excellent and truly evangelical reply. In the same session, a letter from the king of Prussia, written in French, by his minister of state, *Altenstein*, was read, and another from the Professors of the University of Bonn, addressed to the Conference, which proclaimed in a noble manner the true doctrines of the Reformation, and gave a salutary lesson to those who had abandoned them. The letter of the

king was, of course, received courteously. But the impression which it made upon many, may be judged of from the remarks which they made in conversation. "*Ce n'est rien,*" said they, "*il est bon roi ; mais il n'est pas theologien.*"*

The third session was by far the most interesting. This was occasioned by a proposition of the Rev. Mr. Bauty, the purport of which was, that this Jubilee would be rendered still more Christian and delightful, if the venerable company should become reconciled to those brethren whom it had expelled from its number, and proposing that a committee should be sent to invite the Rev. Messrs. Merle, Galland, and Gausson, who were then in the meeting of the evangelical society, to come and take a seat in the Conference. This proposition was warmly supported by several persons, and was manifestly well received at first; but Messrs. Heyer and Bouvier, members of the company, most strenuously opposed it. A long and animated debate ensued, in which the Rev. Mr. Grand Pierre, director, or Professor of the mission institution at Paris, asked and obtained leave to speak, and made an eloquent and masterly speech in behalf of the truth. He stated that he perfectly agreed with one of the previous speakers, "that there is a great gulf between the evangelical society and the venerable company," and that it consisted in the fact that the former believed that the Church should not only adhere to the *divine authority* of the word of God, but ought to hold, for its foundation, *Christ*, and *Christ crucified*; whilst a majority of the latter are not willing to hear those vivifying truths without which both churches and souls sink into death. He added that he could not comprehend what those meant who were forever talking of the divine authority of the word, and yet explained nothing: that the Reformers, men of prayer and eminent talents, arrived at other dogmas than this, they discovered a clear, definite sense in the bible, discovered certain truths which were their support in life and consolation in death; and that these truths are all concentrated in redemption by *the expiatory death of the Son of God*. He concluded by saying that he did not understand the eulogiums which had been pronounced by the company on the Reformers, since they do not allow the doctrines of the Reformers: that one of two things must be true, either that the doctrines of the Reformers are scriptural,

* It is nothing; he is a good king; but he is not a theologian.

or that they are not; if scriptural, it is necessary to receive them, to preach them from the house-tops; if they are not scriptural, it follows that Calvin, Farel, Theodore Beza, Luther, Melancthon, to whom no one can deny genius and profound acquaintance with the scriptures, were in error, and taught error; and if so, they should be blamed, instead of praised, since they taught doctrines altogether agreeing with those of the men who are now accused of exaggeration, mysticism, and whom efforts are made to remove from the pulpits of the churches. The Rev. John Hartley, formerly a missionary of the Church missionary society, in the Levant, and who has been preaching at Geneva for three years, followed Mr. Grand Pierre in a very animated address, in which he denied the assertion which Mr. Yates, a Unitarian minister of London, had made in his address in the first session, "that there are many ministers of the established Church of England and Ireland, who are Unitarians, though secretly." Mr. H. also charged the company with having forsaken the truth, and that in that Conference they were giving the hand of friendship to the Rationalists of Germany, and the Unitarians of Great Britain and America. He also gave a summary view of his own faith, and that of the Church to which he belongs. But he was soon put down by the noise which was made by the Conference, and which, not all the efforts of the gentlemen who presided could repress. In closing, he made an affecting prayer that God would yet pour out his Spirit, and reveal his truth in the minds of those who are in error.

The Conference ended without any noble resolution for the world's conversion. Nothing of this sort was even proposed. All was praise of the glorious Reformation, the authority of the word of God, the right of free inquiry, the duty of Christian concord, the necessity for charity, &c. &c. The attempt was made to avoid, as much as possible, any doctrinal point. Every thing was vague and general. And yet it was possible to see, at an early stage, that though they spoke much of toleration, they only meant that it was allowable so long as no dogma of theirs was attacked. One of the deputies, in the first session, spoke of the utter variance between the doctrines of Paul and James, on justification, and inferred that if the apostles were not agreed, it is certainly allowable to ministers to differ in opinion and yet go along together, even where that difference is very great. The members of the venerable company spoke much of their principle, which is not to have any formulary of faith, and

to permit each one to think for himself; and yet they have turned out some excellent men for their doctrines, and, by express rules, have forbidden the ministers of the Canton of Geneva to preach: 1. "On the manner in which the divine nature is united to the person of Jesus Christ." 2. "On original sin." 3. "On the manner in which grace operates, or on efficient grace." 4. "On predestination."

