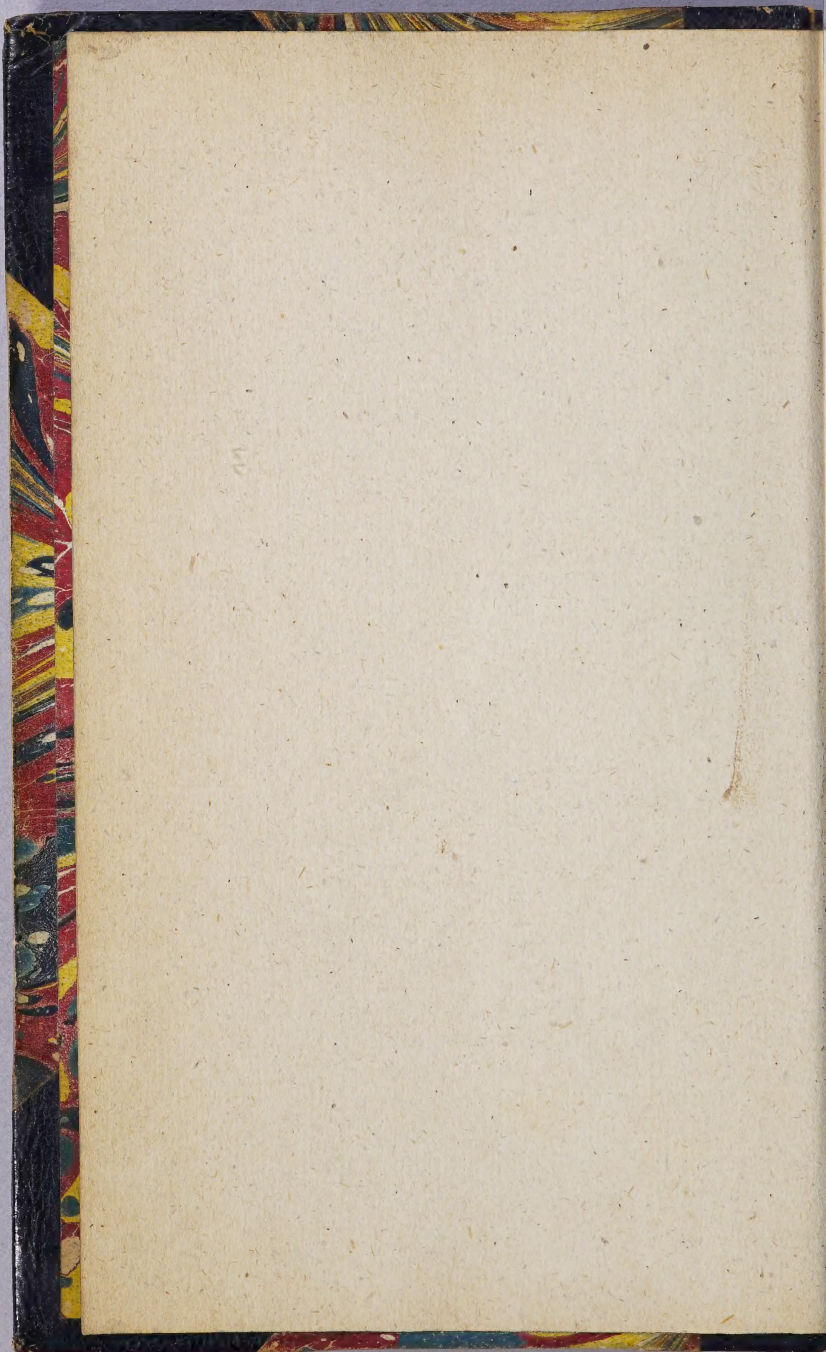
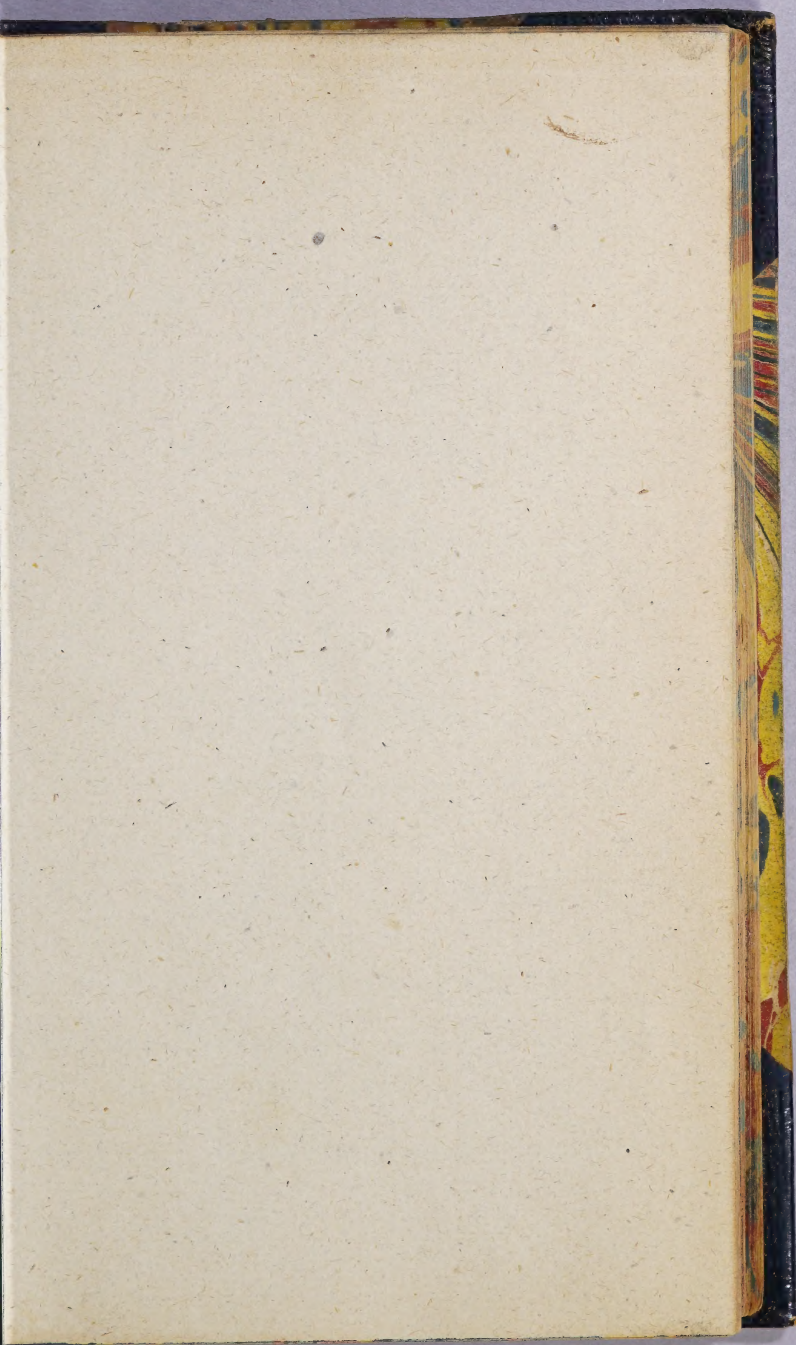




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THE *Wottons 1741*
Church History

OF
G E N E V A,
IN
Five Books.

AS ALSO
A Political and Geographical
A C C O U N T
O F T H A T
Republick.

By the REVEREND,

Mr. Andrew Le Mercier

Pastor of the French Church in BOSTON.

BOSTON, New-England;

Sold by *S. Gerrish*, and other Bookfellers.

1 7 3 2.

Church History

OF THE
NEW ENGLAND

IN
THESE BOOKS

AS ALSO

A Political and Geographical

ACCOUNT

OF WHAT

REPUBLICK



By the Reverend

Mr. Andrew Le Marchant

Minister of the English Church in Boston

Printed and Sold by

W. G. Wood, and other Booksellers

1734

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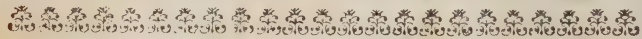


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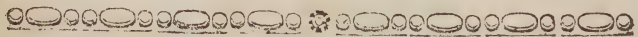
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Addition to the Errata at the End of the Book.

IN the *Geographical Account*, pag. 35 add, Mr. *Pistes*
is dead also. line 10. read, Professor in Philosophy; for
Philosophizet Philosophy. pag. 74 l. 21 dele Confederates.

THE
Church History
OF
GENEVA,
IN
Five Books.

Wherein the State of Religion in that Place before Christianity is described; and also how the Gospel was first preached there, and by whom.

A *Catalogue* of all the Bishops of Geneva, to the Time of the *Reformation*.

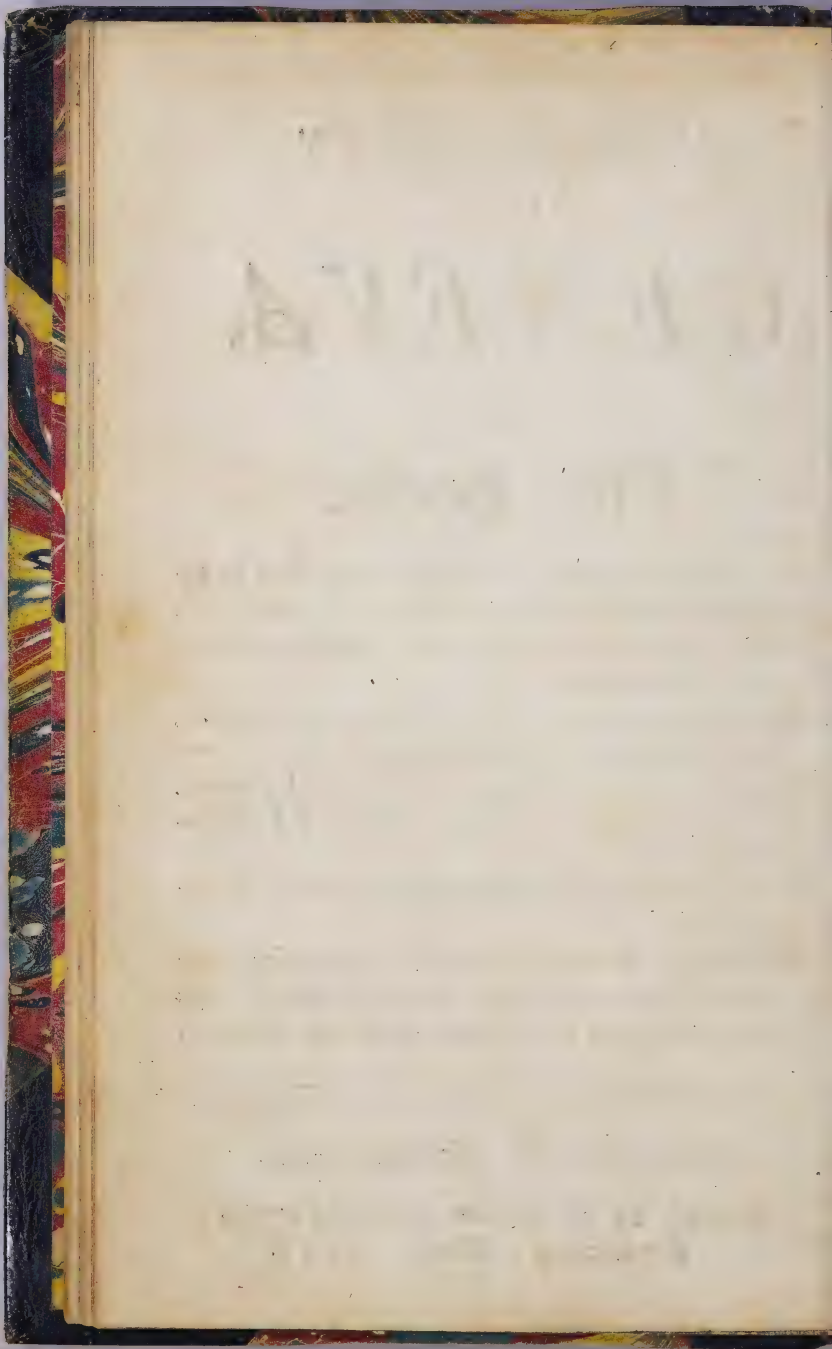
The State of that Church in Times of *Popery*.
An exact Account of the Blessed REFORMATION.

The History of that Church from that Time to this.

And lastly, Several Things, concerning the Church-Government, the Discipline, the Ministers and the Manners of that Church.

B O S T O N, *New-England*:

Printed by *B. Green*, and Sold at the
Bookfellers Shops. 1732.



To the most Reverend the

PASTORS

of the Churches of CHRIST in *New-England*.

Reverend Fathers and Brethren in the LORD,

HE understanding of Church-History is so profitable, and I may say so necessary to a Minister, that it is not possible to be a compleat Divine; without some considerable Knowledge of it. The usefulness hereof hath been well recommended us by St. Luke in his Book of the Acts of the Apostles of CHRIST, which is properly the History of his Church in the Lives and by the Labours of his Apostles, and that part of the holy Scripture is not the least Instructive.

Eusebius, Socrates, Theodoretus and Sozomenus, tho' partial and sometimes faulty, have been & are famous for the Service they have done to the Church of GOD, in writing the History of the first Centuries of the Christian Church, and their Example having been followed at several Times and by several Persons, they have been highly commendable for the usefulness of their Industry and Labours.

The like Profit which may be got by the Knowledge of the general History of the whole Church, is to be met with in the understanding the History of some particular Churches, at least in proportion to their extent & duration; even with this no small Advantage, that a

DEDICATION.

great many considerable & useful Circumstances may be related in the History of private Churches, which it would be impossible to mention, without a tedious length in an universal History.

These Considerations & others, have moved me to undertake the writing of the History of the Church of Geneva, never fully described hitherto, by any one that I know of: And the rather because I am certain of the Truth of most things by me related; having been an Eye-Witness to many of them: I thot that such an History might be yet more entertaining to you, Reverend Fathers & Brethren in the Lord, because, as that Church hath been famous and renowned in the World, from the earliest Days of the Reformation from Popery, so I am very sensible that it has been always honoured and highly revered by the Churches of New-England, and is like always to be so. I have hardly ever been in any learned Company here, but that I have been ask'd several Questions concerning the Church & Academy of Geneva, which maketh me hope, that it will be very acceptable to the Publick, and particularly to you, Reverend Fathers & Brethren, the Promoters of Piety & Learning, to whom it is offered.

That the great Giver of every good Gift, may be pleased to direct and assist you more & more in the right discharge of the Duties of your several Places is the humble Prayer of your Servant & Fellow-Labourer in the Work of the Lord.

A. L. M.

THE
Church History
 OF
GENEVA.

BOOK I.

*Giving an Account of the Religion of the
 State & City of Geneva, before Christianity.*

CHAP. I.

The INTRODUCTION.



ALTHO' the Church of *Geneva* be not either the first or the largest of the Reformed Churches, yet there is hardly any one more famous in the Christian World. She is look'd upon by most Friends and Foes in a manner as the Head of the Reformed Body. The Reasons of this great Fame are,

A 3

1. Because

1. Because *Calvin*, *Beza* and many such more, by their Piety and extensive Learning, have made her very considerable by their abode and industrious Labours there.

2. Because many Godly & Learned Pastors of other Reformed Churches, have had their Education, in whole, or in part, there. And,

3. Because many great and good Men have found there a safe refuge in Times of Trouble and Persecution in their own Countries. Which two last Reasons have occasioned the *Dutch* and *French* Churches, these once so numerous and flourishing, to call her their Mother; a Church considerable by the Light received from some, and the shining Lights she has communicated to others. Renowned also she is for her Preservation through the Almighty and adorable Providence of GOD, who has maintained and enlarged her, and under GOD by the wise Conduct of those which have had the direction and management of her.


All those things are to be seen in the following Pages, in which you may consider what means have been used to preserve her in Peace, Unity and Purity.

But there cannot be a better Introduction to this History, in order to give a general Notion of it, than by the Translation of a part of Mr. *Francis Turretin's* Epistle Dedicatory to the Sovereign Council of *Geneva*.

Here it follows,

To the Magnificent most Noble & Prudent
Persons the Syndics, the Councillors,
and the whole Senate, of the Illustrious
Republick of GENEVA.

Francis Turretin wisheth Salvation, and all
manner of Happiness.

I.  VERY Time I do consider the
condition of this Republic, which
the Providence of God hath ap-
pointed you to govern, most No-
ble Lords, I find the Miracles of God which
have made it conspicuous, so many and so great
that no body can deny but that the same may
be said of it, that was sung by the Divine Poet,
concerning *Jerusalem, Glorious things are
spoken of Thee, O City of God.* Small indeed,
I own it to be, and such, as scarce a smaller one
is to be found among the thousands of *Juda*,
if natural advantages are only considered; yet
great it is, and such as a greater one is hardly
to be found if God's distinguishing Favours are
regarded by us.

II. But tho' God's Favours which he hath
abundantly poured upon us and doth still pour
every day, are numberless; yet *Two* are chiefly
excellent & precious above the others, that shew
forth its Dignity; *Religion* of all things the
most holy, and *Liberty* of all things the most
sweet. This being like another *Goshen* which
the beams of the Sun of Righteousness inlightens,
whilst the *Egypt* of the World is all over co-
vered with the utmost darkness of Errors.

III. She is as another *Zoar*, little, but safe, in which godly Persons do find a pleasant refuge; whilst the dreadful Fire of divine Justice burns and destroys many other parts of the World; a true *Bethsemes* and *Heliopolis* the House and City of the Sun, where the visible Sun is no more now worshipped, as it was in times of *Paganism*, at least if we believe what a constant and unvaried Fame hath reported. But the Divine rising Sun who is worshipped above, Christ Jesus the Lord, who is our Sun & Shield, the Author of all Blessings, who maintains unto us the Glory of Religion, the Shield of a most safe protection, that afford us an invincible defence for our Liberty; which double advantage and honour to *GENEVA*, affords a most just reason to celebrate the admirable Providence of God towards us.

IV. For who can but wonder that in these afflicting motions of almost all *Europe*, in which hardly any Country hath been free from War, hardly any but what hath felt its most deplorable effects; we yet, almost alone, in this corner of the Earth have remained free & untoucht enjoying the greatest calm? While others are oblig'd to see their Fields with an inexpressible grief lay'd wast, their Towns taken and plundered, their Villages burnt, their Provinces ruined, and all the rest of the lamentable Effects of War, which strike the mind with horror and are doleful to the Sight, and forced out of their native Country are miserably wandring about among Strangers;

Strangers; we under our Figtrees and our Vines eat our Bread quietly and live in great Peace?

V. We should certainly be the most ungrateful of all Men, if we did not acknowledge this Peace and Liberty to be the favour of God alone watching for our safety. He alone giveth and has given us this Tranquillity. He alone who hath been once the Author of so great a Blessing, has been pleased to secure and preserve it afterwards. For who but He was able to discover so many secret Conspiracys and Treasons, to every Body's Admiration? Who else could repel so many incursions and bring to nothing so many bold and wicked undertakings? Those who delight in *Hieroglyphicks*, in order to represent God's Providence, supporting every thing, are used ingeniously to describe a Town suspended in the Air without any foundation, but supported and held by a mighty Arm stretched forth from Heaven. Our *GENEVA* is that City in a true sence, not in a figurative and emblematick manner, which is supported by God's Hand alone, without any human help or means. *Not by Armys nor strength, but by my Spirit, saith the Lord of Hosts.*

VI. But the other Favour of God is to be esteemed much greater and more illustrious, because it is the reason of the Divine Protection, under the Shadow of which we rest secure, *to wit*, the Heavenly Truth, and Depositum of a more pure Religion, by the inestimable Gift of which God hath been pleased to make us happy.

by

by which having defeated the Tyranny of the *Roman Anti-Christ*, Error being vanquished Superstition having been Abolished, Idols being pulled down, Darknes being scattered away, that wholesom *Light* that was hoped for *after Darknes* formerly, hath appeared happily to those who lay in the Darknes of the Shadow of Death.

VII. Happy Mountains which God hath loved to such a degree, as to place there the Golden Candlestick of *Truth*, whence the beams of Divine Light every way diffused, have enlightened a great part of the Reformed World. Happy City and Church to which Christ hath vouchsafed to grant so great an Honour, that he hath consecrated it to be the Tabernacle of his Ark, the Seat of the Gospel, and the Sacred Place of His Name; which tho' hated by the World, and feels the fury and rage of the Devil, and of the Anti-Christ to be raised more and more against it, yet being loved by God, and as dear to him as the Apple of his Eye, it is hid happily under the Shadow of his Wings, not only rejoicing in its own Prosperity, but also sharing the same with several others, of which it hath deserved to be called either the Mother or the Nurse, which own freely to be obliged to our Church, either for their beginning or their increase. But especially happy in this respect that it still enjoys the admirable Privilege of the Reformation by a singular Favour of God, and has kept untouched hitherto,

the

the most precious Depositem of Religion committed to it. This is our Glory, this is our Crown, by which we are set above many other Nations of the Earth, to which God hath deny'd the same Favour, and we are remarkable by the glorious Name of the Flock of God and of Holy Sion.

As this First Part of Mr. *Turretin's* Epistle is sufficient to my present purpose, I will omit the rest, and proceed in the next Place, to the Description of the Religion of GENEVA in Times of Idolitary and Paganism.

CHAP. II.

The State of Religion in GENEVA before Christianity.

IN order to know what their Religion was, it is necessary to know what Nation that City did belong to. For tho' all Heathens did agree as to Religious Matters in several things, yet they did differ in great many others. It was a part of Ancient *Gaul*, so that their Religion was certainly that of the *Gauls*. And according to the best Authors both Ancient and Modern their Religion was this.

II. With

II. With the rest of heathen Nations they believed and adored a supreme, wise, good, eternal and merciful Being, the Maker of Heaven and Earth, the Father of all other Gods, and the King of all Men ; of a most just, powerful, infinite, happy, invifible Nature, governing all Things, giving all good Things & Perfections to Men, and receiving none from others. So that *they have known God, altho' they have not glorified him as God.* The Gauls called the Object of their Admiration, Prayers and Adoration *Taromis*, as the *Romans* called their great God *Jupiter*. For they worshipped the same Gods as the *Romans*, tho' they differed in the way of their Worship. One single God was not enough for their Superstition ; and their Worship was divided among several idolatrous Objects : So that one may see by this, that as Men are not naturally Atheists, but have a Notion of God *, and an Idea of his transcendent Perfections printed in their Hearts by that same omnipotent GOD ; so it argues on the other hand, how Ignorant we are naturally about heavenly Things, what Errors we are subject to, what Extravagancies we are capable of, and how needful it was that God should reveal himself to us more clearly in his Scriptures, to teach us a right Knowledge of Himself, and the true way to Worship him.

III. The

*Vide *Acts* ch. 17. ver. 28.

III. The *Gauls* paid their religious Respects not only to their *Taromis*, but also to others; to *Hercules* as their Law-giver, to *Mercury* as the Inventer of Arts & Sciences, to *Apollo* as a divine Physician, who cured their Maladys, to *Minerva* as the inventer of all Mechanick Works, to *Mars* as the God of War their great Delight and Glory, to * *Pluto* the God of Hell, that he would be favourable to them when Judged by him after Death. They also offered Sacrifices to *Saturnus*, not because they Loved, but because they † Feared him. And no wonder if they did, since Time being in his Power, Death was so of course, since Time brings us to it, and Men are naturally and generally so averse to and so afraid of Death.

IV. They lookt upon their gods & goddeses as much Inferior to the Great & Supreme God and as subordinate unto him; most of them considered them as his Ministers (for there were several Sects among the Heathen as now among Christians) second Causes and Instruments, which he made use of either to reward good or to punish wicked Men; and Mediators between God and Men. But yet, They were Idolators, because they paid all or some of the same Honours which
only

* *Mercury* was called *Tacitates* by the *Gauls*, *Mars* *Hesus*, *Hercules* *Ogmius*, *Apollo* *Belenus*, and *Pluto* *Serapion*.

† The Eastern and Western Indians do Worship the Devil for the same Reason, and because they fear his Malice.

only belonged to the true and sovereign Being ; sharing their Devotion between the one and the others. As God abominated and rejected that Service, the Devil took it to himself, and so against their Intention they in reality worshipped the Devil. I may illustrate this, by the Doctrine and Practice of the Church of *Rome*, or *Paganismus redivivus* (as some have rightly and truly called it.)

