

ti, a Trinitarian Moulinie, a spiritually-minded Gausson, and a humble Coulin; the lively professor of divinity set the question at rest, by publishing a series of essays with the following titles: Essay against original sin; Essay against the Trinitarian system; Essay against justification by faith, &c. These writings emanating from the theological chair, and that without a word of remonstrance from the ecclesiastical body, were considered to express the sentiments of that body, and yet individually they would not admit the conclusion, but took refuge in the motto of their liberal standard of faith, 'every man may have and publish his own opinions, and be of our church.' This fair spoken scheme, however, was a mere name, when it became a question of how they should act with a refractory Calvinist or an intolerant Monier; and an opportunity soon occurred for the exercise of Arian and Socinian liberality.

In the bosom of this fallen church there was a little faithful company of pastors and laymen, who had long lamented the daughter of their Zion sitting in the dust, and by a wonderful providence, it happened that these were some of the most noble and wealthy citizens of Geneva. The pastor to whom they especially looked, dwelt at the extremity of the canton, in a small village under the Mont Jura, where for several years he had faithfully preached to his rustic flock Jesus Christ, and him crucified; but the lifeless catechism which the venerable synod had imposed upon the settled parish minister, to teach the children, was not used by the spiritually-minded pastor of the village of Satigny. This breach of discipline was observed, and watched with a jealous eye by the ecclesiastical body. About the same time (we are now speaking of the year 1830,) there came to Geneva, after an absence of some years Monsieur Merle D'Aubigne, who had been pastor of the French reformed church at Brussels, and now well-known as the author of "The History of the Reformation of the Sixteenth Century." A third minister, of like evangelical sentiments, was laboring in his vocation of schoolmaster at home, and occasionally preaching with much warmth and feeling the true doctrines of the cross. These three men, pressed with an earnest desire to raise the standard of their theological education at Geneva, drew up a respectful communication, which they addressed to the government. They declared that a new school for the instruction of the young men intended for the ministry was now become necessary, and they made special reference to the anti-Christian principles which were inculcated from the divinity chair, as set forth in the recent publication of the professor. They proceeded to collect contributions, and to found their new school, to which any who chose were to have access; but whilst thus occupied, they were all three summoned to appear before the formidable synod. Here again might be interposed volumes of pleadings, censures, letters, and written opinions of neighbouring churches; but I must be content with stating the result, which was, that Monsieur Gausson

was deposed from his living of Satigny, and interdicted, together with his two colleagues, from ascending any pulpit in the canton of Geneva. Thus in about twelve years five spiritual persons were put out of the anti-Trinitarian synagogue, which consisted of about thirty-five in all; that is to say, we have the singular instance of a body of ministers, professing to act upon the principle of full and free toleration for all religious opinions, and, that the liberty might be perfect, abolishing all tests and creeds, in the course of twelve years are found to have excluded one seventh part of their number. From which, as members of the Church of England, we infer that it is more liberal to have creeds and articles which define the principles and conditions upon which a candidate is admitted to the holy office.

This melancholy state of things gave rise to the new theological academy of Geneva; and to the establishment of the Evangelical Society; which was followed by the establishment of the Paris Society of the same name, and for similar objects in France.

The new theological academy of Geneva proceeded under the auspices of English, Scotch, American, and Swiss Christians. It was so furnished with four professors, three of whom were the excluded ministers; it reckoned from twelve to twenty regular students, and some munificent donations from the United States enabled them to found six scholarships or exhibitions, at £25 per annum each. The wealthy Geneva laymen, to whom I have alluded, came forward boldly, and by their efforts, joined to exertions made in this country, they have been enabled to build a new church, to which the academy is attached; and, to add to the whole, an evangelization department, for the purpose of carrying the gospel into the neighbouring districts of France. All these things were effected within the space of two years after the destitution of the three faithful witnesses.

We have then the state of the Church of Geneva thus exhibited. The national body of pastors, about thirty in number, may now reckon about seven orthodox and godly men, amongst whom is the great name of Diodati, whose faith is uncorrupt, as was that of his ancestor, the first who translated the Scriptures into the language of modern Rome. At the other end of the theological scale the mixed synod may reckon two or three Socinians. The intervening space may be filled up with Arians or semi-Arians, no three of whom would be found to agree upon any one great article of the Christian faith. By the side of this mournful picture stands the Evangelical Society, with its new school, and its claim to be the real church of Geneva, because it is regulated by the ancient rule of faith, and holds the Liturgy and Catechism as left by Theodore Beza. The Geneva people are much disposed to listen to the truth. Whichever a pastor is known to be preaching the true doctrines, his church is crowded; and the church of the Societe Evangelique is well attended three times every Sunday.