But it is time that we turn from the doings of the conference to the part which the evangelical Christians of Geneva and Switzerland took in this Jubilee. It may well be supposed that they were not indifferent to such an occasion.

On Saturday afternoon, at two o'clock, the Rev. Dr. Malan preached at his church, in the Prés l'Evêque, a discourse on the *necessity of the Reformation*, and on the succeeding two days, at the same hour, on the *power of the Reformation* and the *consequences of the Reformation*. At the church in the Bourg de Four, besides the ordinary services, there was a celebration on Sabbath evening, it being the 18th anniversary of the founding of that church. An interesting history of that church, and its efforts to extend the Redeemer's kingdom, was read by one of its pastors, the Rev. Mr. Guers. In the English church the Rev. Mr. Hartley preached a sermon, appropriate to the occasion, on the Sabbath. At the Oratoire, or third evangelical French church, the principal services were held. They were as follows: On Saturday evening an excellent sermon was preached by M. Bost, on the necessity of the continuance of the work of Reform, especially in the heart. M. Bost is the author of a *History of the Moravians*, and of a work on the *Constitution and Forms of the Christian Church*. On the Sabbath morning Professor Gálland preached a sermon, in which he reviewed the *formation* of the primitive church; its *deformation* in subsequent ages; its *reformation*, three centuries ago; its subsequent *decline* and *corruption*; and its *regeneration* and *future glory*. A beautiful anthem, composed by M. Bost for the occasion, was sung at this time. The following is a translation of it, from which every one will see its adaptedness to the time. The music was excellent.

CHANT of the *Third Centenary Jubilee of the happy Reformation of Geneva*. Post Tenebras Lux.—After darkness Light.

FIRST PART.—*State of the Church at the epoch of the Reformation.*

Darkness covers the earth and obscurity the people, (Is. ix. 2). They sit in darkness and in the shadow of death, (Luke i. 79). There are no prophets, (Ps. lxxiv. 9). The enemy has overthrown every thing in the sanctuary, (Ps. lxxiv. 3). They have worshipped and served the creature, (Rom. i. 25), in abandoning the only Mediator between God and men, the man Christ Jesus (1 Tim. ii. 5), man and true God, (Rom ix. 5. 1 John v. 20).

They made traffic of souls, (1 Pet. ii. 3).

The man of sin sat as God in the temple of God, giving himself out to be God, (2 Thess. ii. 4).

The cry of the Church: O God of hosts! behold from heaven and visit this vine! (Ps. lxxx. 14). Come, Lord! (Rev. xxii. 17).

SECOND PART.—*The approach of day.*

All. The darkness covers the face of the earth, and obscurity the people, (Is. ix. 2). My salvation is near at hand, (Is. lvi. 1). My light is about to arise from the midst of darkness, (Is. lviii. 10).

All. The cry of the Church: Come, come, come! *Promise of the Lord:* I come quickly! (Rev. xxii. 20).

I see an angel in the midst of heaven, carrying the Gospel, the Good News, everlasting, to announce to the inhabitants of the earth, (Rev. xiv. 6).

All. Come, Lord! How long! (Ps. lxxiv. 10). I come quickly! (Rev. xxii. 20). Behold me, behold me! (Is. lxv. 1).

THIRD PART.—*The day, and the Hymn of Deliverance.*

Arise! Be enlightened; for thy light is come; and the glory of the Eternal is arisen upon thee, (Is. lx. 1). The day-spring from on high hath visited us, to give light to those who sat in darkness and in the shadow of death, and to guide our feet into the path of peace, (Luke i. 78, 79).

Hallelujah! Hallelujah! Hallelujah!

In the evening the Rev. Mr. Dapples, of the Canton de Vaud, preached a discourse from the history of the first Pentecost after Christ's ascension. On Monday morning the Rev. Mr. Mellet, of the Canton de Vaud, preached an excellent sermon from the text, "Fear not, but speak, for I have much people in this city," Acts xviii. 9, 10. At twelve o'clock the Rev. Mr. Hoffman, evangelist at Chalons-sur-le-Saone, preached from the text, "Salvation from our God and

the Lamb." In the evening the Rev. Mr. Burnier, of Rolle, in the Canton de Vaud, well known by his many and excellent publications, delivered a discourse in which he considered the Reformation under three aspects, its *verity*, *unity*, and *liberty*.