V. For the latter do not only believe in God the Father, the Son, and the Holy Ghost, as other Christians do, but also pay a Religious Worship to Angels, Archangels, the Virgin Mary and to a multitude of Saints or supposed Saints Men or Women, Old or New. They consider them as Mediators & Intercessors, build Churches and Chappels to their Honour & called by their Names, pray to them for Grace and Glory, and expect both Temporal and Spiritual Favours, Miracles and Deliverances from them, confess their Sins to them, and pray for the forgiveness of the same, and in short adore them with the same Prayers, Humiliations, Fastings & Ceremonies as they do him, who by Nature is God. And as every Pagan Nation, Province or Towns had their tutelar gods or goddeses, and so every Art, Business and Calling of Life, from whom they expected a special Patronage & Protection as they paid them a particular Devotion, and had for them a greater Respect, so it is now among the Christian Pagans ; every Kingdom, Province and Place doth Worship, some one Saint, some another

another Saint or Angel, according to their Fancy or Fabulous History, for their Patrons & Protectors, having for them extraordinary regards and a stronger Faith in them than in the rest; and so hath every Condition & Calling of Life. Sailors have their particular and tutelar Saint: Soldiers also, Painters & all Tradesmen likewise, and so of all others: besides every Man or Woman have their particular Saint, and each of them a tutelar Angel. The only Difference is this, *viz.* that the Pagan Saints had been conspicuous in the World for their Virtues, whereas the * Romish Saints have been conspicuous in the Church for their real or supposed Piety.

VI. Altho' the objects of Pagan Worship were worse than those of the communion of Rome, yet the way of Worship of the former was more reasonable than that of the latter. For whereas in Popery they have Images of God in the shape of an Old Man, of Christ in the shape of a Shepherd, holding a Lamb upon his Shoulders, and of the Holy Ghost in that of a Dove; and also the Images of the Apostles and others; to which Images they pay a Religious Worship, before which they kneel & Pray, and serve them in the same Manner as they do the objects which they do represent, on the contrary, the ancient *Germans* & also the *Gauls* their near
Neigh-

* These Observations concerning Popery, are useful to understand several things in the next Book.

Neighbours (being only parted by the River *Rhin*) whose Religion was very much alike, used no † Images in it. *Tacitus* speaking of the *Germans* saith, *They think it unbecoming the greatness of Gods to represent them as Men, or to shut them up in Temples; but they do only dedicate Forests unto them, in the most hidden & secret part of which is that which they Adore, and is only present to their thoughts.* So far were they from Worshipping Images that they had none at all; natural good Sense having taught them that it was ridiculous, foolish and also injurious to God, to represent Him as a Man, and to shut up in Churches him who by his infinite Essence is every where present. Can't we say now, that these Heathen shall rise up in Judgment against the Popish Nations & shall condemn* them.

VII. As the *Gauls* deserved praise for not using (far from abusing) Images in their Religion Worship, they were on the other hand extremely blameable for offering Human Sacrifices to their Gods. For they offered unto them Human Blood to make them favourable to their designs, and have their Protection in great and dangerous undertakings, or to obtain the Life and Preservation of those whom they valued

† The *Persians*, *Egyptians* & the *Romans* have been a long Time without Images in their Temples as *Herodotus*, *Lucianus* & *Varro* relate it. *Pistet. Theo. Chre.*

* They have both Reason and Revelation against them.

valued very much, supposing that a Person's Life might be preserved by the immolation of another in his stead, and at last to obtain from them the remission of their Sins, and eternal Happiness. But tho' this sort of Devotion was * wicked, barbarous & excessive, yet one may see how agreeable revealed Religion is to natural Light. For these must be grounds of that bloody practice, 1. That all our endeavours and undertakings cannot succeed without God's Favour, whose Providence governs all things. 2. That God's Favour cannot be purchased at too dear a rate. 3. That being perfectly just he cannot leave Crimes unpunish'd. 4. That it was not impossible that for the sake of another's Sufferings and Death, God would forgive Men their Trespases, and deliver them from the Punishment due to them. It hath been the particular Privilege of Christian Religion, to tell us that our Sins cannot be forgiven us but by the Blood of One who is both God & Man, and the Son of the infinite God: The Roman Emperors after they had conquered *Gaul*, suppressed that barbarous Custom. *Augustus* did forbid very strictly those Sacrifices of Human Victims: *Tiberius* caused several Persons found guilty to be crucified, and if we give Credit to *Suetonius*, that practice was wholly abolished by *Claudius*.

B

VIII. K

* *O Stultas Hominem mentes, O Pectora caeca!*

VIII. If other Peoples folly could excuse our own, the *Gauls* were excusable enough. For some of the Eastern Nations used the same Sacrifices to their gods. Their god *Moloch* is famous in our Scriptures on that account. And the Israelites themselves many times have Sacrificed to him their own Children as a burnt-offering, notwithstanding so many express Orders and threatning Declarations of God to the contrary. But the Doctrine of the Church of *Rome* doth exceed the extravagancy & impiety of all others. If we believe them, their Priests offer to God the very Body and Blood of our God and Saviour Jesus Christ, for the Remission of the Sins of the living and of the dead, every time they say *Mass*, (if they have but a right intention,) every day and millions of times in a day * they Sacrifice upon their Altars, not meer Men or the Children of Men, but God himself and the Son of God, whom they make first, and then eat and devour, in this they are worse then *Cannibals*, *Gauls*, or any body else, who never pretended to make their maker, and then swallow him down.

IX. The Ministers of Religion among the *Gauls* were called *Druids*. Some derive that name from an Hebrew name that signifies *Contemplation*

* They were Judges not only in Religious but also in Civil and Criminal Causes. Their Ceremonys were performed in their own Tongue.


templation; by the means of which contemplation and the extent of their Memory they acquired a very great Learning; so that they have been compared to the greatest Wits and most renowned Philosophers not only of *Greece*, but even of the whole World. They were particularly learned in Astrology, Geography and in Politics, so that they had a very considerable influence in all matters of a public or private Nature. They had no Books but an extraordinary Memory, that made them capable of learning sometimes Twenty Thousand Verses, that were as an History of the praises of Great Men, which they left to their Posterity by way of Tradition. Their number was so very great, that *Stephanus* speaks of them as of a Nation. They made use of Serpent's Eggs to foretel things to come, and by that method to get People's Affection. They believed and taught the immortality of Souls. The *Gauls* were so sure of it, that they lent freely any thing in this World upon this condition, that it should be returned in the next, being in this of the same Opinion as *Pathagoras* was. Some of them spent wholly their Time in Meditation, as some others were employed in performing the Ceremonys and Sacrifices of their Religion. They had a very great veneration for Oak Trees because of the Mistle which they bear. They gathered it with so much respect and so many ceremonies, that it was manifest they lookt upon it as the

greatest Present the gods could bestow upon them. One of these Priests in white garments did gather it, in the beginning of every Year, with a golden Sithe, and as it fell was received in a white sheet. Afterwards they offered a Sacrifice of two white Bullocks that had never been under the Yoke, which Ceremonys were followed and ended by a great entertainment. They and all the *Gauls* thought that *Misselto* was an infallible cure against all sorts of poison, and ascribed to it many other singular * virtues.



CHAP. III.

A more particular Account of the Pagan Religion in GENEVA.

I.  O W many gods were formerly worshipped there is not very well known; but the ancient Monuments & Inscriptions that have been found in or about the Town, and were erected or written, after it became a *Roman* Colony, do mention only *Jupiter*, *Neptunus*, *Apollo*, *Sylvanus* and *Mars*; who, not only had their *Male* Priests but also *Women* Priests, and it was common

* *Misselto* was acknowledged now by one of the best things against the Epilepsy.

mon among the superstitious *Gauls & Romans*; and as now among the modern *Romans* we see Men & Women Friars & Nuns of the same Order, paying their special Devotion to the same Saint. In short, all the † Ministers & Instruments of *Pagan* Worship were seen in *Geneva*. Sundry Epitaphs have also been found, these two last Centuries, dedicated to the holy * Souls of deceased Persons, to which they paid likewise divine respects. So afraid they were of not having gods and objects of devotion enough!

II. But there is something more than Incriptions to be seen in *Geneva* concerning *Neptunus*, the god of Waters; for his Altar is there still, and is like to be to the end of the World. There is in the Lake of *Geneva* a little raised Rock two or three foot above the surface of the Water, just before the Town, and distant but a few Rods from the shore, that was made use of for *Nuptunus's* Altar, and was consecrated to that god of Waters. Its name *Neiton* is derived from that of *Neptunus*. One sees upon the biggest of the Rocks (for there are two very near one another) a hole which had been cut in to kindle & keep the Fire used in his
 B 3 Sacrifices,

† Laymen might be admitted to Priesthood among the *Romans*, and be Magistrates, serve in their Armies, and be Priests in the same time.

* They thought that Human Souls acquired a great and divine perfection by their separation from their Bodies.

Sacrifices. And even not very long ago, some Fishermen found in the Water upon the Rock or near to it, two little Hatchets & a brass Knife used to kill the Victims that were Sacrificed.

III. *Apollo* had a Temple in *Geneva* (I have seen the print of it) it was (if the print be true) a very long but low Building, in the middle of which was a very beautiful *Piazza*, adorned and supported by six handsome Pillars, three of them each side of the great Door that led into the Temple, with several steps to go into it. At each end of the Building and joining to it and as parts of it, were Houses built like Towers, belonging to *Apollo's* Priests. The Windows of the Temple were so small that it seems to have been pretty dark, as if the giver of light had been afraid of light himself. Or as if he gave so much to others that he had none left for himself.

IV. It is commonly thought that *St. Peter's* Church (as it is called) the Cathedral of *Geneva* in the times of Popery, was built upon its foundation. Nay some People suppose that a part of that Church belonged to *Apollo's* Temple, because on the Wall a figure of the Sun is represented. Mr. *Morus* in his Discourse *de sole an seuto Genevensi*, maketh use of this Argument to prove that. Other learned Persons are of a contrary opinion, saying, that there is nothing either in the soft Stones of the Wall, or in the Fabrick that can denote so great an Antiquity. *Adhuc sub judice lis est.* V.

V. *Apollo* had however a particular Adoration paid him in *Geneva*. And if it was lawful to worship any one besides GOD the great maker of Heaven & Earth, most great & most good, as the Heathen themselves termed him; if second causes could be adored without Sin and Idolatry, none deserved Religious respects from Men better than *Apollo*. As the Heathens gave him several names, so they ascribed him sundry offices, all either very useful, or even very necessary to Mankind. For they considered him as the Inventer of Divination, and Author of Prophecys, of Physick, of Musick, and the god & giver of light proceeding from the Sun, that is to say, from himself: all which things are extremely pleasant and useful. The harmony of Musick is very well represented by the steady course and run of the Sun, constantly the same every year and immoveable. As it scatters the darkness, and brings the light, so GOD, by the light of his Word and his Prophecys, unvails to Men those Events which before were known by himself alone; and about which they were quite in the dark, illuminating also their minds that they may comprehend & understand those Prophecys. And to *Physick* it is well known how the light of the Sun is favourable to Sick Persons, and how doleful and prejudicial Night is to them; and how the same Sun giveth by his good influences to Plants & Herbs, that excel-

lent property to cure the most dangerous Maladies ; his light & heat are the causes of all productions, and the preservation of *all things under the Sun*, over which things he seems to have an absolute power and dominion, being placed as their Sovereign at an almost infinite distance from and above them, and distributing his favours & light to Men, and other Creatures of GOD, in so equal a portion that we and our Antipodes, and every body in the World enjoys them in the like measure, making up in Summer what is wanting in Winter, and allowing four months of day to those who have a night of four months long. Those excellencies have induced several nations besides *Geneva*, to adore him ; the *Syrians* * among the rest who always worshipped the rising Sun, tho' it was a great absurdity to Men to pay their adorations to a Planet which in many respects is beneath them, as having neither senses, reason or understanding, as they have, and being not consequently capable of acting of it self, must be directed and acted by a first principle, which alone ought to be worshipped.

VI. But why has GOD, jealous of his own Glory, suffered so long even thousands of years those

* *Nergal* the god of the Inhabitants of *Cuth* is the Sun, 2 *Kings* ch. 17. v. 30. *Rimmon* 2 *Kings* ch. 5. 18. was also the Sun, and so *Thammuz* in *Ezekiel* ch. 5. v. 14. *Meni* the same *Isa.* 65.

those sinful abominations? Why hath he suffered that those honours, respects & adorations, due to him alone, should be paid and given to others? Why did not his Almighty hand exterminate and punish after an exemplary manner, those wicked wretches who made such an ill use of his goodness and patience? I answer, GOD hath spared them for the same reason that he doth spare *Mahometans*, *Jews* and *Modern Heathens*, because He would bring them to his Church, and preserve the wicked and the vessels of wrath, for the sake of his Elect, that were and are to be born of them. There were but two ways for stopping the course of those Superstitious and Idolatrous practices. The one was to destroy and kill sinners, and so to put at once an end to the Lives and to the Crimes of Idolaters: the other was to enlighten their minds and convert their hearts. GOD hath chosen the latter, because it is more agreeable to his infinite and unspeakable wisdom & mercy, as the Reader shall see in the following Book of this History, in which we are to shew him the establishment of Christianity in *Geneva*.

The

The Second Book.

After that, in the Wisdom of God, the World by wisdom knew not God, it pleased God by the foolishness of Preaching to save them that believe; because the foolishness of God is wiser than men, and the weakness of God is stronger than men, 1 Cor. 1.21,25.

CHAP. I.

Of the Conversion of GENEVA from Paganism to the Christian Faith.

T is very uncertain when the Gospel was first Preached in Geneva. The Chronicles of the Town relate the beginning of Christianity there after this manner, (but those Manuscript Chronicles, are not above a hundred & sixty years old) While the People of Geneva were deeply engaged in the Superstitions of the Heathens, our Lord

Lord *Jesus Christ* was pleased to plant his Gospel there by the Ministry of some Apostolical Persons. *Nazarius S. Peter's* Disciple was the first who came thither, and converted among the rest a young *Genevian* Gentleman called *Celsus*. He was Baptised and sealed the Testimony of his Faith with his Blood; for some time after he received the Crown of Martyrdom, with *Nazarius* his Teacher. It hath been supposed that the Bodies of these two excellent Martyrs were deposited in *S. Gervais* Church. For that reason the Street that is by that Church is called to this very time *Holy-Body's-Street*. It is farther added in the same *Chronicles*, and by some other Authors, that this young Church was improved & strengthened by the cares & labours of *Paracodus* or *Paracocus* one of the Seventy Disciples of our Lord, who came into *Gaul* with *Denys* the *Areopagite*, which two having together founded the Church of *Geneva*, parted; *Paracodus* staying there, and *Denys* going to *Paris*. What is reported touching *Nazarius* and *Celsus* is only grounded upon uncertain Tradition of these last Centurys. If they have preached the Gospel in *Gaul* it was certainly in another Place.

II. As to *Denys* & *Paracodus* there is more ground and solidity in what is said of them, and this may be observed concerning them. In the year of our Lord *Jesus Christ* 194, *Victor* Bishop of *Rome*, wrote to *Desiderius* Bishop of *Vienna* in

in *Gaul*, concerning the celebration of Easter-Day. To *Desiderius* succeeded *Denys*, who was followed next by *Paracodus*, to whom the same *Victor* wrote about the same Subject. And that is a great intimation to make us think, that *Denys* & *Paracodus* are those who have founded the Church of *Geneva*. For as they were Bishops of *Vienna* the capital City of the *Allobrogi*, it is very probable & likely that they sent Persons to *Geneva*, that was under the Jurisdiction of *Vienna*, to Preach the Gospel there.

III. But what confirms this Truth more is, what is read in an old Bible, written by Hand upon Parchment in the Public Library of *Geneva*. *Genevensis Ecclesia a Discipulis Apostolorum Paracodo ac Dyonisio fundata Viennensibus Episcopis*. This *Paracodus* & *Denys* are called Disciples of the Apostles, because they followed their Doctrine. So *Paracodus* could not be one of Christ's Disciples properly so called, since he lived in the last part of the second Century. Therefore some learned People suppose him *Ireneus* his Companion, who was Bishop of *Lyons*, and put to Death for the Gospel when *Severus* was Emperor of *Rome*, in the latter part of the same Century, when the Gospel had made yet no great progress in *Gaul*.

IV. In the same Bible written by Hand, is seen a Catalogue of the Bishops of *Geneva*, which is almost worn out, with these three verses at the end of the Catalogue.

Hos

*Hos mense Christi constat libamine pascy,
Vascula terra Dei proprio de sanguine facti,
In Templo Domini prisca de Gente notati.*

The first Bishop in that Bible is *Diogenus*, next unto him *Domnus* called by some *Dominius*, *Salvianus*, *Cassianus*, *Eleuthenus*, *Theolastus*, *Frater* & *Palajcus*, of whom we know but the bare Names only, and that they lived in the third and fourth Centurys. In a Council held at *Turin* the capital City of *Piemont*, it was decreed, that the Bishops of Metropolitan Citys

Geneva was such a one, that had extremely suffered by the irruptions of the barbarous Nations, which then afflicted the Roman Empire) should be acknowledged as Primates of their Province; so that the Bishop of *Geneva* had under him the two Provinces of *Chablais* & *Genevois* as far as the neighbouring *Alps*. In the next Century one *Isaac* was Bishop of *Geneva*.

V. He was succeeded by Bishop *Maximus*. This was one of the Council called by the Emperor *Sigismund*, and held in a Place called *Ponas* in *Dauphine*. His Successor *Papulus* was one of the Bishops in the Council of *Orleans*. After him the same Bible mentions *Gregorius*, *Nicetius*, *Rusticus*, *Patricius*, *Hugo* I. *Andreas*, *Gracus* & *Domitianus*. There was formerly found this Inscription of him in the Church of *S. Victor*. *Hæc acta sunt Episcopo Genevensi Domitiano*. In his time Saint *Victor's* Body or Relics were brought from *Solothurn* or *Soleure*

in

in *Switzerland* to *Geneva*. *Salonius* his Successor was present in the Council of *Lyons*, and in that of *Paris*. Next to this came *Cariatbo* a favorite of *Gontran* King of *Burgundy*, who was a great Benefactor to the Church of *Geneva*, and founded there the Cathedral Church of *S. Peter*. The Emperor *Otho* caused the Building to be continued, which was finished by *Conrad* the Emperor in the Year of our Salvation 1024.

Cariatbo was followed by *Apellimus*, by others called *Abelenus*, who died in the Year 613. *Theodorick* about that time founded several Churches in *Geneva*. In his days *Pappolus* was Bishop there, and was called to a Council held at *Chalons* in *France*. Some say that there was a Council held at *Geneva*, for the reconciliation of the Inhabitants of the Country of *Vaux*, with those of *Neuschatel*, in the year 726. His Successors were *Robertus*, *Andanus*, *Epoaldus*, *Albo*, *Huportunus*, *Eucherius*, *Gilabertus*, *Renembertus*, *Leutherius*, who was Bishop 16 years. Towards the end of the eighth Century, *Charles* the Great King of *France* and Emperor of *Germany*, came to *Geneva*, and confirmed the Liberties and Privileges of that Town and Church, and caused his Stone Statue to be put over the great Gate of *St. Peter's*, and under his Statue an imperial Eagle, the Eagle remains there still. The following Bishops were *Valternus* for 36 years,
Apradus

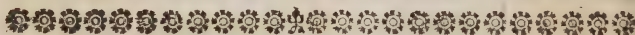
Apradus I. Domitianus II. During Seven-
teen Months only *Ansegisus* whose Epitaph is
seen yet in a Marble taken out of the Rubishes
of *S. Victor's Church*.

VIII. The Kingdoth of *Burgundy*, after the
death of *Rodolphus II.* called the Idle, fell into
Confusion and Anarchy; saith Mr. *Chorier* a
French Papist Author, in his History of *Dau-*
phine. The Prelates made themselves Sove-
reigns of the Towns where they had their See,
and the Counts of their Governemens. The
German Emperors not being able to hinder
that, consented to their Usurpations and gave
them in Fee what they saw it was impossible
for them to take out of their hands. Hence
came, (to apply this in a particular manner to
Geneva) the beginnings of the Disputes between
the Bishops & the Counts, and of that usurped
Authority, which both had a long time in that
City. So that afterwards the *Genevian* Bishops
must be considered in a double capacity, and as
Lords both Spiritual and Temporal. As we
write at present the State of the Church of
Geneva only, I shall consider them now but as
Bishops or Churchmen, not as * Princes.

IX. In


* A *German* Peasant wondering to see one of the
German Bishops dressed sometimes like a Priest, and
sometimes like a Prince; was answered, it was because
he was both. But, said the Peasant, if the Prince be
Damned, whether shall the Bishop go?

IX. In the Ninth & Tenth Century the Bishops of that Place, were since *Ansegisus*, *Optandus*, or *Apradus* II. consecrated by the Pope *John* VIII. as it is seen by that Pope's Letters to the *Genevians*, *Bernardus*, *Riculphus*, *Fraudo*, *Aldagundus* or *Aldagandus* I. *Aymo* I. *Girardus*, II. *Conradus*, *Aldagandus* II. *Bernardus* II. *Fridericus*, he held his place 37 years, or 50 as some others have it, and as the *Annals of Geneva* relate it. *Borlandus*, who succeeded him was Bishop but five years. And here you have a very short History of those eleven first Centuries since our Saviours Birth; and is pretty near all that is known; there not being any ancient Records of those times. And the reason that may be given for this is because the City hath been almost destroyed several times by very great Fires, as in the Years 1291. 1321. 1334: & 1430.



C H A P. II.

A further Account of the Bishops of G E N E V A.

I.  **ORLANDUS** the last Bishop we have mentioned was succeeded by *Wido* or *Guido*, who kept the Bishoprick 50 years, and was present

ent at the Council of *Tournus*; he was Son to the Earl or Count of *Genevois*, and being dead in the year 1120. *Humbert de Gramont* was elected in his Stead. To him succeeded *Arducius* Son to a Lord of *Faucigni*. *Bernard* Abbot of *Clervaux*, who was afterwards canonised lived in his time, & wrote him two Letters remarkable enough; he calls him *Arduio*.

The First LETTER.

To *Arduio*, Elected Bishop of GENEVA.

AS we are persuaded that your Election comes from GOD, since it hath been made with such an unanimous consent both of the Clergy and of the People; we congratulate you for the favour he has done you; I will not flatter you so much as to say he hath rewarded your merit, for you are rather to be persuaded that it proceeds from the Grace of GOD alone, and not from your good Works. If you took it otherwise, which GOD forbid, your rise should be the occasion of your fall. If you acknowledg the effects of Grace, have a care that you have not received it in vain; Sanctify your Manners, your Studys and your Ministry: In order that if Holiness of Life hath not preceded your Election, it doth follow it at least inviolably. Then we will own that GOD hath granted you his favours, & hope that they will flow more and more upon your Person. We will rejoice that

he hath set you as a prudent and faithfull Servant over the Lord's Household, that you may be put in possession, as a happy and rich Son, of all your Father's honours and riches. Else if you be more eager in rising above others than in being a good man, you are to expect ruin sooner than reward. We do wish and pray GOD that this may not happen, being ready to help you according to our small capacity, in every thing that reason and decency shall require of us.

The Second LETTER.

To Arduio.

CHarity emboldens me to speak to you with Intimacy. The See, my dear, which you have obtained lately, requires a man of great merits of which to our great sorrow we see you destitute, or at least that they have not preceeded your Election as much as it was necessary. Indeed your Actions & your Studys past have not appeared to be steps suitable to a Bishop's place. But what? Is not GOD able even of a Stone to raise up Children unto Abraham? Is not GOD able to cause these virtues to succeed which ought to have preceeded your Election? We shall be very glad to hear of it if it happens so. That sudden alteration from the hand of GOD, shall have something in it more surprizing and agreable if the merits of a past life had been before

ore it. We will acknowledg that it is the Lord's work, and a work that deserves our admiration. So Paul from a Persecutor of the Church became the Teacher of the Gentiles. So St. Matthew from a Publican, became an Apostle. So Ambrose from the Court was raised to the Episcopal Dignity. We know some also who have been taken from a secular Life for that Office, with a considerable advantage to the Church. At length it hath often happened, that where sins have been very great, Grace hath been greater still: You then, my dear, being animated by such examples do not fail to girdle your Loins courageously, and to mend your Behaviour and your Studys, that the Repentance in the evening may wipe away the Faults of the morning. Be careful to imitate St. Paul, in rendering your Ministry honourable. You shall make it honourable by the gravity of your Manners, by the wisdom of your Councils, and the honesty of your Actions. These are the things which are the chief Ornaments of a Bishop. Do all things with advice, not with the advice of all indifferently, but only with the advice of good people. Get such ones in your affairs, and for your Domesticks, that be the guardians and witnesses of your Life and Honetty. For so you shall be esteemed a good Man, having the testimony of those who have the name to be such themselves. We recommend to your Charity our poor Brethren

that live near you, those of Bonmont & Hautecombe, and that will convince us of your regard to us, and your Neighbours.

III. *Ardatius* after he had held his See fifty years was succeeded by *Nantelius*, who governed the Church twenty years & seven months whose place was filled by *Bernard Chabert* about the year 1206, who was chosen Archbishop of *Ambrun* in *Dauphine*. Next to him came *Humbert II*. After this *Peter de Sessons*, to whom succeeded *Ayme de Grançon*; and to this last *Henry* or *Hulric*, Prior of the *Carthusian* Monastery of *Ports* in the County of *Bugey*. He was seven Years Bishop; but preferring his first condition, he forsook *Episcopacy* and turning *Fryar* again, he died a *Carthusian* in the Year 1275. *Ayme de Monthonay* filled the vacant place, as did his, *Robert* of *Geneva* Canon of *Vienna* and Son to *William* Count of *Genevois*; but he kept it but two Years. He was succeeded by *William de Conflans*, who excommunicated some Neighbouring Princes, because they had made War against him. He died eighteen Years after his Election, and was succeeded by one *Martin*, who kept his new dignity but a short time, whose place was filled by *Ayme de Quart*, who had been a Canon and the chief Singer of the Cathedral Church of *Lyons*. He appointed that the New Year should begin for the time to come at *Christmas*; not at *Easter* as it was observed before. He died in the Year 1311.

