

Mr. Chiniquy was successfully defended by Abraham Lincoln. The result was, first, his interdiction and excommunication, and, finally, his voluntary withdrawal from the Church of Rome. Mr. Chiniquy and his congregation were received by the Presbytery of Chicago in April, 1860, when he handed in the names of 2000 converts. In June, 1863, they became connected with the Canada Presbyterian Church. Since that time, Father Chiniquy has led a very active and eventful life. Four years he spent in Montreal, when, he says, 7000 French Canadians and emigrants from France renounced Popery. In 1878, after two months spent on the Pacific coast, he visited Australia and New Zealand. Since then he has given the public a full and graphic account of his varied experiences in his "Fifty Years in the Church of Rome"—one of the most remarkable autobiographies in the English language.

The Church of Geneva.

II.

THE REFORMATION PERIOD.

ONE day in October, 1532, two travellers were seen to alight at a hotel in the *Rue de Rhone*, Geneva. The one was *Antoine Saunier*; the other, a small, lithe, red-bearded man, was *William Farel*—the "Apostle of Helvetia." Two years before this he had decided the struggle in Neuchatel, where one may read to-day, inscribed on a pillar of the cathedral, these words: "On the 23rd of October, 1530, idolatry was overthrown and removed from this church by the citizens." The instrument of that overthrow was Farel, one of the grand men of that time, whose personal bravery and zeal for the truth entitled him to be ranked with Luther and Knox. Farel was born in Dauphiny, in 1489. He studied under Lefevre in Paris, where his eyes were opened to the absurdities of the prevailing religion. Thirsting for truth, he plunged into the Scriptures and found there, what his ardent soul had long been seeking, peace of mind in the doctrine of Justification by Faith. After many adventures he came to Switzerland, and threw his whole soul into the work of evangelizing the towns and villages bordering on Lake

Leman. Having established the Reformation in Neuchatel, he directed his attention to Geneva. So here we find him and his companion, Saunier, just returned from a meeting of the Waldensian Synod, anxious to confer with Olivétan as to "how the wind blew." They were welcomed by a number of the citizens, but the priests loudly protested against their being allowed to remain. They were summoned to meet the Chapter under pretence of a conference, but instead of that they were at the outset branded as vagrants and heretics. "Are you prepared," they were asked, "to maintain in the presence of the priests what you have been saying to the people?" "Certainly," said Farel, calmly, "we are ready to confess the name of Jesus Christ every where." "Mischievous devil! why came you here to disturb the public peace? By what authority do you preach?" "I am not a devil," replied Farel, "I proclaim Christ crucified for our offences and raised for our justification; I am ready to prove from the Word of God that my doctrine is true, and to maintain it with the last drop of my blood. It is you, who, by your immoral lives and false teaching, have brought disgrace on the whole church." "He blasphemes! What need we any further witness? *To the Rhone! to the Rhone!*" A scene of wild commotion followed. A shot was fired at him, but it missed the mark. Daggers were drawn. Farel was struck on the face, thrown down, and would have been kicked to death but for the interference of a syndic. He was ordered to leave the city within six hours.

Early next morning Farel and Saunier were taken across the lake, and landed near Lausanne. A humbler man took up the work in Geneva. This was *Froment*, who opened a "free school" for old and young. Many came. The school grew into a congregation. The teacher became an evangelist. Crowds gathered around him, and many were converted. On New Year's Day, 1533, Froment was escorted to the market place by an immense multitude, and, mounting a fish barrel, he preached a powerful sermon. He had raised a commotion which he could not control, and was obliged to leave the city.

On the 21st of December, Farel again entered Geneva, not intending to leave it until the Reformation was completed. The