On Tuesday, the 25th of August, in the morning, the annual meeting of the Evangelical Society of Geneva was held. The general report was read by the Rev. Prof. Gausson, and the report of the Theological School by Prof. Steiger. They were both interesting and encouraging. The Society employed, last year, a number of labourers, who were very successful. They could do much more if they had the means. The Theological School, which is under the direction of the Society, is doing well. It needs, however, aid from the friends of Christ in America. And we scarcely know how more good could be done with money than to appropriate it to the support of this important, though infant, institution, and the training up of young men for the ministry. A number of addresses were delivered by ministers who were present.

On Wednesday morning the annual meeting of the *Union* of delegates from all the Swiss societies was held. It was exceedingly interesting to hear verbal reports from every part of this country, of twenty-two Cantons and two millions of freemen, of the progress of true religion. In this meeting was heard an epitome of the labours of the Bible, Missionary, Tract, Evangelical, and other societies of Switzerland, and also of France. In this manner, three or four hours were spent. The afternoon and evening of this day, as well as those of the preceding day, were spent by the evangelical ministers at the country residence of Mr. Charles Gautier, about three miles from the city, and on the borders of the lake. Here sixty or seventy gentlemen dined, and spent the evening in religious conference respecting important measures for advancing the kingdom of God on the earth. Mr. Gautier is one of several rich and literary men who have, within a few years past, become evangelical Christians, and are devoting much of their time and wealth to the advancement of true religion.

We have now completed our survey of the events of the Jubilee. It only remains that we say a few words respecting the works which stand at the head of this article, and some others which relate to the same great event. Almost every thing which is published at this epoch at Geneva,

serves to refer in some way or other to this Jubilee. And much is yet to appear. A long history of the Conference and its proceedings is forthcoming. Several of the sermons delivered on this occasion are expected, including three from Dr. Malan, one from Mr. Mellet, and one from Prof. Galland.

1. The first work named at the commencement of this article is entitled *Doctrine Chrétienne*, in eight sermons, which seem to have been preached by M. Bouvier, at different times, but which he has published at this epoch, in a volume, preceded by an address to his fellow-citizens. M. Bouvier is a member of the company of pastors; and is unquestionably a man of talents. The address, which precedes the sermons in this volume, and which extends to almost one hundred pages, contains some very able remarks. In this part of his work the author vindicates the Reformation against the objections of infidels and Roman Catholics, and, likewise, attempts to defend the venerable company against the charge of having departed from the doctrines of Calvin and the Reformation, and consequently of acting inconsistently in celebrating this fête with so much interest. This portion of the address is aimed at the evangelical Christians of Geneva, and is bitter enough in some portions, though it is not destitute of considerable plausibility. The author thinks that he finds enough in the Reformation to justify the conduct of the Company, although they may not hold all the doctrines which the Reformers maintained. The sermons are on the following topics: *The miracles of the Old Testament; the nature of Christ and his work; the Temptation of Christ; the cures wrought by Christ; The passion of Christ; the Resurrection of Christ; the gift of the Spirit; and Lessons from the Grave.* Many portions of these sermons are excellent. But on several fundamental points his views are far from being orthodox. The distinct personality of the Son, and his equality with the Father, he denies; and the same is probably true of the Spirit. Indeed, it is exceedingly difficult to get an idea of his opinion of the nature of Christ. But as far as we can ascertain, it is not that he partakes of the essence of the Godhead, that it is an assemblage of divine *qualities* or *perfections*, which emanate from God, and are embodied in Christ. On the subject of demoniac possessions, he is orthodox. His sermons are very interesting in many respects. But they show more clearly than almost any other work which we have read, that when a man has not clear and decided views on the proper divinity of

Christ, and on the subjects allied to this great truth, there is no real pungency in his representations of sin or holiness, and nothing which can deeply affect the heart.

2. The second work which we have to notice is a pamphlet of seventy-two pages, by the same author, containing a sermon preached in one of the parish churches of the Canton, on the 23d of August, together with prayers, a hymn or two, and addresses in regard to the occasion. We have but little to say of this work. It contains some very good paragraphs on the benefits of the Reformation, the importance of a knowledge of the scriptures, &c. &c. But we cannot go into particulars.