IV. To

IV. To him succeeded *Peter de Faucigny*, Provost of the Chapter of *St. Peter's Church*, who was Elected the Thursday after *Easter*. He being deceased left his place which he had kept twenty one Years to *Alamond des Joire*. His Successor was *William de Mercossay*. He maintained his Authority and temporal Power very strenuously, and being dead after he had been a Bishop Eleven Years, was buried in *St. Peter's Church*. *John de Murol* was his successor. He was made a Cardinal by the Pope *Clement VII*. *Ademanis Fabri* of the Dominican Order, was after him Elected Bishop. He was so but three years. *William de Lornay* his Successor was Bishop twenty years. This being deceased, they proceeded to the Election of *John de Bertrandis*, who took his Oath upon the great Altar, That he would maintain the Liberties and Privileges of the City. He, ten years after went to the Council of *Constance*, where *John Hus* was burnt, and even was President there in some of the Sessions; for he was a Cardinal. He was thought a very learned Person, and was suspected of being a *Hussite* himself. At last he was made Archbishop of *Tarantaise* in *Savoy*, after he had been nine years a Bishop of *Geneva*.

V. To him succeeded *John de Pierrecize*, he built the Bishop Palace, which is yet standing, and hath been turned into a Prison or common Goal since the Reformation; so that it is usual in *Geneva* to say to one that you threaten

to put into Goal, *I will make you a Bishop.* The House is but mean & not much too good for a Prison. He was made Archbishop of *Besanson*, and afterwards of *Roan* in *Normandy*. After him *John de Courtecuisse*, (short thigh in English) was made Bishop of *Geneva*, he was Confessor to the French King, *Charles VI.* and Bishop of *Paris*. He was a *Norman*, & left *Paris* because he had disoblged the King of *England*. He was Bishop of *Geneva* but a year, and was succeeded by *John de Brognier*, born in a poor Village called *Brognny*, near *Annecy* in *Savoy*, where he kept Swine in his Youth. A Cardinal travelling that way took a fancy to this Boy, and carried him with him to *Avignon*; and there he sent him to College. It is reported of him that before he went thither he came to *Geneva*, to buy a pair of Shoes, but had not Money enough to pay for them; The Shoemaker seeing his perplexity told him, *You may take them without Money, you will pay me when you are a Cardinal.* This was a kind of Prophecy, for after he was made a Cardinal he remembred that Man, and made him his Steward. He founded a Chappel in the place of his Birth, and another large and handsome one close to *St. Peter's Church*, where *Philosophical Lectures* are read now, and wherein he is buried himself.

VI. He was succeeded by *Francis de Mies*, his Sisters Son, whom some People call *Francis of Savoy*. During his Administration the Duke
of

of Savoy *Ame VIII.* being fifty six years old, and pretending that he would leave the World, to serve GOD better, went to *Ripaille*, near *Thonon* in Savoy, where he turned an *Hermit*. He resigned to *Lewis* his elder Son the Dutchy of Savoy, and to *Philip* the younger the County of *Genevois*. But yet he kept the Revenues to himself, lest they should spend to much; and ordered his Son *Lewis* to live at *Thonon*, with a small Retinue; himself as an *Hermit* spending less still: so that he heaped up vast Sums, which were very useful to him, to obtain the Papal Dignity, having been raised to it by the Council of *Basil*, in order to punish Pope *Eugenius* for his obstinacy. The opinion that People had of his extraordinary Piety, and the Bribes & Intrigues of *Galazzo*, Duke of *Milan*, his Son-in-law, promoted his Election very much. He was called *Felix V.* and was crowned at *Basil* by the Archbishop of *Arles*. But because *Eugenius* who was supported by the Princes of *Germany* and *Italy*, would not submit, he was only considered as a Pope in *Savoy* and *Swisserland*, and the adjacent Countries, and did not go to *Rome*.

After the Death of *Eugenius*, the Cardinals who had been faithful to him, not willing to receive *Felix* made Pope *Nicolas V.* So that the Authority of *Felix* was very much lessened, and he was hardly acknowledged as Pope in his own Country, tho' he spent great Sums of Money to preserve his Authority, having

deprived *Francis de Mies* of almost all his Revenues. After his Death, he got the Administration of the Bishopricks of *Geneva* and *Lausanne*. He resided sometimes in one of these Towns, and sometimes in the other, but oftener in *Lausanne*. During his Pontificate, and his Administration of these two Bishopricks, he sent several Bulls and Letters, which have been put in Six great Volumns, and are kept in the public Library of *Geneva*.

He would fain maintain his Authority against Pope *Nicolas* the Fifth; and therefore solicited his Son-in-law *Galeazzo*, Duke of *Milan* to help him with all his Power; but this only laught at him, saying, *He has given me a Wife without Portion, and I have given him a Popedom without Income*; for *Ame* had promised him a great Portion, and had given him nothing. He endeavoured also to maintain himself in the Favour of the Emperor *Fredrick III.* who had consented to his Election. 'Tis the same Emperor who came to *Geneva*, where he had been received in a *Procession* by the Clergy, who also prayed for him three Days, as they were obliged to do by the golden Bull of *Fredrick II.* Pope *Felix V.* in hopes to keep him in his Party, offered him his Daughter with a Portion of *Two Hundred Thousand Crowns*, which was a vast Sum of Money in those Times. The Emperor did not think fit to accept of it, and even perswaded him to the abdicate Papal Dignity:

ty :

y: Hedid it in 1449; and in order to indemnify him a little, he was declared Legate in *France* and Cardinal. As long as he had the Bishopric of *Geneva*, which was seven Years, he had a *Patriarch* there as his *Vicar*. One was called *John de Grolee* Prior of *St. Victor* the other *Francis* of *Savoy*, and the third was *Ame de Monfalcon*. *Felix* dyed at *Lasanne* and was interred at *Ripaille*.

CHAP. III.

FELIX being dead, *Peter* of *Savoy* was elected, and succeeded him: He was but eight Years old. His *Vicar* and Administrator for him was *Thomas Cyprian* Archbishop of *Tarantaise*: But this young Bishop dyed in *Piemont* seven Years and eight Months after his Election, and was succeeded by *John Lewis* of *Savoy* his younger Brother, and the youngest Son of Duke *Lewis*. He was yet very young. His Father had designed him to be a Clergyman, but he had no inclination to it, and he always went dressed like a Soldier, having a very great Fancy to go to War. Bishop *John Lewis* in the Year 1482 went to *Turin*, and there he dyed of a pestilential Feaver, which killed seven thousand Persons in *Geneva*. He was proud, courageous and delighted very much in War, tho'

tho' he had no success in it; he was liberal, of an amorous complexion, and revengeful against those who had offended him causelessly, but forgave easily when himself was in the wrong, as appeared by the example of a Miller: He was too great with his Wife; and the Miller having found him shut up with her, beat him so extremely that he left him almost dead upon the spot. Nevertheless *John Lewis* did not resent it, and even gave him the Cloaths that he wore when he beat him.

II. After his Death there were great disputes between the People, the Chapter of the Cathedral Church and the Pope, for the Election of one to succeed him. The People was for *Francis of Savoy*, Archbishop of *Aux*, brother to the late Bishop. The Chapter would not consent to that and made choice of *Urban de Chivron*. The Pope not liking him, gave the Bishopric to the Cardinal of *S. Clement* his Nephew called *Dominique de la Rovere*. This Cardinal judging rightly that he could hardly keep his Dignity against the People and the Canons did exchange it with *John de Compois* Bishop of *Turin*. But *Chivron* Elected by the Canons, not willing to part with his right, pleaded with *Compois* a long Time. This last got the Place & enjoyed it some Time. *Urban de Chivron* being exasperated at it, yielded his pretensions to *Francis of Savoy* whom the People had chosen: He came to take Possession of it with Soldiers and his Brother Lord

the Province of *Bresse*, formerly of *Savoy*. *Compois* had an early notice of his coming and made his Escape in the Night time. So that on the 25th of *July*, *Francis* and *Philip* his brother entered the City, and put a Garrison in it.

On the other Hand *Compois* went to *Rome*, to complain to Pope *Sixtus* of this Violence, who adjudged him the Possession of the Bishopric of which he had been deprived. To that *Francis* would not acquiesce; so that the Pope excommunicated the whole City, which excommunication lasted three Months. At length *Thivron* became Archbishop of *Tarentaise* by means of *Francis* of *Savoy*, and all was pacified. For the survivorship of that Archbishoprick was granted to *Compois*, who gave up his pretensions to the Bishopric of *Geneva* to *Francis*. The appointed Oath of Fidelity being tendered to him by the *Syndics*, or supreme Magistrate, he took it. But he took no higher Title than that of Administrator to the Church of *Geneva*.

III. That Bishop being dead at *Turin*, the Chapter of the Canons Elected *Charles* of *Seiffel*, who kept the Possession of it sometime: But *Anthony Champion* President of *Turin* and Chancellor of *Savoy*, who had been Married and was then Bishop of *Montdevis* in *Piemont*, obtain'd of the People the Bishoprick of *Geneva*, and *Charles* of *Seiffel* rightly Elected, not willing to part with his Place, occasioned a great quarrel and a long Law Suit between

between them. Their Contestation was carryed so far, that *Champion* having obtained a favourable Judgment from the Metropolitan, the Archbishop of *Vienna* against *Seiffel*, and being aided by the Lord of *Bresse* came to get it by force. There was a skirmish of the two parties near the Bridge of *Chancys*, a Village belonging to *Geneva* about eight Miles from the Town, in which some People were killed. *Champion's* party having proved the strongest. *Seiffel* was obliged to leave him his Place.

IV. How must we call these bloody Bishops Ministers of Christ or of Belial? O temporal Riches & Prosperity, fatal to Christ's Church! How true is what is said by an Ancient Doctor of the Church, that it hath three sorts of enemies, Heretics, Persecutors and Pleasures, and this last enemy is the most dangerous of all three! Bishop *Champion* having taken the usual Oath called a Synod, in which the Constitutions of the former Bishops were revised and corrected. They were Printed the same Year under the Title of *Synodal Constitutions* of the Bishopric of *Geneva*. The Year after he dyed, having been a Bishop but four Years.

Philip of Savoy who was but seven Years old, Son to the Lord of *Bresse* was Elected his Successor, by the Solicitation of *Blanche Mary* of *Montferrat*. She was the Relict of *Charles I.* of that Dutchy. The Pope *Alexander VI.* who had confirmed his Election appointed *Ame* of *Montfaulcon*, Bishop of *Sausanne*, and the Bishop

Bishop of *Nice* in *Piemont* to be Administrators of the Bishopric during his Minority. This *Philip* was Bishop during the lives of four Dukes of Savoy, *Charles* his Uncle, *Philip* his Father, *Philibert* and *Charles* his Brothers. As he grew Older he proved fitter to be a General of an Army, than to be a Bishop, having the same inclination that way as his Uncle *John Lewis* had. It was commonly said of him and of his Brother the Duke of Savoy, that *Philip* was fitter to be a Duke, and *Charles* to be a Bishop. As long as he was young, and his Father and his Brother *Philibert* lived, he was obliged to go dressed in Ecclesiastical Habits; but after the Decease of the latter, *Charles* being Duke and his good Friend, he forsook the Habit and Administration of the Bishopric, but not the income of it. *Philip* of Savoy not liking to be a Churchman, after he had been Bishop fifteen Years, yielded his Place to *Charles* of Seiffel, Brother to the *Baron* of *Aix*, who had been chosen seventeen Years before, and driven away by *Anthony Chapman*. *Philip* was made Count of the Province of *Genevois* by his Brother, and then went to the Court of *Francis I.* King of *France*, who gave him the Dutchy of *Nemours*. He married the Lady *Carolina* of the House of *Longueville* in the Year 1528. He dyed at *Marseille* in the Province of *Provence* in *France*, and was buried at *Anney* in Savoy.

Charles

Charles of Seiffel was a Man of a sweet and obliging Temper, but pretty Ignorant, and of a very indifferent Wit. He dyed at *Moirac* in the Year 1513 as he was returning from Pilgrimage. He was very much lamented by the People of *Geneva*, because he was a great assertor of the Libertys of the City, as well as of the Church. The Pope and the Duke had Notice of his Death, and each of them tried to get the disposition of the Bishopric.

VI. The Pope expected to dispose of it as he had done formerly, but the Clergy & People of *Geneva* not willing to loose their right of Election, did shut up the Gates of the City, put themselves under Arms, and met in *St. Peter's* Church to choose a Bishop. They found no body fitter for that place than *Ame de Gingins*, Commendatory of the *Abbey of Baumont*, and they were induced to that choice by these considerations; He was a Canon of a very noble and ancient Family. He had many Relations in *Swisserland*, and was very well beloved in that Country, which kept a good understanding with the Pope *Julius II*. He was also a great stickler for the Spiritual and Temporal Liberty, a good natur'd Man, and who had only this weakness to love the Fair Sex too well. The Chapter having then Elected him at the request of the People, sent to the *Switzers* to desire them to give them Letters to obtain his confirmation from the Pope. The Courier went to *Rome*, *Gingins* bearing

aring the charge of the Journey. But the
ords of Savoy were not asleep, for *John* of
voy got the Prize of that Race.

VII. *John* of Savoy was born at *Angers*,
City of *France*, and was Son to a poor Wo-
an of that place, which was of a very bad
character, and a lewd and debauch'd Person,
then the Bishop of *Geneva*, *Francis* of Savoy
as Archbishop of *Aux* and Bishop of *Angers*.
he was too great with her Prelate, as she had
een with several others. She had a Child by
m which he would hardly own, and whom
s Relations brought up at the Court of Savoy.
he Duke seeing that he had nothing com-
endable either in Mind or Body, gave him
r his maintenance some few livings poor
ough. And so he lived obscurely till the
eath of *Charles* of *Seissel*, lately deceased.
at then the Duke thought fit to procure him
his Bishoprick, looking upon him as a very fit
ol to get for himself the temporal jurisdiction
of *Geneva*, as soon as he had made him Bishop
ere, because he had neither Vigour nor Pru-
nce enough to oppose his Designs. It is
en reported, that before he was Installed, he
vore to him that he would put in his hands
at jurisdiction that he was so desirous of. The
ope *Julius* being ignorant of this intrigue,
ve the Bishoprick (by the sollicitation of the
uke) to *John* of Savoy, and the Town was
bliged to receive him, in order not to be ex-
osed to the excommunication of the *Vatican*.

He

He made his entry there as magnificent as any of his Predecessors, tho' the Pope had no love for him. They concealed their uneasiness and excused themselves to him, for the obstacle they had put in his reception.

VIII. The Bishop also concealing his intentions, answered them with a great deal of meekness and civility; thinking it was too soon to do otherwise. Even after he had taken the usual Oath, to shew that he had forgotten what had passed before, he gave pensions and places to those who had opposed him most among the rest to *Berthelier*, whom he appointed Governor of the Castle of *Peney* against his will; and to the Abbot of *Beaumont* to reimburse him of the expence he had been at for his own Election. Upon All-Saint Day he said his first Episcopal Mass, he distributed presents among the People, and that of Indulgences or Forgiveness of Sins, was none of the least. He liv'd often in his Abbey of *Pignerol* in *Piemont*, which he got after *Bonivardus's* Death. He kept there with a small Retinue. He took Money where he could, to pay to the Duke and the Pope, the Annate of his Bishopric, and the Money paid for him at the Court of *Rome* for his Election. Somebody asking him a Sum of Money one Day for one of his Relations condemn'd to pay a Fine. He made answer, That he could not do it; have nothing left me (said he to him) but my Crozier and Miter, for the Duke hath both the

Bishopric

ishoprick and Abbey. The Duke had given him a Guardian who received the Revenue of the Abbey, and gave him but the least part of it. He intended to do the same in respect to the revenues of his Bishoprick, but he returned to Geneva to prevent it.

IX. His Avarice extorted great sums of the poor Priests of his Diocese, which behaviour made him very much hated. His very person besides rendered him odious, for he was unhandsome both in mind and body. Every body did banter him and made a Table-talk of him. *John Pecolat* among the rest, a bold witty fellow and agreeable to the best companys, one day being at the Table with the Bishop of *Maurienne* in *Savoy*, who was also Canon of *Geneva* and with the Abbot of *Beaumont*; as the former complained that he had been wronged by the Bishop *John* of *Savoy*, do not be uneasy said *Pecolat*; *non videbit dies Petri*; that is to say, we shall not see *Peter's* days, as it is said of Popes: because they suppose in the Church of *Rome* that *Peter* was Bishop of *Rome* five & twenty years. *Pecolat* intimated by his saying so, that he had upon him an incurable disease, the *General* one, and that by that reason he could not live much longer to hurt any body. Those words being reported by two Spys to the Bishop, cost him almost his life; for the Bishop construed them, as if *Pecolat* intended to Kill him.

X. In the Year 1520 he died in the *Abbey of Pignerol* before he had seen *Peter's* days, that is to say, before he had been Bishop twenty five Years, as *Pecolat* had foretold it. It was given out that he died of Poyson. But it was said more truly that he died of the *Veneral disease*, which had brought upon him the Gout and such Sores as consumed away all his Flesh and left nothing on his Body but Skin and Bones. It is even said for a truth, that after he was dead his Corpse did weigh but eight and twenty Pounds.

XI. The Bishop *John* of *Savoy* knowing himself near his end, resigned his Bishoprick and Abbey to *Peter de la Baume*, of the House of the Earls of *Montrevel* in *Bresse*, Commendatory of the Abbeyes of *Suze* & *S. Claude*. This new Bishop declared that his Predecessor dyed with great Resignation & Repentance, particularly of the uneasiness that he had given to the People of *Geneva*, whose Jurisdiction he had endeavoured to abolish. The 12th of *April* 1523. *Peter de la Baume* made his solemn and publick Entry, and took the usual Oath near the Bridge of the River *Arve*, at a Cannon shot from the City. The People had prepared a thousand sorts of Regalios & Divertisement to welcome him; but he would have them reserved for the *Dutchess* of *Savoy* that was to come to Town very quickly. He & his Brother *S. Sorlin* whom he left in *Geneva*, to be his Lieutenant there when he was absent, were

bot

joyned Thirty-five Persons to give Advice in the most important and urgent Cases. Next to that was a Council of Two Hundred Persons consulted only when the lesser Council thought fit, as it is now practiced. And lastly, in Matters of the highest Concern, a general Council of all the Heads of Familys was called and consulted. The Bishop was obliged to Consent to what was Transacted in those several Councils. The *Syndics* alone had the right of Coining Money. They alone had the Care & Administration of Military Affairs, and Sovereign Judgment of all Criminal Cases unless the Prisoners were Clergymen. But in Matters where Clemency could take place, the Bishop could forgive more by his Episcopal & Ecclesiastical Authority than by a Secular one. So that he was indeed the Head of the Commonwealth, but only as the *Doge of Venice*, or that of *Genoa* are the Heads of those Republicks. All the Proclamations were issued out in the Name of the Bishop, of his *Vidame* or Lieutenant, of the *Syndics* and Wise Men of the Town.

II. By this appears that the Bishops were not the Sovereigns of *Geneva*. If they have pretended to be so sometimes, they were grossly mistaken. The Sovereign Power of the Town was constantly deriv'd from the People, and represented by their Council of State. So that it hath been lawful for them to change the form of their Government, as they pleased, and in particular to expel their last Bishop *Peter de la*

a *Boume*, an infamous and scandalous Person, and who besides was in a Treaty with the Duke of *Savoy*, to subdue the Place, and bring it's Inhabitants into Slavery; in short, the mortal and greatest Enemy of their Libertys, both Spiritual & Temporal, in the same manner as it might be lawful for the Republics of *Venice*, of *Genoa* and *Luca*, to change the form of their Government, and depose the Heads of their Councils, especially if they had conspired against the Council & the State. How vain then and groundless is the accusation of the *Roman Catholics*, when they say, "That the Genevians were Rebels to their Prince the Bishop, and that the Genevian Principles lead People to Rebellion against their Sovereigns". When on the other Hand, it is so well known even by long and sad experience, how the Popish Doctrine & Maxims, and the Pope's pretended right of dispensing Subjects with their Oaths of Allegiance to their Princes, is contrary to Sovereigns. This Article tho' of Civil Government is not foreign to our Church History, because it is useful both to understand and justify the *Reformation of Geneva*.

III. The Canons of the Cathedral were so extremely vicious and lewd, that five Years before there was any talk of *Reformation* in *Geneva*, the Council declared to them, that they were resolved to take away from them the Church Lands and Ecclesiastical Revenues,

of which they made such a dreadful abuse, * and give them to the Poor of the Hospital. But the Intercession of the Canton of *Friburg* and the promises of the Canons to carry themselves better for the Time to come, prevented the execution of that Declaration. *Peter de la Boume* their Bishop, was himself so extream impudent as to ravish a Young Woman of the Town, and even that in the Time of Lent, which is among the Papists a Time of Mortification. But the People could not bear such Wickedness. They threatned the Bishop to do themselves Justice and rose up against him. So that he was forc'd to surrender again the Young Woman to her Relations. The Priests and the Fryars were so openly Wicked, that they were above all Rules of Honour or Decency. They debauched Marry'd Women, and abused their Husbands. Young Virgins were the objects of their Religious Lusts, and were forced to gratify them. Monastrys of Nuns were Places of a Prostitution almost Public. The Fryars gave the Bridle to all their abominable Passion, under the Authority and by the Example of the Bishop. *Fornication* and *Drunkennes* were their chief delight. So that one might very well say of these Fryars what was once said of others.

*O Monachi vestri Stomachi sunt amphora Bacchi
Vos estis, Deus est testus, terrima pestis.*

IV. Superstition

* Wicked Actions are the Mothers of good Laws
saith *Tacitus*, in *vita Neronis*.

IV Superstition was there also so very extream that it is a hard matter to determine which was greater, Superstition or Corruption of Manners, as you shall see anon.

There were in the City and Suburbs seven Parish Churches. The first was the Cathedral Church of *St. Peter*, with the title of *Holy Cross*, and built as all other Cathedrals are in the shape of a Cross. The second was called *Our Lady the New*; which is now the Auditory for Divinity Lectures. The third was called *Magdalen*. The fourth *S. German*. The fifth *S. Gervis*. The sixth *S. Legar*, & the seventh *S. Victor*. Those two last were demolished five Years before the Reformation, in order to fortify the Town better. There were three Monasterys in the Town, and two in the Suburbs. Those of the Town were the * *Cordeliers*, or *Grey Fryers*, of the Franciscan Order; the *Franciscan Nuns* where the Hospital stands now. The Dominican Fryars in the street called *Corraterio*, in the Monastery named *Palace*, because of its largeness, where the Dukes of *Savoy* have often had their lodging, and where stood the Clock of the Bridge over the *Rhone* that was burnt down in 1670.

V. Without the Gates there was first the Monastery of *S. Victor* with a Prior and nine

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Monks.

* They are called *Cordeliers* from the word Cord or Rope, because they wear a knotty Rope about their Waistes.

Monks. It is reported that it was formerly a Pagan Temple dedicated to *Mars*, *Jupiter* and *Mercury*, and that it was afterwards dedicated to *S. Victor*, *S. Vincent* and *S. Ursus*, altho' it went only by the name of the first of those Saints. Those Monks were of the Order of *Cluny* and were very rich. They had a great many Lands and several Villages belonging to them, which make now a small Bailiwick belonging to the Republick. Two *Bonnivards* have been Priors of that Monastery. The first *John Ame de Bonnivard*, Commendatary of the Abbeyes of *Pignerol* and *Payern*, ordered by his last Will that five pieces of great Artillery, which he had caused to be made, to use them in his Wars against the *Baron of Viry*, a Neighbouring Lord, should be broken to pieces, and that half of the Metal should be melted into Bells for *S. Victor's* Church. The Second *Bonnivard* his Nephew, was *Francis*, who embraced the Reformation and was a strenuous Asserter & Promoter of it. He gave all his Lands to the Commonwealth.

VI. The Second Monastery without the Gates was of the *Augustine Fryars*, called *Our gracious Lady*; because the Image of the *Virgin Mary* was believed to grant abundance of Favours and Graces, and to work extraordinary Miracles. For it was said to raise the Children who died without Baptism, and bring them to Life till Baptism was administered to them. That was done by means of a Machine that caused

used the Corpse of those poor dead Children to swell, and even when their lips were toucht with a feather they seem'd to move. By means of a hidden fire and artificial heat with which they warmed the dead Corpse, it seem'd to sweat for some time, and this lasted till they had been Baptised. One may imagine what a vast profit this invention brought to the House. For there are no Parents distressed for the deplorable State of their Children, but what would freely give half of their Estates to get them into Heaven. All thts was verified before several thousand of Witnesses, when the reformation was established in *Geneva* in the year 1535. For all those Machines were then found & destroyed: Certain hollow Earthen Pots were also then found, in which Lamps were put, by means whereof the Monks and Priests forged returns of Souls out of *Purgatory*, by carrying those Pots or pretended Apparitions along the Walls of the Churches.

