

sence of Voltaire, during his residence at Ferney, and his sojourn of two years within sight of Geneva, would contribute to christianize the theology of the wavering pastors. In this state the French revolution found the Genevan church, and as a constituent body it was deemed expedient to spare it. A prayer for the emperor was introduced into the liturgy; the consistory resumed its functions, and a full and free admission was given to French intercourse and manners, so that the stern Presbyterianism of Calvin was reduced to such a state as to allow the opening of the theatres on a Sunday evening, and every other kind of Sabbath desecration, from which the once favored city has never yet recovered.

Great joy was manifested at the restoration of the old republic, and Geneva was annexed to the Helvetic confederation. This ought to have been a solemn occasion for re-introducing the Helvetic confession of faith; but the decision of the company of pastors was fatal to all creeds. The catechism of Calvin had gone through the crucible of more than a century of corrections, and as it now stands, as far as doctrinal points are concerned, might be conscientiously signed by a Socinian or a Mahommedan.

Notwithstanding the effects of a cold philosophy and the demoralizing influence of the French revolution, there had constantly been maintained in many of the best Geneva families, a high veneration for the reformed faith, and this is not without effect in the adjustment of the national religion; the Bible was held up as the standard of truth, and in Geneva, although her professors of divinity may be accused, of corrupting by translation, the sacred text, yet the citizens could never be accused, as a body, of rejecting in principle the word of God.

Amongst the great number of British subjects which flocked to the continent after the peace, there were some who went for the express purpose of seeking out the religious condition of the people; and the ancient renown of Geneva attracted their special attention to that city. Two gentlemen, remarkable for their zeal, arrived at Geneva in the year 1818, and endeavoured to stir up some of the inhabitants to a proper sense of the faith of Calvin; armed with religious tracts and addresses, they went like two missionaries into an unbroken field of labor, where they found but few voices to respond to their appeal. It was not long, however, after their departure, that it was found some seed had been sown, and that the English Methodists, as Messrs. Drummond and Haldane were designated, had been the authors of religious discord in the peaceful republic. Cæsar Malan was at that time a young man with a wife and family, and had no other subsistence but the scanty income arising from his situation as teacher of the fifth class in the Geneva academy—of a warm disposition, ready talent, and easy address; he appeared to possess the necessary qualifications for a modern reformer; he had studied, with attention and solemnity, the word of God; he lamented over the fallen condition of

his national church; and when he ascended the pulpit, which he occasionally did as a 'proposant' for the ministry, he dwelt strongly on the corruption of human nature, the all-sufficient sacrifice of Christ, and the work of the Holy Spirit upon the heart; nor did he abstain, which was the point of his offending, from designating the pastors, as a body, blind guides of the people, and apostates from the faith of their ancestors. The appearance of an apostle like this in a city where the power of the gospel had ceased to be felt, soon attracted the attention of the rulers, and raised the curiosity of the people, and those doctrines which might have been read by the citizens of Geneva in every page of Calvin's institutes, which they preserved with great veneration in the public libraries, were pronounced and condemned as novelties, and thrown back upon the English Methodists, who had sown the seeds of dissension in the 'enlightened city.'

The principle which the venerable company of pastors had laid down, prevented them, in the first instance, from visiting M. Malan with ecclesiastical censure; for having first abolished all creeds, they had proclaimed a full and free liberty for every one to preach what doctrines he chose, providing they were moral, and drawn from the text of Scripture. As this gave equal liberty to the high Calvinist and to the low Socinian, it did not appear how they could call Cæsar Malan to account, without also arraigning the professor of divinity. But as the Calvinistic preacher had called the Arian and Socinian body blind guides, they conceived they had a right, consistently with their principles, to enjoin upon him not to speak of his brethren after this manner in the public assemblies. Upon this ground, an ecclesiastical prosecution was instituted; it lasted many weeks, and drew forth the passions, prejudices, and feelings of the whole population of Geneva. The history of this singular process would of itself fill a volume: the result was, that Cæsar Malan was prohibited from preaching in any pulpit belonging to the national church; was deposed from his office of class-teacher, and deprived of his ministerial character. The proto-martyr of modern Geneva was crowned with the approbation of all who contended for the faith; and for some time the praise of Cæsar Malan was in all the churches. He was enriched with gifts from Scotland, England and America: he was enabled, in a few months, to build a chapel without the walls of the city, and procure for himself and family a comfortable habitation; he received a yearly income for the support of the gospel at Geneva. And now, as the pastors of £80 per annum walk past the house of the excluded minister, and eye his visible property, they readily insinuate that Orthodoxy or Methodism is the surest road to worldly preferment. Mr. Malan, with many excellencies and some of the infirmities common to us all, ought to be regarded as the pioneer of a new era in the Geneva church; and I account him worthy of the patronage and encouragement he has received