3. The work entitled *Christ Glorifié*, was written by a distinguished Professor of the University of Berlin. It is widely different in its character from the works of M. Bouvier, which we have just noticed. It is one of the best sermons or tracts which we have read on the proper divinity of Jesus Christ. This great doctrine is established in the most conclusive manner by the authorities which the bible furnishes. The excellence of this treatise is, that it supports this cardinal tenet of the Church, by abundant and pertinent quotations from the scriptures, and rests on this solid foundation alone. The text of this discourse is Matthew xi. 27. "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

4. The fourth work which we have indicated is entitled *Paroles de Jubilé*. It is of the nature of a tract, and is orthodox and pious. But there is not much talent displayed in it. The object of the author is to dissuade from angry contention about doctrines and ecclesiastical economy; and to urge his readers to seek salvation in the cross, and to practice the self-denying duties which Christianity enjoins. He justly laments over the depravation of manners, which exists in Geneva, in comparison with those of former times, and properly insists upon the preaching of the cross of Christ, as the only remedy for the evil.

5. The next work which we have named is entitled *Le Retour de L'Arche, et le Réveil du Peuple aux jours de Samuel*. The return of the ark, and the awakening of the people in the days of Samuel. It is an excellent discourse which the Rev. M. Gaussen, one of the Professors in the new school of theology, preached in the established church in

1829, and has just published, with some remarks, which make an introduction of some ten or twelve pages. This is one of the most eloquent sermons which we have ever seen. It is founded on the first sixteen verses of the seventh chapter of the first book of Samuel. It expounds these verses in order, and exhibits three distinct topics or rather pictures—the return of the ark and the preaching of Samuel during twenty years; the return of the people of Israel to God, the casting away of their idols, and their choice of God as their God; and the subsequent happy walking of the nation in the ways of the Lord. Our limits, as well as our object, do not allow us to do more than simply notice this admirable sermon of one of the best preachers in Europe; one who has passed through the furnace of persecution for the “testimony of Jesus.” The remarks which form the preface were intended to apply to the Jubilee celebration, and are beautifully and forcibly expressed.

6. The next work which we have to notice, is entitled, *Le Jubilé de la Réformation, Histoires d'Autrefois*. It is the historical work which the committee of the venerable company, that superintended the celebration of the Jubilee, caused to be written for the youth of Geneva. The author of it is the Rev. M. Cellérier, Jr., one of the pastors of Geneva. This work is written with much spirit and talent. It is exceedingly well calculated to interest children by the sprightliness of its style, as well as by a happy exhibition of striking facts. It is unquestionably a valuable work, for the purpose for which it was written; and upon the whole is as impartial as could be expected, though it has not much spirituality about it. It indeed abounds in reflections which were intended to be serious, but which, some how or other, like all writings of Unitarians or those who are nearly allied to them, have nothing which takes hold of the heart or conscience. On the subject of the death of Servetus, and the intolerance which was manifested by the State of Geneva, he is just, and for once we have a Unitarian attributing these things, which were so injurious and disgraceful to the Reformation, to the spirit of the times, and the ignorance which then every where prevailed on the rights of conscience. But he does not even hint at the more remote and true cause of this intolerance—the union of the church and state—which, in a sense, made a deviation from the faith of the state, a civil or political offence, and which fact also excited the errorist to oppose the government, and

attempt to overthrow it, as a measure even dictated by his conscience.

7. The last work which stands at the head of this article is a biographical sketch of the lives and labours of Farel, Froment and Viret. It is written by a student in theology, and although the production of a very young man, it is a work of much interest, and abounds in important details. But we cannot notice it more particularly.

8. In addition to the above named works, several others have been published at Geneva, relating to the same event. One of these is entitled, *Dialogues (sur le Jubilé annoncé par les ministres) entre un Elève Catholique du College de Carouge, et un Elève protestant du College du Genève.* This book, which contains nearly seventy pages, is the production of a Roman Catholic. It is intended to ridicule the Reformation, and to maintain the Catholic religion, and is written with a good deal of talent. Of course, the Protestant pupil in the dialogues is made to know nothing, while the Catholic disciple of the little college of Carouge, is another Solomon. But the most interesting thing about this work, is the *Profession of Faith*, which it contains, and which was prepared by the present Catholic Bishop of Lausanne and Geneva, approved by the pope, and read in all the Catholic churches of the diocese, on the same 23d of August. It is a curious document, and truly Romish in its doctrines. We wish that we had room for this remarkable profession of belief. It is as thoroughly steeped in error as if it had been written at the Council of Trent. Not one error of Catholicism is abated. No, not a whit. And how could it be otherwise in an unchangeable religion? Here are the worship of the saints, purgatory, mother of God, and all the nameless errors of this worthless form of Christianity.