VII. In the Cathedral the chief objects of Devotion and Worship were *S. Peter's Brain*, and *S. Anthony's Arm*. But when the Boxes where they were kept were opened, in *S. Anthony's* Box was found the limb of a *Hart*, and in the other instead of *S. Peter's Brain*, a *Pumice-stone*. All the People of *Geneva* of both Regions saw it. All sorts of Cheats and Tricks were used to delude the poor miserable People, to maintain the Superstition, to keep them in the deepest Ignorance, and to get their Money from them.

VIII. In

VIII. In the Church called *S. Gervais*, were kept the Relics of the Saints *Nozaren*, *Celsus* and *Pantaleon* : As they were not of the first Rank, and their Reputation but small, the People's Devotion to them was very much diminished, and of course the Profit also of the Priest of that Church. They contrived therefore a Trick to kindle the Devotion and Zeal of the People. They spread a report that the Holy Relics had thoughts of retiring elsewhere, and that a murmur was heard in their Tomb, which evidenced their dissatisfaction. They made a Hole in their Coffin : All the People ran hastily to put their Ear close to the Hole, and then a hollow Noise was heard, like that of Person's that whisper together. They let down some Chaplets or Beads into the Hole, and could not get them out again, as if a Hand within had kept and held them : Presently every Body cryed out a *Miracle* all over the Town. *S. Pantaleon* and his Companions had more Worshippers, and the Priests more Offerings than ever. This Play used to begin as soon as Devotion grew colder. At last the Natural Cause of this † Miracle was found out. It was seen that certain subterraneous Pipes, pretty much like those of *Organs* were set into those Boxes or Coffins, which receiving the sound, the noise and words of the Beholders caused that confuse noise of words in

† That so many Persons believe those false Miracles is the greatest Miracle in the Communion of *Rome*.

e Coffin. It was also found out that the inside
rt. of the Boxes was all full of Hooks that kept
the strings of the Beads that were let down
to them.

IX. In the Time of the *Reformation* when
e Monasterys of the Town were examined a
Vault under ground was found out, that was
e way of Communication between the Con-
nt of the *Franciscan* Fryars, and the *Fran-*
can Nuns. Thus those Hypocrites who un-
r a Monkly Habit covered brutish Lusts, com-
municated them to those pretended Holy Vir-
ns the Spouses of Jesus Christ. The same
nd of subterraneous Vaults were discovered at
Basle in *Swisserland*, in the Time of the *Re-*
formation there. They were very expensive,
r they were dug under the broad River *Rhine*
serve a Communication between a Convent
Fryars that stood on the one side of the Ri-
er, and a Convent of Nuns built on the other
de. The Vault was full of Bones of young
infants smothered just after their Birth, to hide
om the World the Infamy & Sin of their Pa-
nts, the Monks and the Nuns. Bishop *Bur-*
et in the Letters of his Travels relates such a
other History. Speaking of *Brescia* in *Italy*,
e faith, "I was shewed a Nunnery there which
is now under a great Disgrace, some Years ago
a new Bishop coming thither, began with the
visitation of that Nunnery: He discovered
two Vaults. By one, Men came ordinarily
into it, and by another the Nuns that were big
" went

“ went & lay in of Child-bed. When he was
 “ examining the Nuns severely concerning those
 “ Vaults, some of them told him, that his own
 “ Priests did much worse. He shut up the Nuns
 “ so that those that are professed, live there still
 “ but none come to take the Vail : and by
 “ these means the House will soon come to an
 “ End ”.

The Third Book

*Of the Church History of GENEVA, con-
 taining it's REFORMATION.*

CHAP. I.

*An Account of the Beginning of the RE-
 FORMATION.*

HE first and great cause of that
 blessed Reformation is, G O D
 T Himself, who had appointed the
 Time when, and the Means by
 which it should be brought a-
 bout, and who influenced all the
 other second Causes. Those second Causes were
 the Corruption and Wickedness of the Romish
 Clergy,

ergy, the learning, great parts and extraordinary Zeal of the Reformers, and the alliance of the City of *Geneva*, with the Protestant Canton of *Bern*.

II. The People being kept in the dreadful Ignorance & Superstition, had no thoughts of a Reformation, and were wholly ignorant of that Spiritual Liberty which makes the Happiness of GOD's Children. When they contracted an Alliance with the Canton of *Bern*, they had no other view but to maintain their temporal Liberty against their Bishop, and the Duke of *Savoy*; but GOD made use of that Alliance to bring about his own designs. Men's views are always subservient to his own. The Magistrates of *Bern* in the year 1528, after long Disputations, Conferences and Sermons abolished the Popish, and embraced the Protestant Religion. *Bertol Haller* preach it here, as *Luther* did in *Germany*, and *Zuinglius* in *Zurich*. Several private Persons of *Bern* that came from time to time to *Geneva*, took their discourses with their Friends, took their opportunity to speak against many of the Popish Superstitions, and the Priests of the *Church of Rome*: so that they persuaded some of the Citizens not to obey them any more and to follow the example of their Protectors & Considerates. The Popish Canton of *Friburg* on the contrary exhorted them to follow the Religion of their Ancestors. The *Genevians* seeing that People began to be divided in their Opinions

Opinions, and that some spake of Reforming the Clergy, & the abuses crept into the Church in this difficult case, they went to *Francis Bonnivard*, Prior of *S. Victor*, who had the Name of a good Man, and of good sense, and askt his Advice in that Affair. His Answer was, *You must not think it strange to find that other People be debauched, if you allow yourself that liberty as you do now; if you have mind to reform the Clergy, you should shew them the example first.* He added, *besides if you undertake a Reformation you must go through it and perfect it.*

III. Those discourses and others encouraged them to think more of a Reformation. The following incident made a very good impression upon their Minds. The Partisans of the Duke of *Savoy*, called *Mammelucks*, being expell'd the Town for conspiring against its Liberties with him and the Bishop; obtained of the Archbishop of *Vienne*, a Sentence of excommunication against the City. It happencd that the same *Bonnivard* going to *Berne* with the Deputies of *Geneva*, had a mind to see that Sentence nailed upon the Doors of the Churches upon the Road. As he went to read them those Deputies told him, *Be sure not to do it for as soon as you have read them, you shall be excommunicated.* He laughing at their scrupulous fear said to them, *You are mistaken for if you have unjustly condemned the Mammelucks, you are sufficiently excommunicated.*

God; and if you have done it justly, what
 wer hath the Archbishop of Vienne over
 ur Consciences? If he doth excommunicate
 u, Pope Bertold will absolve you; meaning
 at famous Bertold Haller who had Preached
 d established the Protestant Doctrine in Berne.
 e gave them to understand, that the excom-
 nications of God were to be feared alone;
 t that those of the Devil and of the Pope,
 erted none but those who were weak enough
 be afraid of them. Those bold Speeches
 duced them to shake off the Popes Autho-
 y and Tyrany, altho' they retained still the
 as, and the rest of the Popish Doctrine.

IV. In the Year 1531, some Young Men of
 Geneva posted up Papers in the Public Places,
 hich Writings promised full & entire indul-
 nce & universal Remission of all Sins through
 esus Christ, it was in opposition to those pre-
 nded Indulgences of the Pope that were Sold
 Geneva, and elsewhere, in so impious & scan-
 alous a Manner. Those Papers were the oc-
 sion of the first Religious War. The Canon
 rly of Friburg met with one of those Young
 en named Goulas, who had posted up one of
 e Writings before the Cathedral, he struck him
 d drew his Sword: For the Canons of Geneva
 ore Swords as well as Peter. Goulas defend-
 d himself and wounded the Canon in the Arm.
 wo more of the Canon's party were wounded
 one of the Suburbs. The Council not being
 et strong, or well affected enough to the Re-
 formation

formation, issued out a Proclamation forbidding the posting up of any more Papers, all Disputes about Religion, and to introduce any new thing in it without their leave.

V. Three Months after this, arrived to Geneva two Ministers, *William Farrel* & *Anthony Saunier*, who came from Preaching in *Piemont*. They had recommendatory Letters of the Council of *Berne*. They preached in their Lodgings, the Protestant Doctrine, and converted many Persons. The Priests that had notice of it, used their endeavours to drive them out of the Town, being very uneasy at the extraordinary Success of their Preaching. They accused them before the Council to be seditious Men, and disturbers of the Public Peace. The Council did not dare to hurt them for fear of displeasing the Canton of *Bern*, whose support they wanted extremely against the Duke and the Bishop. But the Bishop's Officers were not so moderate: Some of them indeed were of Opinion to examine the Merit of the cause, and what the Ministers had to say for themselves and their Doctrine: But the Bishop's Attorney immediately reply'd, *that if they did it, their whole Mystery was ruined*. *Farrel* suffered much then. The Priests did spit in his Face, and gave him many blows. In order to get rid of him at once, quickly & without danger, as he was coming out of that Assembly, he was shot at, but they missed him. At last they were sentenced to leave the Town, under a very severe penalty. They did it, and
went

ent to preach in *Switzerland*, being accompanied by some of their Friends.

VI. Two Months after came to *Geneva* a young Man of *Dauphine*, called *Anthony Froment*, (in English *Wheat*) *Farel's* Disciple, and had been exhorted by him to try what he could do, telling him that his name being less known and odious to the Clergy, he might have a better opportunity to preach and promote the true Religion. *Froment* was persuaded to that, and posted up Papers promising to teach Children to Read and Write in a very short time. He set up a School, where he not only learnt to read, but also taught both Children and grown People the Protestant Doctrine. His School soon became a very large Auditory, whither resorted People of all Sexes, Ages and Conditions. His Enemies reported that he had bewitched the Women. And GOD blessed so greatly this Man's Labours and Industry, that the party of the *Reformation* grew considerable. There happened some thing very remarkable that deserves a place in our History: The Priests had persuaded many People, that the *Lutherans*, for so were then called the Protestants, were all Magicians, and bewitched all that came near them, with certain Words that had that Effect. A very devout (I mean) superstitious Woman, was at last, after a long time and a great deal of Difficulty, for fear of that, prevailed upon by some of her Neighbours to go and hear *Froment*. But she went all

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loaded

loaded with *Beads, Agnus Dei Relicks*, and all that she could think fit to prevent that Inchantment. After she had heard the Sermon, she found herself quite changed, her Heart melted, penitent and converted to GOD. She would read the Scripture ; and sent for *Froment* who finished the work of her Conversion, and before whom she abjured the Errors & Superstitions that had enchanted her. She afterwards converted her Family, her Husband and Relations, and distinguished herself by a holy Life and full of good Works.

VII. At the same time there was in the Town a *Cordelier*, called *Christopher Bouquet*, who was a Protestant, tho' secretly yet ; but if he never spoke for the Reformation, he at least never preached against it, so that those that heard his Sermons, went generally immediately after to hear *Froment* also in the Hall, where he preach'd. The first day of the Year 1533. such a vast multitude of People went to hear *Froment* after *Bouquet's* Sermon, that the Hall could not contain the tenth part of the People ; therefore those that were nearest to him took him and carried him to a Market-place called *Molard*, raised him upon a few Boards, the good People crying out, *Preach unto us the Word of GOD*. Alas where is that same primitive Zeal, that holy Hunger and Thirst after GOD's Word to be found among the Protestants. I must say it in the bitterness of my Soul, *We have forsaken our first Love*

VIII. As he was preaching upon these words of our Saviour, Matth. 7. 15. *Beware of false Prophets which come to you in sheeps clothing, &c.* the Sheriff came and brought him an order from the Council to hold his peace. He answered as the Apostles did, that *it is better to Obey GOD than Men*, and so went on. The Council sent directly armed Men to seize him; but he made his escape into a neighbouring House. Very strict and severe prohibitions were made then by the Magistrates, not to preach any more after that manner. At the same time the Canton *Friburg* having heard of all this, sent Deputys to *Geneva*, to declare that if they received that Doctrine they would forsake their Alliance. The Council made answer that they were using their utmost power to prevent the progress of it, and had even exhorted the Bishop's grand Vicar to do the same. They seemed to be pleased with that answer and went away. Yet the Protestants of the Town met together in private houses, where the most learned among them explained the Scriptures. They received the Lord's Supper for the first time in a Garden without the Gates, administered by *John Guerin*, a Man of good learning tho' but a Tradesman. Being persecuted by the Popish Party he made his escape out of the Town, and was afterwards minister at *Neuchatel* in *Switzerland*.

IX. As a Fryar was preaching in the Convent of the Dominican Fryars and was very

vehement in his Sermon against the *Lutherans* one *Peter Olivetan* rose up and disputed against him. This occasioned a great noise and had he not been protected by those of his party that were present, he had certainly paid dear for it. He is the same Man who made the first French translation of the Bible which the Reformed have used. It was printed at *Neuchatel*, in 1538, and he was poisoned at *Ferrara* in *Italy*. *Olivetan* being banished, another Stranger who had been a Year in *Geneva* said publickly, that those that went to *Mantua* were Idolaters. Which saying occasioned all his banishment upon pain of death. The *Canton of Bern* sent a Deputy to *Geneva*, with Letters to make them know that they did not do well to persecute those who preached the *Gospel*, *Farel* in particular; and that if they would not suffer them to preach they would resent it. Whereupon as the Council was consulting about an answer to that, two hundred Persons demanded of them the punishment of those that had induced the Council of *Bern* to write those Letters. The Council with a great deal of difficulty persuaded them to be still, by giving them fair words; for they menaced to themselves Justice, if they were not suffered to have the same Religion as their Ancestors.

X. Four days after, as the *Syndicks* were in the Council Chamber they were told that there were in *S. Peter's Church* and about it a very great Multitude of People, and also a good

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Number in *Baudichon's* House in Dutch-street, where many got together with those that had occasioned the Letters of *Bern*. Two of the *Syndicks* went directly to *S. Peter's* Church and the two others to *Baudichon's* House, in order to calm those two partys and prevent disorders. The Clergymen and other Roman Catholicks having understood that the Protestants were in a good posture of defence, rung the alarm Bell and took up Arms. *Peter Van-vel* whom they suspected to be their Enemy was wounded, and very narrowly escaped being killed. A *Syndick* saved his life. The Clergy and all those of that party with most of the Councillors went down to the great Market place. A Man of the Protestant Interest was wounded there, and had been killed if it had not been for two *Syndicks* who quieted the People as well as they could. The Town was in the dreadfulest confusion that can be imagined. The Air sounded again with the clamours and screekings of the Churchmen animating their party, and the sad lamentations of old People that expected every minute to see their Children kill one another, and perhaps to perish themselves by the Hands of those that had received their lives from them. The Gates of the Town had been shut up and Artillery prepared to Besiege *Baudichon's* House, where there were at least two hundred resolute and courageous Men. In this deplorable disposition, one dare not even mention the name of Peace, for

fear of being suspected of *Lutheranism*. By a very good Providence, there were in the Town some good honest Merchants of *Friburg*, which acted the part of Mediators, and calling both Parties their Confederates, exhorted them to Peace, in which they succeeded better than the Magistrates of *Geneva*. The Protestants consented to it at once, the other would not for a while, but at last consented also to it. Hostages were given and received of both sides.

XI. The next Day the Council issued out Proclamation and made Publick the following Articles of Peace,

1. That all Partiality and Animosity should cease; that People should live in good Understanding, without offending one another either by Word or Deed.

2. That none should speak against the Sacraments of the Church, and every one might live in full Liberty.

3. That no Flesh should be eat Fridays and Saturdays.

4. That none should preach without the Leave of the *Syndicks*, and that nothing should be delivered in Sermons, but what could be proved by the Word of GOD.

This last Article was the first step of the Council towards a Reformation, for the Word of GOD therein mentioned made it necessary.

XII. The next Month the Canton of *Bern* sent a Deputy to the Council to desire them to
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give no Trouble to *Baudichon Pafte*, nor other Proteftants. Some days after they fent other Deputys who carryed *Farel* with them, to difpute againft the Perfon who had Preached in Lent. The fourth day of *May*, notwithstanding the late Agreement, there was a great Tumult in the Public Place of *Moulard* between fome private Perfons of the two Partys who drew their Swords, but yet made Peace quickly after. The fame day, while the Swords were drawn, *Verfonnex* run to *S. Peter's*, to get the Priests Affiftance, which caufed the Alarm-Bell to be rung. The Canon *Verly* was one of the firft that came down to *Moulard*, faying, *That he was ready to dye for the Chriftian Faith.* He was armed from top to toe, holding with both Hands a naked Sword, and crying out, *Follow me good Chriftians, dear G O D, where are the Lutherans ?* This Alarm affembled in the Place both Partys to the Number of above Five Thoufand Men. Some Swords were drawn, and *Verly* who faw that he was not fafe there, tho' he was ready to dye juft before ; as he was withdrawing out of the danger he had brought upon himfelf, was killed upon the fteps of a Houfe. No Body knew then who had done it becaufe it was almoft dark. One of the *Syndicks* that came to part the People was wounded in the Head. At length every Body went home by the preffing Solicitation of the *Syndicks.* *Verfonnex* and a Churchwarden were fent to Prifon, becaufe of the Alarm they had given

to

to the Town. The next Day *Verly* was honourably buried, and because he was of *Friburg*, the Council wrote to the Magistrates of that Canton that they were seeking for those that had murdered him, in order to punish them. Two of his Relations came to Town with a Deputy of *Friburg* to demand not only the Punishment of his Murderers, but even of those who being present had not prevented them, namely of One of the *Syndicks*, who made Answer, That he went with his *Syndical*-Staff to the Place, and used all his Power to stop the Fury of the People. The *Syndicks* assured the Canton of *Friburg*, that Justice should be done to them.

XIII. By the latter end of the same Month some Deputys of *Bern* offered the Council their Mediation, and made a Proposal that every Body might be at Liberty to be either *Protestant* or *Roman Catholick*. A Month after this, it was agreed upon, that they might not appear to be divided when the Bishop should come, who was expected to Town very quickly. He arrived there the first Day of *July*. The *Syndicks* went to meet him three Miles out of the Town. He presently set at Liberty some Priests that had been put in Prison for the Seditions they stirred up in the Town. A General Council being held, after the Mass of the Holy Ghost and a General Procession, where the Bishop assisted with the Deputys of *Friburg*, a President of *Franche*

ranche Compte or *Free County*, spake for the
 shop to the People, he exhorted them to be
 ways faithful & obedient to him, and desired
 em to live in good Union and not to receive
 the new Doctrine. The same day *Verly's* Re-
 venge his Death, and to see that they had
 justice done. It was deferred because of a
 dispute concerning the Jurisdiction in criminal
 causes, which the *Syndicks* would not let go
 the Bishop. Nine Men & one Woman were
 put in Prison. The People were under Arms
 all Night; least the Bishop should by force get
 them out of the Town Prison, to put them in-
 to his own, and so be their sole Judge. But
 presently after, seeing that the People were
 jealous of their Liberty, he went away the 15th
 of the same Month, to side with the Duke of
 Savoy against the City, which he was bound to
 protect both by his Election Oath, and another
 that he took when he received the Freedom of
 the City, after he had desired it. The Council
 pray'd him earnestly to remain in the Town,
 and establish a good Order in it, (so false it is
 that he was expelled) but he would not, and
 went into *Franche Compte* again, saying, That
 he would return in a short Time, but it is what
 he never did.

XIV. The *Syndicks* gave their Sentence con-
 cerning *Verly's* Death, and declared all the e-
 ven Prisoners to be innocent; and because the
 Bishops Attorney appealed from their Sentence,
 he

he was answered, *We have no Body superior to us, We don't admit of your Appeal.* But at the same Time *Peter Theobert* being full convicted of the Canon's Death was Sentenced to be Beheaded. He being executed, the Deputys of *Friburgh* with *Verly's* Relations, returned to *Friburg* very well pleased. In Dec. *Georg Furbity* Dr. of *Sorbonne*, who had been sent from *Montmelian* in *Savoy*, preaching in *S. Peter's* and speaking in a very vehement and injurious Manner against the Protestants and their Doctrine, was disputed against by *Froment* who was returned then, and another Minister named *Alexander Camus*. The last was apprehended and banished; but *Froment* was put out of harms way.

XV. The Canton of *Bern* sent a *Herald* with some Letters to the *Syndicks* in which they complained that they had banished those who kept to the Word of GOD, whereas they should rather banish those that preached Error and Blasphemy, as *Furbity* did. The People, even before those Letters had been read, thinking that some *Lutheran* Preachers were arrived, made great Noise about it, and most of them took up Arms, putting some small twigs of Trees on their Hats, to be distinguished from the opposite Party. The Bishop's Attorney put also the Clergy under Arms. The Town Council offered to the Grand Vicar to put *Furbity*, on whom the Council of *Bern* complained, into his Custody, but he would not receive him: The Council

council did. But he still said & preached, That
 those that had received the new Doctrine were
 very loose, and the most vicious. The *Syndicks*
 writ to *Bern* that *Furbity* was arrested, tho'
 they knew not he had injured them; and that
 had they known it, they would not have suf-
 fered it, out of their Respect to their Lordships.
 A few Days after arrived a *Herald* from *Fri-
 burg* who brought Letters from his Masters.
 They signified that they had heard that *Farel*
 and others were at *Geneva*, to preach the New
 doctrine, that they should by no means per-
 mit it, else they would forsake their Alliance.

C H A P. II.

*The great Progress of the Reformation in
 the Year 1534.*

THE first Day of the Year 1534 the
 Grand Vicar caused to be Read in all
 the Parish Churches an Order of his,
*that none should preach either publicly or
 privately without his leave, and that those
 that had the Scriptures in Dutch or French
 should burn them under pain of excommuni-
 cation.* This hurt his Cause exceedingly: For
 that gave People Occasion to say, *that he
 would have the Scripture destroyed because it
 was not favourable to him.* And besides all
 those

those that had any sense of Religion, could not but look with the greatest Indignation upon a Mandate that ordered the Word and Word of GOD to be burnt.

II. Four Days after came some Deputys of *Bern* demanding, that *Furbity* should be punished for what he had said and preached against them. The *Syndicks* made Answer, that they were very sorry that the Doctor had done it if it was true that he had, but they had no Authority over the Clergy. The Deputys not satisfied with this Answer, threatned them to forsake their Alliance, and put actually the Deed of Confederacy upon the Table. The Council desired them earnestly to take them again; and declared to them that they would take *Furbity's* Affair into their own Hands; to which he gave his Consent. The Bishop on the contrary (to whom an Express had been dispatch'd) sent Word that he would have that Affair to be decided by the Ecclesiastical Court. The Deputys of *Bern* came again, which demanded that leave should be granted to a Minister to preach in the Town to those that would go and hear him. About that Time *Nicholas Pennet* of the Popish party killed *Nicholas Porral* a Protestant; and *Ame Perrin* a Protestant wounded a Roman Catholick Preacher. This Murder of a Protestant obliged all the Reformed party to run to their Arms to defend themselves, (for these of the Romish Faction were always the aggressors.) The Deputys of *Bern* by their Exhortations

portations prevented any more Mischief being done.

III. The Protestants would not lay down their Arms till the Murderer, who with *Portery*, the Bishop's Secretary, went and hid in *St. Peter's Steeple*, in order to ring the Alarm Bell, was punished. The *Syndicks* having notice of this, went & caught them at *Eleven* of the Clock in the Night, and the next day condemned *Penet*, to be beheaded. That Execution put a stop to the present commotions. *Porteri* was also in the like manner executed, for having conspired with the Bishop his Master, and the Duke of *Savoy* against the Liberties of the City. The whole Plan of the Conspiracy was found among his Papers, by which it appeared that they intended to set up a Governor of their own choosing, with full power to punish the *Lutherans*. Those Letters and Papers were read in a General Council at Election Day : Whereupon the Deputies of *Bern* exhorted the *Syndicks* not to suffer that their Authority should be taken away from them after that manner, since they were sole Judges in Criminal Cases ; and put them in mind that the Bishop was their open Enemy, and was the Author of the last War against them.

IV. *Furbity* was summoned before the Council of *Two Hundred*, and there the Deputies of *Bern* proved that he had raved against them in his Sermons, after a scandalous manner, calling them Murderers of *Christ*, Dogs and Turks ;
and

and declaiming bitterly against the Alliance that the *Genevians* had contracted with them. They added, that he had accused them of *Heresy*, and they demanded that he should prove them *Hereticks* by the word of GOD, or else be punish'd as a Calumniator. He pleaded the incompetency of his Judges, and his prerogatives as being a Priest and a Doctor of *Sorbonne*; but that availed him nothing, and a Judgment was given, *that he should make good what he had preach'd*. So that he was forced to a publick Disputation about matters of Religion. *Farel* disputed against him, concerning the power of the Church, the Pope's Authority, and Traditions. *Furbity* who had neither Learning nor Truth on his side, met with poor success; and having been fully convicted of all the things that the Deputies of *Bern* had laid to his charge; he was Sentenced after that Disputation, that lasted several days, and was printed afterwards, to make a publick Recantation in *S. Peters Church*, of all the things which he had said against GOD and his Glory, and the honour due to the most illustrious Confederates of the Canton of *Bern*. The 15th of *February* he was carried from Goal to *St. Peter's*. But he being in the Pulpit, began as he used to, with the Sign of the Cross, and the Intercession of the Virgin *Mary*. The Deputies and Protestants of the Town did not give him leave to begin the Sermon he had prepared; telling him *that he had nothing to*

here but to make his Recantation. And he was pulled out of the Pulpit and put clofer Imprisonment.

VI. The Deputys of *Bern* desired the great Council to give them a Place, where one of their Ministers might preach in one of the Churches while they were in Town; and represented that *the Preacher of the Franciscan Convent preached Errors*, which they gave writing. They were answered, *That they should exhort him to preach only the Gospel, and that, as to the Place they desired, they might give it where they would.* The 22d of February, there was a great Noise in the *Franciscan Church*, because a *Protestant Minister* accused of Falseness the *Popish Preacher* the very first Day in *Lent*. The first Day of *March*, after that Preacher had finished his Sermon, the Protestants who had heard it, sat round about the Pulpit, and that was the first Protestant Sermon which was publickly preached in the Town.

VII. Some of the Councillors complained of the Council, representing the bad Consequences of it, and the Danger it might bring on them. Some Deputys of *Friburg* came to Geneva, and complained in a General Council of the Liberty given to the Protestants to change, tho' they had been promised that *no Alteration would be made in the Religion*, they had given to understand, that in case any such Alteration, they would quit their Alliance

Alliance. They were answered, *That a Place or Liberty had been granted to the Ministers, but that they could not well oppose themselves to the Desire of the Deputy of Bern, who had brought them; and that they should not leave their Alliance for that, but rather help and protect them against the Bishop's Attempts, who intended to deprive them of their Jurisdiction.* Even Deputy were sent from the Council to *Friburg*, to endeavour to calm them, but in vain; for their Council broke off the Seal of the Alliance-Treaty, saying, *That they would have none with Lutherans, and People that would not obey their Bishop.* And sent to Geneva to have the Letters of their Confederacy returned to them.

VII. The Protestants had got the Possession of the *Franciscan Church*, wherein they preached, married, and administered the Sacraments. Both Parties were then of an equal Number and Strength, and Division was great in Families. The nearest Relatives were against one another; and so were fulfill'd our *Saviour's* Words, *Luk. 12. 49. I am come to send Fire on the Earth, and what will I, if it be kindled already?* It was observed that the Day before *Whitsunday* all the Heads of the Statues in the *Portico* of the *Franciscan Monastery* had been broken off: It was unknown who had done it, it being done in the dark. Those Heads were found in a Well, and the

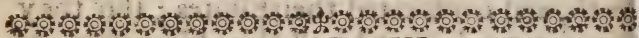
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Syndicks very angry had them clapt on again upon their Stone Shoulders, as well as they could. The Protestant Party made new progress every day. *Lewis Bernard*, a Priest of *S. Peter's* turned a Protestant, and was married by *Peter Perret*, to *Ame Perrin's* Sister.

VIII. A new Conspiracy of some of the Citizens with the Bishop, against the City, was discovered in *July*. He brought an Army near the Town to surprize it. But that design through GOD's Blessing & the extraordinary care of the *Syndicks*) had no Success. This attempt rendered those that were in the Bishops interest, very odious to those that were lovers of their Liberty; so that they withdrew, and left the Popish Party very much weakened by their absence. A considerable number of the most zealous of that party had left the Town before, with the Deputies of *Friburg*, that foresaw very well the approaching change in religion. At the same time the Bishop excommunicated the Town, and very unwisely condemned some of the principal Citizens to death, and confiscated their Estates; tho' they were not much hurt by all this, his power of acting not being equal to his will. He sent orders to his Ecclesiastical Officers to leave *Geneva*, and translated that Court to *Gez*, a small town then in *Savoy*, now in *France*, about nine miles from *Geneva*. All this purged the town, and lessened the Party who were contrary to the Reformation. It grew less and

less as it appeared more and more cruel and vicious: For it was then reported as a certain truth, that the Priests had resolved to Poyson the Communion Bread, in order to destroy all their Enemies at once. And the lewdness and corruption of the Popish Clergy was discovered more evidently than ever. Several Fryars and Priests were found in the Arms of their Concubines, and they were carryed as a show all over the Town with their Mistresses.

IX. The Council received in *October*, Letters from the King of *France*, in which he said he had set at Liberty for the sake of the Republicks of *Geneva* and *Bern*, two *Genevians* which had been apprehended and put in Prison at *Lyons*, for their Religion, desiring them to set *Fürbity* likewise at liberty. The Canton of *Bern* which was consulted about that Affair consented to it. However he was not then released but a few Months after, by the exchange that the Duke of *Savoy* offered of the Minister *Saunier*, whom he had taken and put in Prison in *Piemont*.



C H A P. III.

Christianismus Redivivus, or the Work of the Reformation accomplished in GENEVA.

I. ~~IN~~ the beginning of the Year 1535
 I ~~was~~ a Grey Fryer having desired of the
 Syndicks, to give him leave to
 Preach; askt the Canons of *S. Peter's*
 to let him preach in their Church. They re-
 fused

fed it; but the Curate of *S. Germain's* having given leave that he might preach in his own Church, he began his Lent Sermons there; shewed himself a Protestant in them, as well as the Curate of *S. Germain, Thomas Vandel*, who was before one of *S. Peter's* Canons. His party was the stronger then, three *Syndicks* out of four were Protestants. They maintained a Captain & a Herald of *Bern*, under colour of their differences with the Duke of *Savoy*, but in reality, to support & protect them. This party grew also more numerous by the addition of a multitude of *French* Protestants, which being persecuted in *France*, for the sake of their Religion, went to *Geneva*, and settled there. Among the rest there was a Woman belonging to *Savoy*, that had retired there under colour of Religion, and was put to Death for having deavoured to Poyson the three Protestant Ministers in a Mess of Pottage. *Viret* alone ate some of it, and was like to die. The Canon *Orsieres* was one of her accomplices, and was put in Prison for it.

II. By a Declaration of the eleventh Day *April*, Churches were granted to the Reformation but none of the Parochial ones. Some of the grossest Errors and Superstitions were also forbidden by the Council, but Mass and the main of the Romish Religion was left untouched. In the Month of *May*, the Bishop's officials and Judges who had transported their Court to *Geneva*, summoned before them the Grey

Fryars, because *Father James Bernard* superior of that Convent, and Brother to *Lewis Bernard*, who the Year before had left his Monks Habit, had caused Papers to be Posted up in all the Publick Places of the Town, declaring that he had embraced the Protestant Religion, and the truth of the Gospel, as he called it, and was resolved to maintain a publick Disputation on against the Popish Mass, the Prayers to the Saints, and such like Matters. The Duke forbade his Subjects, and the Bishop the Roman Catholics of his Diocese to be present there. The *Syndicks* on the contrary invited not only their Clergy, but also that of *France* and *Sweden* to come and dispute, promising their Protection and calm Attention to every Body. Those Disputations lasted from the Thirtieth of *May* till the end of *June*, in the great Hall of the *Franciscan* Convent. The Senate had their Deputys there, who presided in the name. The several Articles were examined and disputed before a vast Concourse of People, and four Secretarys chosen by the Council writ down all that was said.

III. On the Twenty Second of *July*, *Father Bernard* being followed by a Multitude of Hearers, came to preach in the Parochial Church of *Magdalen*, the Priests not having time to end the Mass, and the People that were there running out with them. Six Days after, he went to preach in *S. Gervais's* Church, where the *Syndicks* had placed Fifty Soldiers to prevent Confusion.

sion and Disorders. On the Fifth of *August* he preached in the Church of the *Dominican* Order, and on the Eighth at *S. Peter's*, after the ringing of the great Bell. That same Day the Relicks and Images of that Church were broken to pieces by the Populace. The next Day three Companys of Soldiers with their Captains at their Head went to *S. Gervais's*, and to the Church of the *Dominican* Monastery, where they did the same. There they spoiled a Picture that had cost about Three Hundred pounds Sterling. On the Tenth of *August* *arel* preached before the great Council of two Hundred, not sparing the Priests and their Mass. The Council gave Orders that all that had been written in the Conferences or Disputations about Religious Matters in the *Franciscan* Monastery, should be very seriously examined.

IV. Two Days after, the *Syndicks* called before them the Bishops *Vicar*, the Canons of *Peter's*, and all the Monks and Fryars of the several Orders in the Town; to whom were read summary Accounts of the aforementioned Disputations, and they were askt if they had any thing to object against the Protestant Doctrine. They were called again, a Second and a Third time before the Council; where all manner of Freedom was granted to them to speak for themselves & defend their Religion. They were even permitted to send for the ablest Roman Catholick Divines of other Countries,

with a promise of a due Regard to their Persons and Objections. And were exhorted to give Glory to GOD, and embrace the Truth if they had no scriptural and reasonable Objections against it. Their Answer was, *it did not belong to them to call into dispute those things which had been believed and received by their Predecessors.* Most of them remained constant in their Resolution and Religion. And every one had his choice either to go or to stay. And Pension was allowed to those that promised to live quiet without obliging them to change their Religion. The rest of the Ecclesiastical Revenues were applied to Pious Uses.

V. The Nuns of the *Franciscan* Order left the Town; except one that quitted her Habit and stay'd in it. She received two hundred Crowns for her share of the moveables of their Convent, which they were allowed to sell. They went out of the City, in order to retire to *Anney*, where the Duke of *Savoy* was preparing a House for them, being accompanied by the *Syndicks*, and the Attorney General, as far as the River *Arve*, as they had desired, for fear of being insulted. They were but nine, and some of them had not been abroad for thirty years. They spent a whole day to go to *S. Julien*, which is distant but four Miles from *Geneva*, as if they had lost the use of their Legs. They were even so strangely surpris'd to be in the Country, that some of them seeing

Cows

ows & Sheep, took them to be Lyons and bears, as Sister *Jussie* hath related it, in a small book written with all the Simplicity & Confusion that might be expected of a poor Nun. She and the rest of her company were in great apprehensions of being affronted and abused, during the Commotions of the Town, about Religious Affairs; but their own fears were all the damage they received, as she owns it in the said Relation. The greatest affront offered to them was, to exhort them to leave their Habit and marry. *Viret* preached in their *Monastery*, and took his Text in Luke 1. 39. *Now in those days, many arose and went into the Hill Country, into a Town of Judea.* He shewed them that the *Virgin Mary* had not been shut up, tho' she was a perfect pattern of an holy life; but all that to little purpose.

VI. At length the *Syndicks* entirely abolished the Exercise of the *Roman Catholick Religion* on the 27th of *August*. The 18th Day of *December*, was appointed by the Council to be observed as a Day of *Humiliation & Prayer* to Almighty GOD, that He would be pleased to give them Peace, and protect them against their Enemies. *Farel* preached in *S. Peter's Church*, to a very numerous Assembly. And in order to keep up the memory of that Great and Excellent Work of the *Reformation*, a fine and devout Latin Inscription was put on the outside Wall of the Town-House, where it is now to be seen. It is written in Golden Letters.

The Inscription.
Quum Anno, 1535.
Profligata
Romani Antichristi
Tyrannide,
Abrogatisque ejus Superstitionibus,
Sacrosancta Christi Religio
Hic in suam Puritatem,
Ecclesia
In meliorem Ordinem
Singulari Dei Beneficio Reposita ;
Et Simul
Pulsis Fugatisque Hostibus,
Urbs ipsa in suam Libertatem,
Non sine insigni Miraculo
Restituta fuerit :
Senatus Populusque Genevensis
Monumentum hoc Perpetuae Memoriae
Fieri,
Atque hoc Loco erigi---
Curavit ;
Quo suam erga Deum Gratitudinem
Ad Posterios Testatam Faceret.

VII. As the Roman Catholick Religion (as it is filed) was pure and found in none of its parts, it wanted a Reformation not only in the Doctrine, but also in the Church Government and Discipline; it was therefore by degrees reformed at Geneva, in all those points: As to the Doctrinal part, it is the same as that of all other reformed Churches in Europe. But it is not

quite so as to the Church Government and Discipline. Tho' they agree with them all in the essential, yet the external part is something different more or less from some others. The nearest manner of Government and Discipline, if not the same with it, is that of the *Dutch* and *French* Churches, concerning which *Quick* may be consulted. But notwithstanding that difference in the way of Publick Worship, they have always maintained as much as they could, a sincere Communion and a true and extensive Charity with all true Protestants of all Denominations, according to this maxime of an Ancient Doctor of the Church. *In necessariis rebus sit unitas, in dubiis libertas, in omnibus charitas.*

CHAP. IV.

Concerning the Two Chief Reformers
of GENEVA. *Farel* and *Viret.*

William Farel was Born of Noble Parents in *France*, in the Province of *Dauphine* in the Year 1489. He Studied at *Paris*, and there he learnt the *Greek & Hebrew* Tongues, and Philosophy, and embraced the Protestant Religion. From thence he was called and invited to the City of *Meaux*, near *Paris*, by
William

William Brissonet the Bishop of that Place who also had declared himself a Protestant, in order to preach to the Church of Christ there Persecution drove him, and the rest of the Reformed Church there, out of that City in the Year 1523. He retired to *Strasbourg* in *Germany*, and was there kindly entertained by *Bacer* and *Capito*; from thence he went to *Zurich* in *Switzerland*, and to *Basle* in the same Country; He converted to the Protestant Faith, the Countys of *Neufchatel* or *Neuchburg*, also in *Switzerland*, and that of *Montbelliard* in *Germany*, upon the Borders of *France*. It is reported that being in the last place, where he preached the Truth with a wonderful undauntedness, as well as success, he saw an Image of *S. Anthony*, that was publickly carried in Procession, and which the poor Idolatrous People worshipped, his Fiery Zeal being stirred by that abominable sight, he snatched the Image from the Priest who carried it and threw it over the Bridge into the River. The People which were enchanted with Superstition, and were in all human Probability ready to Sacrifice him to their rage and fury were on the contrary struck at that sight with a Thunderbolt; and were seized with panick fear and truly Miraculous, so that ever one ran away and went home. From *Neufchatel* he came to *Geneva*, and there established the Reformation. Being banished from the City by a seditious Faction in the Year 1538

he retired to *Basil*, and afterwards to *Neufchatel* again, where he was a Minister till the Year 1542. From thence he went to *Mentz* in *Germany*, and made several Profelites; but soon after was forced to leave that City with them. He retired into the Abbey of *Gorze*, where he was quickly after besieged, but the good Providence of GOD saved him from the danger of being taken. He went to *Geneva* again, and from this place to *Mentz*, where he preached a second time; and thence he went to *Neufchatel*, where he stay'd till he dyed. In the year 1553 *Calvin* having heard that he was dangerously sick, went to *Neufchatel* to see him, altho' the season was very Rainy and Cold. That visit proved a great comfort to *Farel*. He was exceedingly glad to see and hear once more before he dyed (for he thought then that he should) his ancient friend *Calvin*, and his fellow Labourer in the work of the Lord, whom he respected, loved and admired as a precious instrument of the Spirit of GOD. *Calvin* having remained with him some days, seeing that he had lost his Speech, and thinking as well as his Physician, that he was drawing to his end, left him and came back to *Geneva*; but yet GOD restored him to his life & health again, and he outlived *Calvin*.

For in the Year 1564 he wrote to *Calvin*, when very sick, to acquaint him that he would soon go to see him. *Calvin* returned him the following Letter, written in Latin.

I Wish you well very good and dear Brethren
 Since it pleaseth GOD that you should remain after me, live and remember our union the fruit of which waits for us in Heaven because it has been profitable to the Church of GOD. I would not have you to undertake a tiresome Journey for my sake. I do breathe with a great deal of difficulty, and expect my last breath every moment. It is enough for me that I do live and die to Christ, who is gain for his People, both in their life and death. I recommend you to GOD, with the Brethren about you. Wholly yours,

From Geneva the
 2d. of May 1564.

John Calvin.

Yet *Farel*, who was then in a very advanced Age, came quickly after to see his Ancient Companion and Friend. He being come, *Calvin* and he Discoursed and Supped together, as a remembrance of the continuation of their friendship & union in the Lord. The next day *Farel* preached in the Church; and having bid his farewell to *Calvin*, went back to his Church of *Neufchatel*. There he expired the Year after in September *.

Reze
 speaketh

* He hath written several Books both in French and Latin. *Du vra usage de la Croix*, of the true use of the Cross. A short Declaration of some Places very necessary to every Christian to trust in GOD, and help their Neighbours, &c. *Bullinger* calls him the first Apostle, of those parts of *Germany* and *Switzerland*.

maketh of him in this manner, *There was this Man, besides Learning, Godliness, Innocency of Life, and an extraordinary Modesty, singular presence of Mind, a sharp Wit, and a stile and way of speaking was so lofty and dry, that he seem'd rather to thunder than to speak; and in short, such was his fervent zeal in Praying, that he raised his Hearers as if it were to the very Heavens.* The famous Divine of Zurich, *Bullinger*, in one of his Letters to *Calvin*, speaking of the excellent *arel*, saith, That the Church of GOD is very much obliged to him.

Viret's Life and Character.

II. *Peter Viret* was born at *Orbe* in *Switzerland*, he Studied at *Paris*, where he got to acquainted with *Calvin*, who loved and esteemed him very much. He was a great many Years Minister at *Lausenne*, Thirty Miles distant from *Geneva*; during *Calvin's* absence while he was in *Germany*, the Council of *Geneva* desired the Lords of *Bern* to give leave to *Viret* to come and preach in *Geneva*, and to ke upon him the Care of that Church, least it should be quite dissipated. This pleased *Calvin* extreamly, knowing well what great help it would be to him to have him for his companion, in the Government of that Church. After his return to *Geneva*, as he was very diligent and careful of any thing that was for
the

the good of this Church; he used all his endeavours that *Viret* might have leave granted him to settle in *Geneva*, for good and all, (for he had only been lent to it for a while, and until *Calvin* was returned.) He writ about to several Persons whom he thought might oblige him in this, and himself went to *Vevey* to sollicit this affair in the Synod held there. But the Consideration of the Church of *Lausanne* which could not well spare him, was the reason why *Calvin's* request was denied him. However *Viret* was permitted to stay some Months longer at *Geneva*, till the Church Matters were a little better settled there; He was a great help to *Calvin*, who freely acknowledged it; and therefore wrote him very often concerning the State of this Church, as he did also to *William Farel*; and entreated them to visit it as often as they could conveniently. They on their side have expressed their great Concern for it, and did never fail coming to *Geneva* to help their Companion and Brother when there was Occasion for it. But if those three good Servants of Christ were very glad to see and aid one another, the People were not a little rejoiced to see their good understanding, and to see them together, and hear them preach, remembering the time when they were joined together in the Government of their Church. *Calvin* dedicated his Commentary upon the Epistle of *S. Paul* to *Titus*, to *Farel* and *Viret*, out of Love and respect to them.

hort, their mutual Affection was so great,
 that they were called THE TRIVET. *

IN the Year 1559, *Peter Viret*, for some
 weighty considerations, left *Lausanne*, and re-
 turned to *Geneva*, where he was desired both by
 the Magistrates, as well as by *Calvin*, and o-
 ther Ministers, to accept of the Pastoral Office
 there, and so he supplied *Calvin's* place, who
 was sick at that time. He had afterwards a
 call to be Pastor of the French Church of *Lyons*,
 where he remained five years. At last he had
 a call from *Jane*, Queen of *Navarre*, to be
 her Preacher, and he dyed at *Pau* in the Pro-
 vince of *Beam*, belonging to the said Queen, in
 the year 1571, and the 63d of his Age. He
 was a Man of a sweet temper, & very eloquent.
Calvin hath very well expressed the particular
 character of those three great Men, and good
 friends, *Calvin*, *Farel* and *Viret*, in the fol-
 lowing Epigram.

Gallica mirata est Calvinum Ecclesia nuper

Quo nemo docuit doctius:

quoque te nuper mirata Farelle tonantem

Quo nemo tonuit fortius:

miratur adhuc fundentem mella Viretum:

Quo nemo fatur dulcius.

dicet aut tribus his servabere Testibus olim,

Aut interibis Gallica.

Viret

e. A Ring with Thrae Feet: And they were
 so to signify their firm union in supporting the
 holy Cause of the Reformation.

Viret hath written several Books both in Latin & French, and among the rest *Instructions Chretiennes*, *Christian Instructions*, large Volume in Folio, by which it appears that he had been Minister at *Nismes* & *Montpelier*, before he went to *Lyons*; in that Book several other circumstances of his Life are all related.

Itaque Si mihi Viretus auferatur prosumperii: nec hanc Ecclesiam salvam retinere potero. Quare te et alios mihi ignoscere par est, si omnem moveo lapidem ne eo spoliatus.
Calvinus Farello.

Book IV.

From the *Reformation* of that Church, to the Present Time.

CHAP. I.

I. **I**N the foregoing Book, we have seen the Reformation of the City of *Geneva*: But at the same time, Popery was subsisting still in the Countie Towns and Villages, depending on the City. In order to settle the Reformation there also

Council Summoned all the Curates & Priests
 their severall Towns to appear before them.
 and upon an appointed Day, the first *Syndick*
 declared to them, that if they could not prove
 the Doctrine of the Church of *Rome*, by the
 Word of GOD, by a time limited, all Exercise
 of the said *Roman Catholick* Worship, would be
 prohibited to them, which was done according-
 ly; and Ministers were sent into the Villages,
 to instruct the Peasants in the pure reformed
 Religion, and with such Success, as all their Sub-
 jects were Protestants in a few Months time.

II. In the Month of *September*, *John Cal-*
vin came to *Geneva*, with his Brother *Antho-*

The excellent Works, the various Cir-
 cumstances of the Life, his great Pains, and un-
 common Industry of this great Man, make up a
 great part of the Ecclesiastical History of *Ge-*
neva, for near thirty Years, having been for so
 long a blessed Instrument in GOD's Hands to
 maintain that pure Reformation, which had
 been preached by others, but was not yet set-
 tled upon a very sure Foundation. He gave in
 a new manner to it a new Birth, by the good & wise
 Regulation, the Church Government and
 Discipline establish'd there. Perhaps never was
 a Man before him, since the Apostles, that did
 more good to any Church than he did to this.
 He came only to *Geneva* as a Traveller, his
 Design being to go to *Basil* and *Strasburg*.
 But being known by some of his acquaintance,
 they by their means; was soon apprised of it.

He went immediately to *Calvin*, whom he knew, and intreated him to stay and settle in *Geneva*. He would not for a great while hearken to that. But *Farel* seeing that all his arguments did not work upon him, at last adjuring him in GOD's Name to stay and help him, declared to him that otherwise the Lord would Curse that rest he look'd for in other Places, for the conveniency of his Studys. At last he was prevailed upon to settle there, as Professor of Divinity only, but however few Months after he was also chosen a Minister with a General Consent.

III. He made a short *Catechism* & a form of *Confession of Faith*, or the several Articles of Religion, which the Reformed believe. And because he and the other Ministers of the City thought it was a manifest contempt of the Sacraments, to admit People to the Lord's Supper, before it was certainly known, whether they had renounced all the Popish Idolatry and Superstitions, they begged of the Magistrates that they would cause that all the People would swear to the Confession of Faith, which was done accordingly by every Body very freely.

IV. But as a Militant Church cannot be without Enemies, Satan her chief Adversary raised against this some Dutch Anabaptists which in those Days were a fanatick & furious sort of People, against whom *Calvin* disputed publickly with such success that having nothing more to

for themselves, & being put to Silence, unable to maintain their Errors against him, they left the Town. This business was hardly over, when the Minister had another dispute with the *Caroli*, who maintained the Sacrifice of the Mass, and Prayer to Saints, and slandered *Calvin*, *Farel* and *Viret*. He was convicted of his Errors in two Synods, one of *Lausane*, and the other of *Bern*. He was afterwards banished out of their Territorys. He was not to be chosen Pastor in another Country where he married. He quickly turned Roman Catholic again, and by means of Cardinal *Arnion*, he was absolved by the Pope; and for several times this *Eccebolus* turned from a Protestant to be a Protestant, and from the Reformed Religion to Popery again. But the end of this stretch was this: Having been convicted by word of mouth, and by writing of all his Errors, and being excommunicated out of the Church of GOD, he died miserably in an Hospital at *Geneve*.

V. In this year *Calvin* met with a personal trouble, in which the Church of GOD at *Geneve*, was still a greater sufferer. Some unruly and seditious Persons, ill affected to the Church, and the civil Government, complained to the Council, That they had been forced to forswear themselves, not liking the Church Discipline, which they had sworn to submit themselves to, and the greatest part of the Councillors were of their opinion, and in their Interest.