9. Another remarkable Roman Catholic production which has been published at Geneva, in relation to this Jubilee, is entitled, *L'Ombre de Rousseau, en réponse à L'Ombre de Calvin.* The ghost of Rousseau, in reply to the ghost of Calvin. It is a large pamphlet of one hundred and twenty-three pages, 8vo. It is written with no little ingenuity and talent, but with a much greater share of venom. It is, in a word, a collection of all the slanders which have ever been written by the Catholics and infidels upon Calvin and the Reformation. Of course, the whole story of Servetus is given at length, and much commented on. This pamphlet was written some weeks before the Jubilee on the rejection

by the committee of superintendence appointed for that fête, of a proposition of the Count de Sellon, we believe, to erect a monument to Calvin, on that occasion, in the cathedral of St. Peter. The Catholic author has made divers remarks on the probable reasons for this rejection.

10. Another publication of this epoch, is the Programme of the fête, published by the Committee of Superintendence. It contains a full account of what was to be done at it, and is remarkable for containing only one serious reflection, which was addressed to the children who were to attend the fête, and the purport of which is that they should remember that they would never see another Jubilee of the kind! Even the Catholics ridiculed the utter want of spiritual and serious remark in this official document.

11. Divers Cantiques or hymns, with the music, to be sung on this occasion were published. One of these was a work of some fifty or sixty pages, published by the Committee of the Company. Another was by the Rev. C. Malan, who is a poet, and has published an excellent collection of French Psalms and Hymns. His Cantiques for the Jubilee were evangelical and good.

12. The last work which we have yet seen touching this Jubilee, is an excellent *Almanac* for the year 1836, which contains a mass of valuable information respecting the Reformation of Geneva, and the chief actors in its scene. So that it is evident that the great event will be well signalized on this, its third secular celebration in the city of its occurrence.

In addition to all these publications, we have to expect the several sermons referred to already, the excellent Report of the Evangelical Society, and the *Proces-Verbal*, or History of the Conference, held at the Auditoire.

We must conclude not without announcing to our readers, that the Rev. M. Merle D'Aubigné, President of the Evangelical Theological School at Geneva, is now engaged in writing a History of the Reformation in the Sixteenth Century, and that the first volume will probably have been published before the appearance of our present number, by the Messrs. Didot, at Paris. From the talents and ardent piety of this excellent man, in connexion with the fine opportunities which he enjoys of obtaining ample and correct information on the subject which he has undertaken to handle, we are justified in expecting a better work than the church has hitherto possessed on this subject. It will occupy four or five volumes, 8vo.

In addition to this work relating to the Reformation of the sixteenth century, we mention another which promises to be exceedingly interesting, and which may with propriety be named here, inasmuch as it relates to a people who were, under God, instrumental in doing much good, directly and indirectly, towards bringing on the glorious Reformation. It is entitled *L'Histoire des Vaudois des vallées du Piémont et de leurs colonies, depuis leur origine jusqu' a nos jours*; par Alexis Muston, des vallées Vaudoises, Docteur en Theologie, Tome 1er. avec une jolie carte des vallées, Paris, rue de la Harpe, No. 81.—The History of the Vaudois (commonly called Waldenses) of the vallies of Piedmont and of their colonies, from their origin to the present time; by Alexis Muston, D. D., &c. This work is to comprise two or three large octavo volumes. The first has been published nearly a year. It is properly an introduction to the work. It gives a geographical description of the vallies of Piedmont, the origin of the word *Vaudois*, and an outline of the doctrines, moral and religious state of this people, including their mode of instruction, and of the accusations which have been brought against them. The work is written with talent, and promises to be a most valuable accession to church history. May the spirit of that martyr-people revive and diffuse itself again among those vallies and through all the churches of Europe! And may the blessing of God descend upon the excellent young Swiss Missionary, who has gone to labour among the remains of that wonderful people, from the ruins of which the church of God, Phenix-like, has arisen in modern times.