Calvin & Farel came into the Council Chamber, in order to defend and maintain their Confession of Faith ; as did also another Minister named *Couraut*, blind as to the bodily Eye but having a great insight in matters of Religion: He had been Pastor of a Reformed Congregation in *France*, but being drove away by Persecution out of his native Country, he retired to *Basil*, where having been acquainted with *Calvin*, by his recommendation he was sent for from *Basil* and settled in *Geneva*. But notwithstanding their Innocence and good Reasons, they were ordered by the greatest and worst part of the Council, to quit the Town in three Days time, because they would not give the Communion in a place and time so full of Troubles and Seditions. When this Sentence of Banishment was notified to *Calvin*, he made an Answer suitable to his magnanimity and great resignation to GOD's good Providence. *Had we served Men* (said he) *this were a poor reward, but we have served a good Master, who is so far from not paying his Servants Salary, that He even giveth them what He owes them not.* He might well speak so, for he had served the Church at his own Charge and without Salary. He retired to *Basil*, and a while after to *Strasburgh*, and *Farel* to *Neufchatel*.

VI. Some of the Country Ministers supply'd their place in the Town. The Pastor of *Jussy*, one of them, refusing to administer the Communion

union with unleavened Bread (such as used
 e Protestant Canton of *Bern*) was put in
 ison, but was soon released, and he preacht
 the Town with some others. They were
 kt first, *If they thought that Brides must
 married in their loose Hair?* They
 swered, *That they did not find it forbidden
 the Scripture.* So they were tolerated and
 ve the Communion with unleavened Bread,
 it hath been long observed in *Geneva*, after-
 ards. In *December*, *Anthony Saunier*, *Ma-
 rin Cordier*, so well known in the Latin
 hools, and some others, were Banished out of
 e Town, because they would not give the
 mmunion with unleavened Bread ; which
 s contrary to what had been observed till
 en. *Calvin* hearing of all this Quarrel at
Basburgh, out of his great Zeal to the good
 the Church of *Geneva*, tho' he had been
 ere so extremly abused, sent them a Letter
 th this Supercription, *To my well beloved
 ethren in our Lord, which are the remains
 the dissipation of the Church of Geneva*; in
 ich Letter he said, that altho' he did not
 prove of the alteration made without reason
 respect to the Communion Bread, yet he
 amed very much those that were offended at
 ch an inconsiderable thing, and for that only
 ou'd forbear taking the Sacrament. And in-
 ed all the time that he was afterwards Pastor
 that Church, he often declared when there
 as occasion for it, that the most simple way

was the best in using common Bread ; but yet he never made any opposition to the alteration made in that, knowing that the thing was indifferent in it self. But in what he said in the latter part of his Letter, he seemed to foretell what befell his Enemies sixteen Months after *Farel* also wrote to them now and then exhorting them to Union in Doctrine.

VII. Cardinal *Sadolet* sent a long Letter to the *Syndicks*, the Council, and the Citizens of *Geneva*, in which he blamed very much the Reformers, and in very smooth & flattering Words exhorted them to go back to the Church of *Rome*. He thought he had a fair Opportunity to do this, and grounds to Hope for it, because *Calvin*, *Farel*, *Viret* & the most zealous and able Ministers were not in the Town. But *Calvin* having heard of that at *Strasburg* in the Month of *September*, wrote an excellent Letter to the said Cardinal, in which he justified the Reformation of the Church at *Geneva*, and very learnedly maintained the Cause and Truth of G O D against him, which Letter has been Printed in several Languages.

VIII. In this Year the four *Syndicks* that had occasioned the Banishment of *Calvin*, and the other Ministers, received a due Punishment for having been found guilty of High Treason against the State, one of them was beheaded the second endeavouring to make his Escape by jumping out of a Window killed himself, and the two others had their Lives spared through
the

the Intercession of the Canton of *Bern*, but were forced to an *honourable amend*, were fined, and sent to the Town. Then the Banishment of the Ministers was reversed in a General Council, and it was declared that they might come into the Town again, when they would. The People being sensible of the Damage that their Church had sustained by *Calvin's* absence, sent him several Deputys to entreat him to come again to them; and the Council of *Zurich* was desired to interceed, and did it for them to the Magistrates of *Strasburg*, that they would give him his discharge. They refused to do it for some time; and *Calvin* himself seeing how much good he had at *Strasburg*, could hardly be persuaded to return to *Geneva*, notwithstanding his Affection to the said Town of *Geneva*, and the good people there. *Bucer* at last used the same method as *Farel* had done before, for he threatened him with the severe Judgments of G O D, he did not accept of this second Call, setting forth before him *Jonah's* Example who was punished upon the same Account, and because he would not go and preach to the *Ninevites*, he had been commanded by G O D. So that he was at last prevailed upon to return to *Geneva*, as he did some Months after.

IX. Being arrived, he protested that he would not take upon himself the care of that Church, except a Consistory was established & a Church Discipline, to bring Matters in good Order, which was done accordingly by the Council's Authority.

And then *Balls, Dances* & profane Songs were forbidden by the Magistrates. And that Form of Discipline remains entire to the present Time, notwithstanding the repeated Attempts that have been made by wicked People to overthrow it. He made in a few Days time the *Catechism* by Questions & Answers, which is also used to this Day in *Geneva*; and in all the French Reformed Churches. It may be called one of his best Works, and hath done much good : And for that Reason hath been Translated out of the French into Latin by himself, & dedicated to the Pastors of *East Friesland* in *Germany*, as they had desired it : And by others into Hebrew, Greek, Italian, Dutch, English, German and Spanish Languages, for the Use of all those Nations ; He composed also about that Time a Form of Church Prayers, and another for the Administration of both Sacraments, and for Marrying for the Use of the Church of *Geneva*, which Form hath been received in the French Reformed Churches and others.

X. In this Year dyed *Peter de la Baume* the last Bishop of *Geneva*. The Pope *Paul III.* in order to make up his Loss, after he had been deprived of his Authority and Revenues in *Geneva*, made him a Cardinal in the Year 1539, and in 1542 Archbishop of *Besanson* in *France Comte*, where he now ended his Days. *

Sebastian

* *Auberive* was appointed by the Pope to succeed him. He had the Name of Bishop of *Geneva*, but resided at *Annecy* in *Savoy*, as have done also all the succeeding Tutelar Bishops of *Geneva*.

Sebastian Castalio who had preached sometimes, and was then a Teacher of the Latin tongue (which he knew to a great degree of perfection) in the College of *Geneva*, condemned *Solomon's Songs*, as being profane and immodest, and maintained some other Errors. Being censured for this in a Congregation of Ministers, he accused them of Impatience, Pride, and other Vices. He was deposed and retired to *Basil*. There he forged some other Errors, and made a Latin & French Translation of the Bible ; in which Translation he inserted some of his Errors, as some People will have it. He wrote also another Book there, his *Theologia Germanica*, and another Treatise of the Old and New * Man.

XI. In the Month of *May*, *Calvin* & *Farel* went to *Zurich* to a Synod held there concerning the Nature of the Sacrament of the Lord's Supper. All the Churches of the Reformed Cantons of *Switzerland*, of the *Grisons*, of *Muschatel* and *Geneva*, and other neighbouring Places sent their Messengers thither, to the number of three hundred Ministers. The Acts of the said Synod were printed in French and other Languages, as well as in Latin, with this title *Consensus Sacramentarius*. By which it is evident to every Body that they were all united.

* He was a *Pelagian* and taught that one might be saved in any Religion. See more about him in *Calvin's Life* written by *Beza*.

united in the same Doctrine, to the singular Edification of all good People, and to the great shame of those that said the contrary.

XII. *Galeaccio Caracoli* Marquis of *Vico* in the Kingdom of *Naples*, where he had left his Family and Estate, came to *Geneva*. He forsook his native Country, Honours and all that was dear to him, for the sake of Religion dearer to him than all the worldly Grandeur and Pleasures of *Italy*, where he could not serve GOD according to his GOD's Commandments, and the Dictates of his own Conscience. Before his Arrival some ill Tongues spread rumour that he was a Spy, but his holy Life and Conversation soon convinced People of the contrary. The History of his Life and Conversation hath been written in English, in a small Book, that may be consulted by those that are desirous to know more about him.

XIII. The next Year came also to *Geneva* one *Hyerom Bolsec*, as impudent as wicked as *Caraccioli* was modest, sincere & virtuous. He had left his monkly Habit and the Popish Religion together, but without embracing any other Religion, so that he was left without any at all. He called himself a Physician and a Divine but was neither of them. One Day in a full Congregation in the Church, he spake against GOD's Providence and eternal Decrees. *Calvin* who was present, answered him very mildly, and without so much as mentioning his Name; and proved before all the People

that the Doctrine of the Reformed, concerning GOD's eternal Decrees and Predestination, should not make GOD the author or cause of men's Sins, as *Bolsec* had falsely imputed it to them, (as *Castalio* had said before him also) in the middle of *May* he had a Conference with *Calvin* and the other Ministers of the Town about that point; but altho' he was shewed how mistaken he was, by several Texts of Scripture, as well as other Arguments, which he could not Answer, yet he remained obstinate & fixt in his Opinion, which he endeavoured to spread out as much and as privately as he could.

But on the 16th of *October*, being encouraged by some wicked People, after the Minister had preached, he said again that the Reformed made GOD the Author of Sin, and the Cause of the Damnation of the wicked, that by these means GOD was supposed to be a *Jupiter* and *Tyrant*; and that they would vainly back their Arguments with the Authority & Words of *Austin*, who never was of that Opinion, or any of the ancient Doctors of the Church; and finally exhorted the People to beware of that new Doctrine. He thought he had no opposition to fear, because *Calvin* was not present when the Sermon was preach't, but *Farel* was; and answered him, shewing that the Protestants abhorred such a Doctrine as he had imputed to them. And *Calvin* who came into the Church in the mean while, and whilst *Bolsec* was venturing out his impudent Lyes, after he had heard him

him very patiently, answered to every one of his Articles in a Discourse which lasted a full Hour, alledging besides a great Number of Texts out of the Scripture, so many Arguments out of *Austin's* Works, that it seemed as if he had read and studied them all that Day, and added at last, Would to GOD that he who has so impudently quoted *Austin*, had seen something of his Works more than the bare covering. And afterwards *Calvin* and *Farel* exhorted the Congregation, in two grave and zealous Speeches, not to abandon the sound Doctrine of their Church.

XIV. One of the Lords of the Council caused *Bolsec* to be put in Prison, where *Calvin* convicted him of his Errors both by Writing and Word of Mouth. The Churches of *Switzerland* having been consulted, he was banished. He retired into the Canton of *Bern* out of which he was three several times banished. Afterwards this Hypocrite, pretending that he repented what he had said and done in *Geneva*, and the neighbouring Churches, made a publick Recantation in a national Synod of the Reformed Churches of *France*, held at *Orleans* in the year 1562. But he turned Roman Catholick again, and writ a scandalous Book against *Calvin* and *Beza*, in the year 1577. In order to confirm the People in the belief of Predestination *Calvin* on the 18th Day of *December* explained that Doctrine to the Congregation, and after him all the Ministers both of

the Town & of the Country declared also their mind about it, that it might appear that they were all united in that Doctrine. *Calvin* writ a Book relating to that, which the Count of *Bern* would neither approve nor disapprove, as some Historians have writ it.

CH A P. II.

The History of the Church of GENEVA,
during Seven Years.

IN the Year 1551 an *Italian* Protestant Church was gathered in *Geneva*. For about that time many noble Families of *Luca*, *Naples*, *Genoa* and other Places of *Italy* that could not enjoy liberty of Conscience in their own Country retired thither, and formed a considerable Congregation under the protection of the Republick, and according to the Church Government and Discipline of the *Genevian* Church: Which *Italian* Congregation doth subsist yet through GOD's goodness. Their first Minister was *Maximilian Martinengo*, another to the Earls of *Martinengo*; an illustrious Family of *Italy*, who was a very learned Man. A while after a Spanish Church was gathered in *Geneva*, but now subsists no more.

more. *Troilet* who had been an Hermit four fault with and openly censured *Calvin's* Institution, but he was silenced by the Council.

II. In the Year 1553 *Michael Servet* came to *Geneva*. He was a Spaniard who had made his escape out of the Prisons of *Vienne*. Being at *Geneva* he began immediately to spread his Errors. He had composed a Book with the Title of *Christianismi restitutio*, full of a bominable Heresys. He was an *Anti-Trinitarian*, and said that the Son and the Holy Ghost had been created in the beginning of the World, that the Essence of GOD was common to all Creatures, even the inanimated ones, which Essence produced in Men their free Will, and yet hindered not but that the Knowledge of Good and Evil was darkned till the Age of twenty, before which time Men committed no mortal Sin, that it was sufficient to believe that Christ was the Son of GOD, and that there was no certainty to embrace his Promises; all *Mercenaries, Jews, Heathens*, and others being Justified by their good Works, which proceeded from the goodness of their Nature; that the Baptism of Infants was a meer Witchcraft. He was secretly favoured by certain Councillors who hated *Calvin*, so that in a Conference he had with him he gave him the Lye above Fifty times, and called him a wicked Man and *Simon Magician*. The Council could not bear with his Impudence and Blasphemys any longer and put him in Prison. After an Information

n against him, which was communicated to the four Protestant Cantons of *Switzerland*, was burnt, being strangled before, without showing any sign of Repentance, but only an extreme fear of Death.

III. Some were glad that such a wicked and dangerous Person who had endeavoured to lead his Heresys and Blasphemys for above thirty Years was exterminated. Others said it was cruel to put a Person to Death on-ly for the cause of Heresy. It was in particular *Castalio's* opinion, as may be seen in his book *Denon puniendis gladio Hereticis*, published under the supposed Name of *Martinellius*, which was confuted by *Beza*. The Magistrates of *Geneva* and *Switzerland* that had condemn'd *Servet* to Death, lookt upon him as a Seducer, an Apostate, an Atheist and seditious Man; and not as a meer Heretick. In the Year following, a certain Lawyer *Matthew Griplade* taught and spread as much as he could *Servet's* Errors. He was cited before the Company of Ministers where also were present some of the Lords of the Council, as rulers and orders of the Church, in order to confer with him concerning his Doctrine, & to endeavour to make him sensible of his Errors. He came into the Consistory Chamber accompanied with some *Italians* of his acquaintance, and askt in Latin, *where is Calvin?* putting forth his Hand in order to shake Hands with him. *Calvin* replied, *Here I be*, but would not shake Hands with

with him, saying, *It is not right that I should shake Hands with you till we are come to an agreement about Religion.* We must not begin with Compliments. Whereupon the Lawyer went away saying, *Farewell Gentlemen.* He afterwards was cited before the Council to know of him why he would not confer about his Doctrine with the Ministers in their Assembly. There he said, having been to Calvin's House to speak about it, he would not speak to me, adding with a great deal of Vanity *I have spoken to Emperors, Kings & Princes To which Calvin answered, For my own part I will not brag that I have spokento such great Men, but I may say that I do speak every Day to every Body even to the poorest when they want me. As to this Gentleman because I know certainly that he Maintains Errors directly contrary to our Religion, I would not discourse with him without Witnesses. It would have been so much time lost. But he would not speak to me before a good Company.* Nevertheless he confuted his Errors before the Council. Gribald, left the Town a while after, and was expelled the University of Tubingen by the Duke of Wirtemberg, and put in Prison; being released he retired into the Canton of Bern, where he made a publick recantation, but yet like an Hypocrite holding the same Errors till the plague carried him off in the Year 1564.

IV. The hot persecution against the Protestants of *England*, in *Queen Mary's Days*, drove away great numbers of them out of their native Country, into foreign parts. Many of them came to *Geneva*, and settled there. The Magistrates of this City, gave them a place to meet in, and worship GOD, in their own language. The year following, the celebrated *John Knox*, the chief Reformer of the Kirk of *Scotland*, was their Minister, after he had made his escape out of Prison, where he had been put for the sake of Religion, and had refused a Bishoprick, which King *Edward* offered him in *England*, saying, *It was against his principles to accept of it.* The confession of Faith, of that English Congregation, which is properly an exposition of the Creed, hath been printed. *Knox* * preach'd in *Geneva*, till the year 1559, when he went back into *Scotland*, his native Country; and the year following the English Exiles went back to *England*, because *Queen Elizabeth*, a Protestant Princess, had succeeded *Queen Mary* her Sister, to the Throne of *England*; and so the danger of being persecuted there was over. Most of them left the Town, after they had returned their thanks to the Republick, for their kindneses and protection to them.

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V. So

* *Knox*, and some others of his Congregation in *Geneva*, translated the Bible into English, which Bible hath been printed several times since. It goeth by the name of the *Geneva Bible*.

V. So that there was no divine Service performed in the English Tongue, till the year 1686, when Doctor Burnet did it. In the mentioning of this, I will use his own words in the fourth Letter of his Travels. *I past the Winter at Geneva (saith he) with more satisfaction than I had thought it was possible for me to have found any where out of England, tho' that received great Allais, by the lamentable storys that we had every day from France: but there is a sorrow by which the heart is made better. I ought to make the most publick acknowledgments possible, for the extraordinary civility I met with, in all one particular, but that is too low a subject to entertain you with. That which pleased me most was of a more publick nature. Before I left Geneva the number of the English there was such, that I found we could make a small Congregation, for we were twelve or fourteen. So I addressed my self to the Council twenty five, for liberty to have our own worship in our own language, according to the English Liturgy. This was immediately granted in so obliging a manner, that there was not one person that made any exception to it. they sent one of their body to me to let me know that in case our number should grow to be great, that it were fit for us to assemble in a Church, they would grant us one, which had been done in Queen Mary's Reign; but then we might hold our assemblies as we then*

fit. So after that time during the rest of my stay there, we had every Sunday, our devotions according to the common prayer Book, morning and evening. I preach'd in a room that was indeed too large for our small company, but there being a considerable number in Geneva, that understand English, and in particular some of the Professors & Ministers, we had a great many Strangers that met with us, and the last Sunday I gave the Sacrament according to the way of the Church of England; and upon this occasion I found a general joy in the Town for this, that I had given them an opportunity of expressing the respect they had for our Church, and in their publick Prayers they always prayed for the Churches of Great Britain, as well as for the King, &c.

VI. The Church of *England* on the other hand, hath had always a great value for the Church of *Geneva*. There hath been always a very good understanding between the greatest Divines of the *English* and *Genevian* Churches, and a mutual commerce of Letters between them. And some of the greatest Prelates of the Church of *England*, have made no scruple to consult sometimes, the Divines of *Geneva*, concerning religious Controversies. The Kings and Queens of *England*, and *Great Britain*, have shewed themselves the protectors to the Church and Republic of *Geneva*. His late Majesty King **GEORGE** the first, and his pre-

sent Majesty King *GEORGE* the second his Son, have expressed their particular affection to that State and Church, by sending to them a publick Minister to represent the Royal Person there, with the title of *Resident*. The first of the two English Residents there, had a Chappel, and a Chaplain of his own to perform the divine Service in English, and according to the English Liturgy; which had not been done since Doctor *Burnet* did it, for the few weeks of his abode in *Geneva*. But the second Resident (if I am rightly informed) hath wholly joined himself to one of the Churches of the Town, whither he repairs to attend upon publick worship, as well as his Family and Domesticks, and all the English Nobility, which is generally pretty numerous there. And the publick News have informed us, that a Son being born there a few years ago to Mr. * *Pits*, Member of Parliament and Son to the well known Mr. *Pits*, Governour of *S. George's Fort*, in the *East Indies*; the Infant was baptized in *S. Peter's Church*, by one of the Ministers of the Town, the *Syndicks* standing God-fathers; by whom the new born Child was presented with the Freedom of the City, inclosed in a Gold Box.

VII. The presence of the English Resident and their communion in the Divine Service, at publick Worship of the Place, is not only very honourable to that Church, doth not only denote their Charity and Esteem for it, but also besides a great protection to it. Now the protectio

* Since Lord of *Londonderry*, Governour of *Antigua*

rotection of the Kings of *Great Britain*, is their principal aim in their keeping Residents here. For indeed every one knows that the State of *Geneva* is so remote, so small, maketh so little Figure in the World, and is so uncapable of either hurting or serving the Monarchs of *Great Britain*, that no Worldly concerns or Politick views could induce them to have their Ministers there.

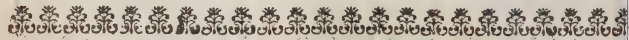
VIII. But after this digression necessary to give you the thread of what concerns the English Church in *Geneva*, we must go back again to the sixteenth Century. In the Year 1557, the Church of *Geneva* had no greater Enemies than those that should have been the defenders of her Faith and Discipline, I mean a great number of the Councillors of State, and other of the greatest of the Town, which being not only vicious themselves, but also favourers of those that resembled them, could not bear to be debarred from the Communion for their immoralitys, and therefore had resolved to abolish the Church Discipline that kept them off. As they could not do that at once and openly, they proposed that if the Consistory had by their Ecclesiastical power debarred any one from the Lord's Supper, the Council might reverse that Judgment and give him leave to receive it in the presence of the Ministers, who should be for that end called into the Council Chamber. Whereupon *Calvin* and all the Town and Country Ministers, after due deliberation went

into the Council Chamber, and complained of those that were engaged in that Plot without naming any body, and plainly declared to them, that they would rather lay down their Ministry in that Church than to admit of such innovations & corruptions, setting forth at the same time the necessity of Church Discipline established by Christ and observed by his Apostles. They lookt upon it as the Hedge and Sinew of the Church of GOD, as the Gospel is the Soul of it, without which order, GOD's Name is blasphemed among the Unbelievers, by the ungodliness of those which are worse than many Heathens, tho' they make an outward profession of believing in Christ, without which, vice and immorality is countenanced and encouraged, and wickedness being left without any note of infamy, spreads all over the Flock like a contagious Distemper, or as a little leaven leaveneth the whole lump.

X. However the first *Syndick* gave a note of admission to one of his Favourites who had been debarred from the Communion. They thought that either *Calvin* and the other Ministers would not dare to refuse it to him, or if they did it would occasion a Sedition fatal to the Ministers. But GOD sheweth, (saith *Beza*) that the constancy which GOD gives his Ministers, is better grounded & more lasting than the obstinacy of the Wicked. For *Calvin* and his Colleagues immovable in the Work of the Lord, remained fixt in their resolution not to
suffer


ffer through their timourousness such a pro-
 nation of the Lord's Supper; tho' they had
 notice of the *Syndicks* doings but two Days be-
 fore it. Therefore the Lord's Day following
 which was the Communion Day, *Calvin* ex-
 orted the People to come to the Lord's Table
 with all becoming respect and devotion, & said
 that he would expose his Life and lay it down
 rather than to give the Communion to any
 scandalous Person that was debarred from it:
 and if therefore any such one did offer to come
 to receive it he must look to it. This surprised
 those wicked Persons so much that they dared
 not to offer to come to the Lord's Table. The
 same Day he preached again in the Afternoon.
 His Text was in the 20th Chapter of the *Acts*,
 the 31st and 32d Verses. *Therefore Watch,*
and remember that for the space of three
years I ceased not to warn every one Night
and Day with Tears. And now Brethren I
commend you to GOD, and to the Word of his
grace which is able to build you up, & to give
you an Inheritance among all them that are
sanctified. Thus spake *Paul* to the Elders of
 the Church of *Ephesus*, and after the same
 manner spake *Calvin*, to the Elders and Peo-
 ple of *Geneva*. This said that he was and had
 been always ready to serve the Church therein
 in publick and private concerns; but as things
 went on he did not know but that this Sermon
 of his, would be the last, since those that had
 the power in their hands, would constrain him

to do that which was not lawfull, and contrary to GOD's institutions. He exhorted the Congregation in a particular manner, not to regard his Person, but to remember the Doctrine which he had preached to them. I must, (said he) speak to you in S. Paul's words, Brethren, commend you to GOD, and to the word of his Grace. That matter of the Discipline was debated a whole year in Council, but at length after the Churches of the four Evangelical Cantons, had been consulted about it, it was agreed and decreed, that the Consistory should enjoy all its rights, and no alterations should be made in the Church Discipline.



C H A P. III.

What passed in the Years 1558, 1561, 1563, 1564, 1566, and in the year 1598.

I.  N the year 1558, some Members of the Italian Church of Geneva, began to renew and spread again, *Servet's* Heresys and Arianism. The chief of them were *Valentin Gentil*, a Neapolitan, another of *Sardinia*, one of *Piemont*, *John Paul Alciat*, and a *Physician* of *Saluce* *George Blandrata*, who was afterwards an Arian Preacher in *Poland*. The Italian Minister having notice of it, consulted *Calvin* about it

His advice was, That a confession of Faith concerning the controverted Articles should be written, which every Person of that Congregation should sign, leaving first to every body the liberty to offer their objections, which could be answered. This was done accordingly in the presence of the Minister, the ruling Elders, and the whole Congregation of the Italian Church, as also of *Calvin* and the other Ministers of the Church of *Geneva*, together with some Lords of the Council, in order to give more weight to the proceedings of the Ministers. Some of the Hereticks rose up and disputed for the space of three Hours, especially the above-mentioned *Paul Alciat*. But *Calvin* answered them so well, and cleared so nicely all the difficultys, that all signed the foresaid Confession of Faith, except six Persons, whose number was *Valentine Gentil*; however after another private conference every one of them signed it. Nevertheless *Gentil* soon after began to spread about his Errors again, which being known, he was cited before the Lords of the Council, and being convicted of perjury, he had nothing to say but that his Conscience obliged him to do it. All his objections were heard and answered again before a good number of Persons of Distinction and Learning, and being pressed hard by *Calvin*, he said only that he did not understand the Art of disputing. Afterwards he gave the Council his opinion in writing. Which was confuted again

again by *Calvin*, who demonstrated that in quotations of the ancient Fathers of the Church he made a strange abuse of their expressions. But being, I do suppose terrified by *Servetus*'s example, who was burnt for the same Heresy he protested that he acquiesced to the truth and that he was sensible of his former Errors and writ at large a testimony of his Repentance. However he was condemned to make an *honourable amend* in his Shirt, holding a Torch in his Hands, and to be carried so in all the publick places of the Town, and at last to burn his own writing; Which was done. He was also sentenced to be kept in Prison till he had given security of his good behaviour, and the sincerity of his Repentance was better known lest he might have an Opportunity, if he was at liberty, to spread his Errors again. However a while after he was let out of Goal, upon condition that he should not go out of the Town without leave. But he soon made his escape and went to *Gribald's* House in the Canton of *Bern*. He retired afterwards into *Poland*, where he preacht also his Errors. *Sigismund Augustus* King of *Poland*, having expelled out of his Kingdom all the *Anti-Trinitarians*, his design was to go into *Savoy*. In his way to it he went to *Bern*, where being apprehended he was beheaded in the year 1566. He did brag impudently that the Martyrs before him died for the Son's Glory, but that for him he died for the Father's Honour. H

writ against S. *Athanasius's* his Creed, against *Calvin*. He was guilty of a second perjury; for he made his recantation again *Geneva*, which did belong then to the Canton *Bern*, where he had preach'd his Errors some years before he was executed. *Calvin* writ a very learned Book against this Man, who called *Trinity, Cerberus*, or a three headed Monster; and confuted his Heresy very well.

I. As to *George Blandrata*, he play'd Hypocrite as well as *Gentil*: He had several Friendly and Private Conferences with *Calvin*, and seem'd to be very well contented with the Answers he gave to his repeated objections, and to be fixed in Orthodoxy. He subscrib'd the Articles that were agreed upon between them two. He went to the Auditory of Divinity to hear *Calvin's* Lectures, but being at one of them he saw a Man in the Town who says that came to wait upon one of the *Synods*, who was also present at the same Lecture, and taking him to be a Constable that came to arrest him, he went out not only of the Auditory but also of the Town, and from thence to *England*.

III. In the Year 1561 *Charles IX.* King of *France* sent Letters by a Herald to the Republick of *Geneva*, in which he said, That the Tumults, Tumults, and Seditions of his Realm proceeded from the Ministers who had been sent thither from *Geneva*; and therefore desired that they might be recalled. Whereupon *Calvin* and

and the other TownMinisters were called before the Council to be heard about it. The answer was, That indeed they had hindred nobody from learning, and had even ordained several Ministers that went and preacht afterwards in *France*, but that they had been very far from advising any one to Sedition, knowing that the Scriptures obliges Subjects to obey theirSovereigns,& were so in no wise the cause of the Civil Wars of *France*. Peace having been granted to the Protestants in that Kingdom, they requested the Church of *Geneva* to supply them with some Ministers; which was done accordingly, and *Theodora de Beza* was invited by the King of *Navarr* to go to the Colloquy of *Poissy*, held for the reconciliating of the Reformed with the Roman Catholicks.

IV. The national Synod of the French Reformed Churches held at *Lyons*, of which *M. Peter Viret*, one of the Reformers of *Geneva*, before mentioned, and then Pastor of the Reformed Church of *Lyons*, was Moderator & Secretary, passed this Vote: *Our Brethren the Pastors of Geneva, shall be intreated to write us their judgment about some principal points of Church Discipline, as about Elections of Church Officers, and the Sentence of Excommunication, and to send copies of their judgment unto the Church of Lyons, which is ordered to distribute them among the Provinces of this Kingdom; that so the Deputys may come prepared with well digested thoughts about those Articles*

es, unto the next National Synod: And it
 s further added, *The Canons decreed in this
 Assembly shall be communicated unto our Bre-
 ren, the Pastors of Geneva, who having pe-
 ced them, shall return them back again un-
 the Church of Lyons.* The Doctors and
 tors of the Church of *Geneva*, that went to
 Synod of *Lyons*, and other Ministers returned
 ir Answers, and gave their Judgment, as
 y had been requested; which things may be
 d at large in *Mr. Quick's Synodicon in Gallia
 formata.*

V. The next year dyed *Calvin*, in the Lord,
 ose death was followed two years after by a
 re tragical one. *James Paul Spaffame*, Bi-
 op of *Nevers*, having quitted his Bishoprick,
 d three thousand pounds Sterling of yearly
 ome, retired to *Geneva*, and embraced the
 otestant Religion. He was presented there
 th the freedom of the City, (a present worth
 ar three hundred Pounds Sterling) and more-
 er was elected Councillor of the Council of
 o hundred, and of that of sixty. He was
 ry much valued by the Magistrates & Pastors,
 r his Erudition. Sometime after his re-ordi-
 tion, he was sent into *France*, to be the Prince
 Condes Minister. That Prince made use of
 is his Chaplain in some Negotiations, and
 ut him into *Germany*, about things concern-
 g the Welfare of the Protestant Churches of
 rance. Being in that Kingdom, he tryed un-
 r hand to get another Bishoprick, with a pro-
 mise

mise to turn Roman Catholick again. Being known in *Geneva* whither he returned his behaviour was very cloosely examined. it was discovered that he had a Bastard Child the Woman he had married afterwards, and that he had forged a false Deed, and a false Seal in order to conceal that. For which things of Adultery he was put in Prison, and having confessed every thing, he was beheaded shewing great Sorrow and Repentance of his Crimes, and a very fine Speech that he made unto the People upon the Scaffold.

VI. We meet with nothing material relating to this History till the year 1598. There one Father *Cberuben* a Capuchin Friar prevailed very much the Inhabitants of *Thonon*, and the rest of *Chablais* a small Province in *Savoie* to forsake the Protestant Religion, which had been settled there by means of the Republicks of *Bern* & *Geneva*, who in conjunction with the French King's Army, had taken in the last Year this Dutchy, which by the Peace was surrendered again to the Duke of *Savoie*. The French King challenged the Ministers of that Province, and those of *Geneva*, to a disputation about Religion, which was accepted of and begun. But the infallibility of the Church of *Rome* prevailed. For in the mean while the Duke of *Savoie* came to *Thonon* with an Army, and used an intallible way of deciding Controversys, by putting to death those that they call Hereticks; and the Protestant Religion was soon abolisht.

at Country. The Popish writers say, that these People were converted (we say perverted) to the Romish Faith, by the preaching of *Francis Salles*, Bishop of *Geneva*, residing at *Anncy*. He was canonised for that great service he did to the Pope; and the Bull of his canonisation says, That he had Converted nigh an Hundred thousand Hereticks. He hath written Books of very loose Morality. And one of Love towards GOD full of Airy superfine Notions. He died in the Year 1622 and his Festival Day kept on the 29th of *January*. He introduced a new order of Nuns (of the Visitation) to the Church of *Rome*.

VII. The Churches of *Geneva*, *Bern*, *Basil*, *the Palatinate*, complained to the national Synod of the Reformed Churches of *France*, held at *Montpellier* in *Languedoc*, of several writings published, with a design of reuniting the two Religions, the Protestant and the Popish in the Doctrine, to the apparent prejudice of GOD's truth, & in particular of a certain Book intitled, *Apparatus ad fidem Catholicam*; and another bearing this inscription, *Avis pour la paix de L'Eglise et Royaume de France*; in English, *Advice for the peace of the Church & Kingdom of France*. The Synod having read and examined those aforefaid writings, and received the judgment of the Colloquies of *Nisnes*, and of the Deputies from the other Colloquies in that Province, as also the censures of the abovementioned Churches, did condemn them, containing divers erroneous propositions.

C H A P. IV.

What passed in the Years 1601, 1603, 1609, 1614, and 1619.

I. **T**HE Lord *Dupleffis Mornay*, Governor of *Saumur*, having given notice to the National Synod of Reformed Churches of *France*, that he finished his Book concerning the Eucharist, was advised by the said Synod to send his Book unto *Geneva*, because of the advantage of Libraries, and (to use his own words) Letters should be sent to our Brethren the Pastors there, commending to them the examination & verifying of all the quotations in it. That Book was accordingly examined and approved of the Professors and Pastors of *Geneva*, and was returned to the said Lord with attestations of those Pastors; which being notified to the Synod, it was decreed by that Assembly that thanks should be given to the Lord *Dupleffis* for his excellent Work, in the name of all the Churches.

II. Letters being presented to the said Synod from the *Sygnory* and Church of *Geneva*, by Mr. *Sully Anjouman*, that Assembly ordered their Deputys at Court to take the most fit time to recommend the Churches of *Geneva*, and those adjoining, unto his Majesty *Henry the IV.*

III.

III. In the next National Synod of *Gap* in *Dolphiny*, it was voted that Letters should be written to the Pastors and Professors in the Church of *Geneva*, intreating them not to send young Students in Divinity to preach, and administer the Sacraments in Country Villages before Ordination; principally those Students who are hereafter to be employed in the Churches of that Kingdom, because say they, *it is contrary to our Discipline, and to the practice and custom of the Primitive Church*: And for that we feel already the inconveniencies hereof. Upon which the Church of *Geneva* has wholly abolished that custom. And now it is but very seldom that any of the Students in Divinity are permitted to preach in any of the Country Villages, or in the Chappel of the Hospital (for they never do preach any where else) and then they do never administer the Sacraments, and are oblig'd to shew to one of the Professors, the Sermon which they are to preach, that he may pass his Judgment upon it, and see whether it be fit to be preached.

IV. In the following National Synod of the same Churches at *Rochel*, were read Letters from the Ecclesiastical Senate of the *Palatinate*, from the University of *Heidelberg*, from the Provincial Synods of *Holland* and *Zeland*, from the County of *Hanaw*, and the *Classis* of *Lausanne*, *Morges*, *Iverdun*, from the Canton of *Bern*, and the Church of *Geneva*. That Assembly having found in them evident Testi-

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monials

monials of their sincere affection to the seeking and procuring the common good, and in special an entire approbation of the confession of Faith, owned and received in the Churches of that Kingdom, did render most hearty thanks unto GOD, for vouchsafing them so great benefit: Well hoping as they said, *That by their persisting in it, the Lord would be pleased graciously to touch the Hearts of those who as yet dissented from them, and did disagree with them, to embrace it also.* And all Persons were exhorted to be mighty Wrestlers with GOD in humble and ardent Prayers that it might be effected.

V. The Lords and Pastors of the City and Church of *Geneva*, sent their Letters to the next National Synod of *S. Maixant*, demanding, that the Sieurs, *Chauve* and *Le Faucheur*, whom they claimed as their own, might be returned to them, to exercise their Ministry among them.

After hearing the Provincial Deputys of the Lower *Languedoc*, and *Vivaretz*, and understanding that they had no other title to them than that of their Birth, which also the Churches of *France* have unto divers Pastors who have served, and do now actually serve the Church of *Geneva*, that Assembly judged that their right unto them was not considerable, and therefore intreated the Lords and the Ministers of the City of *Geneva*, that they would not for the future lay any claim or pretend any right unto them.

them, they being lawfully established Pastors in *France*, according to the Discipline of their Churches, by which Pastors were fixed and appropriated unto their Flocks immediately, upon their ordination. All which was notified unto the *Sygnory* & Ministry of the said Church and City of *Geneva*.

VI. In the year 1614 the said Church sent the following Letter to the National Synod of the Reformed Churches of *France*, Assembled at *Tonneins*, within the Province of Lower *Guynne*.

Messieurs, and our most honoured Brethren.

YOUR Charity, & that Communion which we ever had with you in our *Lord Jesus* and the word of his Grace, hath on all occasions made us joint partners with you, in those singular benedictions, the Great GOD has poured down upon your Churches; as also at all times and upon all occasions to sympathise with you in your afflictions, by a most sensible and cordial fellow-feeling of them. Yea it is this very self same passion that doth at present give us access to you, and inviteth us not to let slip this opportunity of your National Synod, for the consoling of our own Souls, by imparting to you our Thoughts & Purposes, combined with yours, in one and the same Faith common to all. If our wishes could have been granted we would not have put off our Com-

munion, as now we do unto these dumb Letters, but we would have satisfied our Souls by a Personal presence, interview and conversation with you. But for as much as the hard Law of Necessity do restrain us, we believe it will not be displeasing to you, tho' we be absent from you in Body, that by our Letters we testify our presence with you in Spirit, rejoicing in your order and in the steadfastness of your Faith in *Christ*; and that with Vows and Hearings most intimately united with your devout prayers, we first of all adore the infinite goodness of the Lord, inspiring their Majesties with that great benignity and singular clemency, that as to continue you your liberty and Privilege of holding your National Synods in Peace and security. These Assemblies representing all your Churches are a Divine Bulwark against the assaults and invasions of all your Enemies and a most firm cement of your Sacred union, a sovereign remedy against all your Maladies, & in a word, the very basis of that excellent building which GOD Almighty by his own wonder-working hand, has miraculously raised up in your Nation. This is so rich and singular a mercy, that we cannot sufficiently admire the Providence and Wisdom of GOD, that first suggested the usage & establishment of it, and his special assistance, support, and bounty in continuing it; and we doubt not of Satan's machinations to unhinge it. We must tell you, Sirs, whenever the time comes of the sitting of your

our National Synods, that we are possessed with
holy jealousies & solicitous fears, trembling at
the confusion and horrible mischiefs, brought
forth by that wicked one upon an ungodly
world, by which it is corrupted and ruined.
Thence we take occasion to lift up our Souls
in extraordinary Prayer unto Heaven, That
our great Head and chief Pastor, would deign
to preside in the midst of you, by the sole Au-
thority of his holy Word, and to conduct you
by his holy Spirit, bending your Hearts to an
entire subjection, docility and obedience to
him; and that he would still keep his ground
amongst you, and firmly uphold and maintain
the possession of his Sanctuary in the midst of
you, from whose fixedness and stability, life &
health is conveyed into all its members & parts;
and that he would vouchsafe you the grace to
obtain a testimony hereof, immediately from
himself, that your last works may be better
than your first. And in this juncture of affairs,
we are most earnest in our wrestlings with GOD
more than ever; because we cannot rid our Souls
from the frightful apprehensions of impending
perils, which have been a gathering ever since
the poor Church hath enjoyed a calm, in our
peace, as saith the sacred Scripture, we have had
great bitterness. The commotions in your
Kingdom, the report whereof is scattered far
and near, make us believe that that bloody spi-
rit which raged so much heretofore, in murder
and massacres, is not yet glutted nor satisfied,

and that the wrath of the great and the just JEHOVAH, will burn more than ever against the enormities & impenitencies of the world hardning it self under the patience & indulgence of GOD; and that the poor Church shall be sharer in those judgments, for her wretched compliance with an ungodly world, even when he respited and reprieved her from that mortal hatred, it hath ever born her. We should wrong your integrity & approved wisdom, did we so much as entertain a sinister & distrustful thought of them. Yet nevertheless that great and earnest concern we have for your well-being, makes us assume the liberty to exhort you by all that is most sacred and dear and precious with you, that on all occasions which shall offer themselves unto you, you would not only satisfy your selves fully and clearly before the World, but our holy Religion also which is Professed by you; and that renouncing all secular designs and interests you would keep to the Commandments of our GOD which are the true infallible rule of Wisdom and the Standard of our patience, to the perfecting of our holy works. It will be a prerogative favour bestowed upon you by Heaven to have kept that invaluable Treasure of true Faith, in a pure Conscience towards GOD, as it will give you a most signal Victory over your Adversaries, who Calumniate you to the deeper conviction and confusion. It will evidence your singular prudence before the Church

Christ, to have been able to guard your selves
gainst the hatred and scorn of the World, Po-
erty and Baseness, a mean uncertain and peri-
ous condition here below. Yea we fixedly hope
that our good GOD will hear & Answer your
and our daily Prayers, by not exposing you
into any forer tryals, but that under the
long and happy Reign of your King you may
be delivered from all fears of your Enemies, and
serve him in Holiness and Righteousness all the
remainder of your Days.

There were some other Heads upon which
we would and could have enlarged and com-
municated to you our thoughts, but we shall
at present forbear, being over born with Grief
and Horror, caused by the fall of that eminent

Apostate, which having for so many Years
together abused those excellent Gifts, and that
place of Honour he held amongst you, and
was particularly supported by you, doth now
serve as a sorrowful Spectacle of the direful
vengeance of GOD Almighty.

His past ungodly Conversation was not
brued abroad in foreign Nations, till such time as
they heard of his Revolt, which like a sudden
Thunderclap stunned and amazed all that had
the relation of it, as an unexpected and prodigi-
ous ruin. We have heard and read what hath

I 4

been

* Mr. *Jeremy Ferrier*, Pastor and Professor at *Nismes*,
who revolting from the truth, was excommunicated
July 14. 1613.

been spoken and written of him, and we cannot guess at any other ground of his depravation than his pragmatistical intermeddling with mundane Affairs.

We are bound also in conscience to request and solicit you, tho' we are very well satisfied that it is already upon your hearts, to take care that those different sentiments, which for these last years have troubled your Church in the Doctrine of Justification, may be suppressed. Those opinions have been fomented & imbibited by prejudices, grudges and secret hatred. They have been spread abroad into a multitude of unprofitable & dangerous questions, by frequent disputes and wranglings. As for our part, altho' we have absolutely the same faith with your Churches, and do apply whole Christ unto our selves for redemption from death & wrath, and to obtain everlasting life, and that we judge it to be communicable by imputation of all his obedience done & suffered by him, in his humane nature, which we were bound to have yielded according to the law of GOD, in our persons, yet we could never approve of such great strife and altercation between Brethren, who are otherwise minded, much less can we approve of their bitter separation and mutual condemnation. So that we had rather that little spark had been suffered of its own accord, to have dwindled away into nothing, than by blowing it into a flame, by many oppositions to kindle a greater fire in the hearts

arts of GOD's people, which hath tormented
 em with a world of ungodly jealousies, sus-
 pitions and prejudices, and those too in an age
 led & beaten with the tempestuous winds of
 contention & victory. We have divers times
 suggested this advice, and importunately insisted
 on it, that there might be an expedient and
 temperament found out, for a concord, at which
 without condemning or prejudicing, either party
 might be sufficient to guide and direct Consci-
 ence, and totally to exclude all Errors sub-
 versive of Faith and destructive of Salvation in
 its fundamental point; and we have received
 abundant consolation for that the self same
 Councils have been prescribed by a great and
 most potent * Monarch, & by very many lear-
 ned Men & most celebrated Universities; & we
 were exceedingly satisfied that you did not re-
 sist, but were well pleased with our proceed-
 ings and intentions, as we do according to the
 universal Laws of Christian charity, freely for-
 give their unkindnesses to us, who have been
 pleased with us for them. And you, most
 honoured Sirs, since you have not only know-
 ledge and wisdom, but power also to judge and
 determine in those matters, we beseech you to
 exert that power so forcibly and effectually,
 that you may pluck up by the roots, all un-
 profitable and curious questions, and see to it
 that

* James I. King of Great Britain, whose Letter to
 the Synod was read, before that of Geneva.

that your Pastors & Professors, do in all sincerity pursue those things which make for the edification of your Churches in faith & godliness and that they utterly abandon all those oppositions of Science falsely so called. On which point we presume to deliver our thoughts to you with our usual Freedom, and we desire you would revise that form couched and conceived in the Synod of *Privas*, and once more to deliberate about it; not that we except against the Substance of it in the least, but because it's manner seems to threaten you with worse breaches and far greater partialitys. We are not the first that have observed the remedy of forms to be very dangerous, especially when a controversy is not formed into a party, except it be in articles purely necessary and determined by the Word of GOD it self, and when it is otherwise impossible, all means failing us to detect the Fallacys of our real Adversaries and such streight bands instead of conjoining and settling, have for the most part dislocated the Members, and wounded them more sorely. We desire also that when new authentic forms shall come to be framed, the Churches might be first of all consulted, and so our Ear may not be broken with the din and complaint of their being surpris'd, and of an usurped Domination over Conscience, and of reproach'd for precipitancy and connivancy, as we are informed hath been the issue of that at *Privas*.

An

And in short, we should think it best to leave our confession alone immoveable, and not, as you often do, dig it up, and lay open this foundation; which though for the present it may be done with a good intention and with laudable moderation, yet may in after-times produce a world of Licentiousness. Above all we must constantly request this of your Piety, totally to extinguish those accessory questions, which being altogether needless and unprofitable do extremely endanger GOD's Church, and are naturally apt to engender Heresies or Atheism among the Ignorant People. We very much fear that the printing of *Tilenus* his Book will be a great stumbling block and hindrance to his Work, and therefore we judged it necessary to obstruct the publication of it's Answer, and we are in great trouble what other lawful course we may take for the justifying of our dear Brother whom he hath so grievously impeacht. However if it shall be thought good for the weal of the Church that he be silent and there be no more invectives or mutual recriminations standing on the file, we hope some other expedients may be found out to save the honour and reputations of our Brother, especially since the controversy is not about any point in it self fundamental, which is to be defended, but occasionally and in disputation, where all sorts of Arguments and ways of proving are used,

* Mr. Peter Du Molin.

used, tho' they be not always good & receivable, do not consequently import a simple and absolute assertion, because had it not been for their serviceableness to confirm the conclusions, they had never been at all mentioned. And we cannot think it any wise convenient to receive the Honour of a private dispute from the laughter and scorn of the Enemies of Truth, by letting in upon us a swarm of perilous and curious questions, together with horrible Scandals and Scruples perplexing and tormenting Conscience. Let us labour rather to extripate those animosities, and to draw those divided Spirits nearer in Love one unto the other.

Finally, Most honoured & dear Brethren Knowing the care you have for us, and how much you are alarmed, with reports of Plots and preparatives against us, we give you to understand, *That through Grace, excepting God's ordinary discipline of fears & threatenings he doth yet keep us in peace, and lengtheneth out our tranquility; by which we are taught continually to confide in him, who quickeneth the dead, & not to be puffed or lifted up with pride and carnal security, but religiously to improve our repose unto his service & glory, and the general aid & benefit of all Churches.* And we thank you heartily, for your kind acceptance of our affection expressed in sending so great a number of your Scholars to our University, which is a very great honour to us, and we shall do our utmost endeavours by all means to fit them for your future service.

ice, by moulding them into the form of sound words, and into that Doctrine which is according to godliness, weaning & withdrawing them as much as in us lieth, from that vanity of Jesuitical knowledge, wherein to our great grief, so many gallant hopeful wits have through vain curiosity and affectation been wretchedly insnared, especially in the endless mazes & labyrinths of metaphysical terms and questions, the true seminaries of all Noveltyes & Heresys. Help us, as we call you, in united Prayers unto the throne of Grace. You have been exceedingly helpful that way, in our frequent distresses, and we conserve the memory thereof by us, and ever shall, as of a most precious Jewel.


And may the most blessed GOD continue his divine Grace & Favours to you & us, perfecting his strength in our infirmities, uniting all our hearts in a perfect charity, and grant us to keep the faith unto the end, and to finish our course with joy, and to lay hold of Eternal life, and that we may all be to the praise and glory of his Grace, through our Lord *Jesus Christ*, to whose power & spirit we do with all our hearts recommend your holy Synod, and all your Churches in general, subscribing ourselves most sincerely, *Most honoured & dear Brethren, Your most humble & affectionate Brethren in the Lord, the Pastors and Professors in the Church & University of Geneva, and in their Names,*

S. Goulart. J. Diodati.

VII. 12

VII. In the year 1619 the States General of the united *Netherlands*, desired all the Reformed States of *Europe*, to send some of the Divines to the Synod of *Dort*. The Commonwealth of *Geneva* being of that number sent as her Deputies *John Diodati*, and *Theodore Tronchin*, to that Synod. And at the departure they were presented from the State with a medal of a considerable value.

C H A P. V.

I.  R. *Benedict Turretin*, Pastor and Professor in the Church & University of *Geneva*, was sent by them as their Deputy to the National Synod of the Reformed Churches of *France* held in the City of *Alex*. He carried Letters from the Pastors and Professor there, fully expressing & testifying their holy affection to the Churches of that Kingdom, and of their near & intimate communion with them. He was intreated by that Assembly, to give them his presence during his abode in that City, and to take place among them, and to communicate his Councils & Votes in matters that should be proposed, which also he did. And after mature & exact consideration of the several clauses in those Letters tendered by him, an answer was made unto them.

II.

II. In the same Synod it was decreed, that the following Oath should be administered unto all the Members of Provincial Synods.

The Form of the Oath.

N. N. do swear and protest before God and his holy assembly, that I do receive, approve & embrace all the Doctrines taught and decided in the Synod of Dort, (or Dortrecht) as perfectly agreeing with the word of God, and the confession of our Churches. I bear and promise, to persevere in profession of this Doctrine during my whole life, and to defend it with the utmost of my power, and that I will never, neither by preaching, nor teaching in the Schools, nor by writing depart from it. I declare also and protest, that I reject and condemn the Doctrine of the Arminians, because it makes God's Decrees of Election to depend upon the mutable will of man, and that it doth extenuate, and make void all and void the Grace of God. It exalteth man and the power of free will to his destruction. It reduceth into the Church of God the rejected Pelagianism, and is a mask and guard for Popery to creep in among us under that disguise, and subverteth all assurance of everlasting life and happiness. And so may I help me, and be propitious to me, as I bear all this without any ambiguity, equivocation or mental reservation. This was sworn

sworn and subscribed by all the Deputies that Synod, in the name of their respective Provinces, as also by Mr. *Turretin* as representing the Church of *Geneva*.

In the same Year about Midsummer, there was such a shock of an Earthquake felt in the Town, that the Ministers who were preaching (for this happened on the Lord's Day) took hold of their Pulpits, being afraid of falling down. Earthquakes were felt there also in the Years 1574, 1584, 1600, 1651.

III. In the National Synod of the Reformed Churches of *France* at *Charenton* near *Paris* Letters from the Pastors and Professors in the Church and University of *Geneva* were read in Answer unto those of the last National Synod of *Alex*, by which they assured them of their unanimous consent and agreement with them in not only in the essentials of Religion, but also in the outward circumstances and ceremonies, and as an evidence hereof they embraced that advantage given them by the aforesaid Synod ever at the Lord's Supper, after the words of the institution and distribution of the Sacred Elements, to add a word of exhortation, and that where heretofore they had used unleavened Bread, in conformity to their Neighbouring Church in the * Canton of *Bern*, now out of Love and Conformity to them they would for the future

* About the same time the Churches of *Bern* began to use leavened Bread in the Lord's Supper.

the common Bread at this holy Sacrament. And whereas their Elders had formerly assisted their Pastors, in the delivery & distribution of the Calice, they had resolved, that it should be done by the Pastors only: Adding over and above very many other kind expressions of their endearing love, and fraternal union with the Churches of that Kingdom. Upon which that assembly resolved, *that an answer should be returned them, fully testifying, their mutual affection, and high and reciprocal esteem and honour for them.* Mr. Tronchin, a Pastor and Professor of Geneva, was ordered from the Council and the Consistory, to advertise the people of this Innovation & Alteration, which was to begin in *September*, and he laid before them the reasons of the Consistory for it, and shew'd, that it was a thing indifferent in it self.

IV. In the year 1625, the Prince of *Baden* *urlach*, a *Lutheran* Prince of *Germany*, having been deprived of his Dominions by the Imperial Court, came to *Geneva* with his Court and a Pastor. The Council permitted him the exercise of the *Lutheran* Religion in his private House, and for his Family only. But several Inhabitants of the Town, Dutch and others, being admitted in to his Chappel, People began to be very uneasy, and to murmur privately, saying, *that Mass might soon be introduced into the City, since Lutheranism was tolerated there.* The *Syndicks* having notice of this, sent to him one of their body,

and the Attorney General, to desire him not to admit the Inhabitants of the Town into his Chappel. But he answered them in a very haughty manner, *that the Town was imperial, and that he had as much right to it as in it,* (being himself a Prince of the Empire *as any of them.* Whereupon it was declared to him by the Council, *that he had forfeited the gracious permission that had been granted him, and that he should not be suffered any longer, to have any exercise of his Religion in the Town.* But however, there is now a Lutheran Pastor, and a small Congregation at Geneva, which meet in a private House, and the Citizens live very lovingly with them.

V. In the year 1626, the Pastors & Professors of Geneva, sent the following Letter to the National Synod of Castres, in France.

Most Reverend, honoured & dear Brethren,

THERE has not been a National Synod of the Churches, for these many years last past, held in France, but that we have made tenders of our duty to them, because of that strict and intimate Communion we have with them, in our common Lord. We have also new engagements unto thankfulness, and to abound in thanksgiving, for the infinite mercys of our GOD, which are day by day, and from one year unto another, accumulated upon and continued to his Churches, the Lord renewing his tender compassions so miraculously

their preservation. But if ever we had any cause for so doing, 'tis now we are in a most extraordinary manner obliged to it. For his gracious Providence shineth forth with a most admirable lustre, in the defence of your Churches, and particularly in the free enjoyment of your religious Assemblies; so that the many strange accidents which have befallen you for divers years together, and the tempests with which the Kingdom of *France* has been assaulted and shattered, the sore affliction of many of our Brethren, having astonished our Souls, and overwhelmed our Hearts with sorrow; had made us almost despair of ever seeing the comfortable turns of peace unto your Realm, and of repose and settlement for your poor afflicted Churches, and the exercise of your most excellent Discipline, than which, a better was never practised in the Christian World.

And now, in this calm, the Divine Wisdom teaches his Children as the *Hen doth her Chickens under her Wings*, and reneweth the face of this Church in your Congregations, as the *Spring doth it's Youth*. And this mercy should be the more prized, and esteemed by us, because it is not in this Day, a common Favour. Benefit vouchsafed of GOD, unto all those whom he had once honoured with the knowledge of himself in the Gospel, for besides the subversion of many Provinces, the dismal dissolution of those sometime flourishing Churches in *Germany, Bohemia, Moravia*, and

the *Valtoline*, are yet continued, & the dissipations & dispersions are still growing & augmenting, & the judgments of GOD from Heaven are following one upon the Neck of another, or dreadful ravage calling upon another to make haste. Therefore we lie prostrate Night & Day at the Feet of our heavenly Father, adoring his rich Grace in *Christ Jesus*, for setting bounds unto the Fire of his Wrath, so that all his Churches are not totally devoured by it; and we must ardently beseech his Divine Majesty that as he keeps the Hearts of Kings in his own Hands, so he would be pleased to inspire your King, with Counsels of Peace and favour for his People, and tender Love unto your Churches; that under his Government and Authority, the name of GOD may be celebrated with liberty of Conscience, and Truth may bring forth in the World, and Righteousness from Heaven may yield the Fruit of true and saving Peace. Moreover we do also carry upon our Hearts unto the Throne of Grace, all other our Brethren who lie groaning under the heavy yoke & burden of afflictions, *that he would restore the Consolations of his Spirit, and put an end, in his appointed time, according to his good pleasure, unto all their Anguish & Sufferings.* Those many & sad objects, which are daily presented unto our Eyes, of a multitude of Refugees, who were once themselves a refuge unto the Faithful from the Storm and a covert from the Tempest. But being no

now saved by a Miraculous out-stretched Arm,
 from a most calamitous Shipwreck, are wan-
 dering up and down, seeking an Ark and re-
 treat from this overflowing deluge, and Shel-
 tering themselves as in a Sanctuary in this our
 poor City, will not permit us to leave our
 GOD alone, and to give him any rest till by our
 importunate Prayers we have prevailed with
 him to stir up the Bowels of his Compassion
 for the deliverance of his Children. And we
 do so pour into your Bosoms the sentiments of
 his Grief, which as on one hand it cannot but
 move your sympathies, so on the other hand it
 doth make us seriously reflect on GOD's me-
 rit and dealings with his Churches, and prin-
 cipally to consider his exquisite tryals of Church
 officers, who be constituted by him Overseers
 of his House and Service, and were bound to
 sanctify his name in their performances, least he
 should sanctify himself upon them by his
 judgments. This is what he had denounced
 against all that draw near unto him, and they
 have seen it executed in it's perfection. Be-
 cause we cannot in these last Troubles of the
 Church, but observe how poor and feeble a
 thing an Arm of Flesh is, and how very peril-
 ous those succours and assistances are, which
 men receive from it; whereas the true Shields
 and Bucklers of Salvation do belong to GOD,
 who not only hath the privilege and deserveth the
 glory of his Churches protection and delive-
 rance. And in this Confession, the Faith-

ful (knowing that assistance of Heaven is promised unto those who do patiently wait for as you your selves, most Honoured dear Brethren, have frequently sensed and experienced in your tryals) do always prefer the resolutions and weapons of the Spirit of GOD to the Counsels of the Flesh, that so there may not be the least spot reflected or fastned upon the Gospel. And those who despise Dignity, and subject them to the power of that *Man of Sin* to be trampled under Foot by him, may be shamed and confounded at their Lies and Columns cast upon us, from those evident Testimonys of our Loyalty and Fidelity, which according to the Gospel is rendred unto GOD and unto those to whose Authority he hath subjected our Persons and Estates in this World. And this will be most clearly owned and acknowledged even then when as Pastors shall intend the interiour Service of the Sanctuary which is the edification of precious and immortal Souls, and do not walk according to the World, nor fear their fear, but glorify GOD the Day of their Tribulations by an absolute and entire resignation of themselves to him and dependence on him, whom they must needs know can never divest himself of that care and charge of them which he hath once took upon him so expressly and particularly, as to be the Guardian, their Fortres, their strong Towe and a Wall of Fire and Brass round about his Church, marching as their Captain General in

the Van & Front, & bringing up the Rear-guard
of his Israel, whilst that the Priests are wholly
used and employed in carrying the Ark of
his Covenant. And we do not speak this as
making upon us to be the Judges of any Man's
work, but with all due respects communicating
to you the sentiments of our Consciences, which
we hope will be approved also by your Reve-
rences. We do hereby express the most affec-
ionate desire of our Souls, that the breaches in
the Temple of GOD may be repaired, and
that the Face of our Lord *Jesus Christ* may
shine forth more gloriously upon our Brethren
and ourselves unto Salvation, by the Spirit of
his power in the Gospel of his Glory, waiting
ways for that blessed hope of his last coming.
Whose near Approachings are notoriously visi-
ble and conspicuous from those frequent travel-
lings of the Church, and general convulsions
and shakings of the Nations, infallible Harbin-
ners & Forerunners of his glorious appearance.
Before which we comfortably hope that ha-
ving chastised his Church, he will turn the fiery
ream and Current of his Judgments upon the
enemies of his Truth and Glory, and will most
effectually by the Spirit of his Mouth destroy
the Son of Perdition. True indeed, there is
one thing which cuts the Sinews of our hopes,
and obstructs the progress of this Divine work,
and exceedingly damps and saddens our Hearts,
to wit, that incredible and astonishing Stupor
of vast numbers of Persons, who harden

themselves in their sins, under the rods of GOD's wrath, and do sottishly yield unto the temptations of the Devil, in the hour of their tryal. Yet notwithstanding we be greatly comforted, *most honoured Gentlemen and Brethren*, at the glad tidings of those excellent fruits which the Lord's visitation hath produced in many of your Churches, once again bringing into use and exercise, those graces & vertues so necessary to the faithful, and so difficult to be exerted & practiced in times of prosperity, such as the love of GOD's word, contempt of the world, and kindling again a fire of holy zeal, by the Spirit of GOD, upon the altar of the holy Ministry to the conviction of sins & errors, and the reformation of life, and of former miscarriages, and the strengthening of the infirm and weak Christians. This is a demonstration of the Spirit & power of GOD, who is not only magnified in rescuing of his Church, when the world gave her up for lost, but also as we are credibly informed, from all parts, and for which we rejoice together with you in our Lord, in manifesting the power of his truth; when as the Adversarys taking occasion from your afflictions, believed that it was as easy for them to triumph by their Sophistry, over the doctrine of the Gospel, as to throw down your sorry ramparts of earth. But they have in truth found the rock of GOD's word, to be then inexpugnable, when as there was least of the work of Man, and the truth then most prevalent & invincible.

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men discovered in its native beauty & simplicity, whence we ground our hopes & confidence, that GOD who has poured out his blessing upon your labours, will not begin & advance his work to destroy it, nor will he build *Sion* with our hands, and at last abandon it unto those his most cruel enemies. Wherefore, *most honoured Gentlemen and Brethren*, the joy and crown of GOD's Churches, be you encouraged in the Lord, and whatsoever difficulties may befall you, from without or from within, by those who suffer themselves to be debauched by this evil world, do you be fortified in your holy work, & as you have been made a spectacle to Men & Angels, so do you persist to hold forth the light of the Gospel in all pureness, and to Fight the good Fight, with the Weapons of Righteousness on the right Hand and on the left, taking all possible Care that no Root of Bitterness do spring up, which under the shadow and pretext of subtle Questions may weaken or diminish the Union of all your Members, and whom it is most indispensably needful, you should cement in an uniformity of Confession, to avoid those dreadful distractions, which will infallibly arise from a diversity of Opinions and Affections. All the Reformed Churches, as far as we ever could learn, were filled with Joy at those solid declarations made at your National Synods, against revived *Papagianism*, and at that singular care taken by those venerable and Holy Councils, to exclude
it.

it out of your Churches. Now he that soweth those Tares in GOD's Field is not asleep, but still at work, therefore there is need of continuall Watchings; there must be no relaxing of your circumspection, lest you should lose the thing which you have wrought. But we may forbear insisting any longer on this argument nor is there any reason that we should exhort you to continue in your Godly purposes and resolutions, since your great Zeal is a most powerful example to excite others. It is enough that we have thus opened our hearts unto your Reverences, and have largely experienced the harmonious uniformity of your holy thoughts and resolutions. And forasmuch as by those late troubles some famous Universities, have to our unspeakable grief, suffered very sad Eclipses and Interruptions, we shall do our best and utmost endeavours, to keep burning that little Candle which the goodness of our GOD has lighted up in our poor candlestick. And our most honoured Magistrates have resolved to continue the maintenance and encouragement of our School and University, which from its first foundation had no other end and design than to prepare instruments which might be another day capable of edifying GOD's Church. And they conceive themselves at this time more especially concerned and obliged to serve your Churches, because it is but the repayment of an old debt, we owing the original of our Academy unto the worthy labour

labours of some of your most eminent and famous Ministers. Besides your favourable respects have been exceedingly serviceable to it in its growth and progress, and they do receive with singular consolation the assurances of your good will, both from the Letters of the last Synod at *Charenton*, and from your sending students hither to whose advancement in learning and Godliness, we shall most willingly contribute whatever GOD has imparted to us, that so we may return them to you, well improved, and furnished with those excellent Talents for the Ministry, in the Temple of the Lord. Moreover we do return you our most hearty thanks for your kind remembrance had of our Church in * time past. And we do bless the Lord for the expressions of his Majesty's love and kindness towards our City, which is a continuance of those Royal favours, we have ever received, from the Crown of *France*, and consonant to his former declarations, that he would not exclude the Natives of this Town, in case according to your excellent Discipline, they should be called out unto the Ministry, of the Churches of this Kingdom. And we are so very well satisfied of your love unto us,

that

* The Reformed Churches of *France*, have not only assisted the Church of *Geneva*, with their Prayers, Advice, and with their credit at Court, but also several times with Men and Money, when the Commonwealth and Church there, have been in any danger from their enemies.

that if the aforesaid declaration should not be notified unto some of the Churches, yet by your means it shall be so for the future, and this will be a renewed pledge and confirmation of your ancient Fraternal charity and affection to us. Whereupon we do most affectionately salute your holy Synod in the Lord, and tender you our most humble Service, intreating the continuance of your good will unto us, and that you would strive together with us in your Prayers for us, as we do continually recommend you unto our GOD, the Father of our Lord *Jesus Christ*, and to the word of his Grace and to his Spirit of Consolation, and all your Churches, Persons Labours, and your whole Sacred Assembly to his most blessed protection, beseeching the great Shepherd of Souls that he would deign to preside in the midst of you *and to make you perfect in every good work to do his will, working in you what is welcome pleasing to him,* and accumulate upon you his best and most Heavenly Benedictions to the glory of his Holy Name: And subscribe ourselves,

Most honoured Gentlemen and Brethren, your most affectionate Brethren, and most humble Servants in the Lord the Pastors and Professors in the Church and University of Geneva, and in the Name of them all,

Preyost. Diodati. B. Turretin. Dupar
VI. Thi

VI. This Letter had a wonderful good effect on the Members of the Synod. It not only inclined them to follow their directions and advice, but also comforted their hearts (and so all their Letters to the National Synods of France,) In order to express that the better, I will transcribe a few lines of the Letter, that this Synod returned in answer to the Church and Academy of Geneva.

You are also come in (say they) to bear your parts in our sacred harmony, augmenting by the union of your hearts with ours, the rich blessing which the Prophet hath compared to that precious oyl, poured out upon the head of Aaron, and to the dew which descends from Mount Sion, and this too with such an efficacy, that the bare hearing of your sweet consolations, and holy councils, hath by the most secret and powerful motion, sensibly operated upon us, and raised up the spirit of Jesus Christ, our head, in us, who doth unite tho' many members in one body in the world. We do therefore imbrace you in our love, and accept thankfully of your prayers, and holy affections, giving thanks unto our heavenly Father, &c.


May the same Letter have the same effect on all those that read it now! I am sure it is not the worse for bearing an old date. They may not only by it be acquainted with several circumstances concerning the Church & Unity of Geneva, but also be inflamed by that holy

holy zeal which shineth forth in it, in so conspicuous a manner. By those Letters one may also know the love & zeal of that Church for GOD's Glory, and the edification of Christian Souls, & know the stile of right Church-men: nothing therefore can be more suitable to the History of one of the Churches of GOD.



C H A P. VI.

*This contains the History of the Years
1632, and 1637.*

I.  N the year 1632, *Nicholas Anthony*, an Apostate of the Christian Religion was put to Death. His Execution occasioned as much talk as that of *Servet* had done formerly. Some People said, *that it was a very cruel and barbarous thing to put People to Death, only because their opinions were not Orthodox.* But the Council considered him not only as an Apostate & a Blasphemer, (for he gave the name of *Cerberus* to the most holy Trinity, but also as a pernicious Seducer, and a Perjuror who preached his errors contrary to the Oath that he had taken when he was ordained. Therefore one may judge the better, whether the *Genevians* did right or no, *I will relate here the heads of the Accusations brought against him before the most honoured Lords Syndicks and Councillors.*

censors of this City, by the Lord At-
 toney, Against
 Nicholas, Son to John Anthony, born in
 Town of Brieu, in Lorraine, who being
 in Prison, hath freely confessed, that from
 youth he had out of curiosity, applied him-
 self to the Study of Philosophy, and conceived
 unnable and execrable opinions of our Lord
 Jesus Christ. Moreover, that about seven or
 eight years ago he had applyed himself to the
 learning of the false doctrine of the Jews, and
 that he might be better acquainted with it, he
 made his Address to them in the City of
 Metz, which after some conferences, had sent
 him to some other Jews, and especially to
 those of Venice. Item, he hath confessed, that
 he had not been for fear of being discovered,
 had endeavoured to draw his Relations into
 Atheism. Item, that he went to Sedan, about
 ten years ago, where he did debauch a young
 student, whom he carryed along with him into
 Metz, discoursing with him, by the way about
 the cursed doctrine. Item, that being gone to
 Venice, they had visited the Jews of that City,
 where he desired them to admit him into their
 Synagogue, and to circumcise him; which they
 refused him, because they were afraid, if they
 should be punished by the Magistrates for
 so doing, and told him, that he might live as a
 Christian among them, and yet be a Jew in
 his mind; and that the same thing was declar-
 ed to him by the Jews of Padoua. Item, that
 according

according to that detestable doctrine he came to *Geneva*, where he pretended to Study Divinity, and even had stood as a Candidate to the Professorship of Philosophy, and for while had been the first Regent of the College dissembling all the while, & acting as a Christian, tho' secretly he lived and prayed as *Jew*, not daring to declare himself a *Jew* publicly. *Item*, that being called by a Neighbouring * Church to the Pastoral Office, as he had been examined and had answered according to the principles of the Orthodox Religion, he had sworn to live and to teach in a manner agreeable to the Confession of Faith of the Reformed Churches, tho' he was a *Jew* in his heart, and by a cursed mental reservation meant to swear in a sense quite contrary to what his Mouth uttered. *Item*, that instead of preaching *Jesus Christ* according to the Oath he had taken, he had only expounded places of the Old Testament, and applied falsely to other Persons those Texts, which speak expressly of *Lord Jesus Christ*; and in a particular Manner the text he expounded in his last || Sermon For which thing he was struck with an immediate and manifest Judgment from GOD; for he ran distracted in the Fields, and came barefoot into this City, uttering dreadful Blasphemy

* The Church of *Divonne* in the Ballywick
Gen.

|| In the Second Psalm.

ainst our Lord and Saviour *Jesus Christ*.
em, that after he had been cured by the Phi-
 sicians of this City, in the Hospital, being
 me to himself again, and his distracted fits
 ing over, he had persevered in his Blasphemys
 ainst the holy Trinity, and the person of our
 ord *Jesus Christ*, maintaining both by word
 mouth & writing, that he was an Idol, and
 e New Testament nothing but a Fable. *Item*,
 hath owned that when he administred the
 ord's Supper, in his exhortation to the people,
 said only, *Remember your Saviour*; and
 at when he recited the words of the *Creed*,
 here our Lord is mentioned, he did not pro-
 nounce them, but muttered them so that no
 dy could hear him. *And finally*, notwith-
 nding the serious exhortations & remonstran-
 made to him in his Prison, both by the Ma-
 trates & the reverend Pastors of this City,
 forsake his cursed & damnable opinions, he
 l persevered in his abominable impietys and
 sphemys, having in a writing of his, done
 utmost endeavours to oppose & subvert the
 y Trinity, denying still with obstinacy the
 dhead, and Incarnation of our Lord and Sa-
 ur *Jesus Christ*, renouncing his Baptism
 eral times, as it appears more at large in the
 w-suit against him.

A Sentence against *Nicholas Anthony*, A-
 state, Pronounced & Executed on the Twen-
 th Day of *April*, 1632.

L

Our

Our most honoured Lords Syndicks & Council of this City, having heard the accusation brought before them, by the Lord Attorney against Nicholas Anthony, by which and his own confession it is manifest, and appears to them, that he, forgetting all fear of God, guilty of Apostacy, and of high Treason against GOD, having opposed the holy Trinity, denied our Lord & Saviour Jesus Christ, Blasphemed his holy Name, renounced his Baptism, embraced Judaism & Circumcision, and forsworn himself, by teaching his damnable doctrine, which case and crime deserveth great punishment. For these causes & other moving hereunto, my said Lords, * Sitting the Judgment Seat, and Place of their Predecessors, according to their ancient Custom having GOD and his holy Scriptures before their Eyes, and having called upon his Name, to give a right Judgment, saying the Name of the Father, of the Son and the Holy Ghost, Amen

* Sentences against Criminals are pronounced in open Street; a Bench being placed close to the outer Wall of the Town-House. It is covered with a Carpet, which hangs also above and over the Syndicks's Heads, who sit upon the Bench hold their Black Staffs adorned with Silver. The Attorney General is standing. Rails are fixed in the Ground about them to keep off the Crowd.

By this present peremptory Sentence which they give here in writing, they do condemn the said *Anthony*, to be bound and carried to the place of *Plein-palais*, there to be tyed to a Post upon a wood-pile, and Strangled after the usual way, and after that, his Body to be burnt and reduced to ashes, and thus to end his days, to be an example and terror to others: We do besides declare, all his Estate confiscated to the Signory, commanding the Lord Attorney to see that this present Sentence be put to its due and entire Execution.

II. In the Reformed Churches of *France*, there had been a considerable Division among some of their greatest Divines, Professors and Pastors, concerning *Grace*, the order of *GOD's* Decrees, *Predestination*, and such other Articles of Speculation; some of their Doctors, as *Amyraut*, *Testard la Place*, seemed to be too much of *Arminius's* opinion, concerning those things; and they were strongly opposed by the writings of a great many Divines, within and without the Kingdom. It was very much feared least those disputes might occasion a schism among the Churches of *France*, as well as those of *Holland*. Therefore several Synods were very busy in composing those differences, to which at last the Synod of *Alençon* in the Province of *Normandy*, put an end in the year 1637, by admitting the Orthodox explanation of the said *Amyraut*, *Testard*, &c. concerning the controverted Articles, and by forbidding the

Pastors or Professors to write one against another concerning the same. The Church and Academy of Geneva being sensible of the danger that the Protestant Churches of France were threatned with, by the division of the Divines; sent a Letter unto the aforesaid National Synod of Alençon, touching the Doctrine and Books of the Sieurs Amyraut & Testa. It is too long to be inserted here; but I will give an abstract and the substance of it.

The Letter begins thus,

III. *Messieurs, and our most honourable Brethren,*

THE return of another Holy Synod to be held by you, gives thus a new ground for adoring the infinite mercy of our GOD; who having for many ages chosen your Nation above many others, wherein to erect his Kingdom, with the glorious ensigns of sundry and long continued combats, and sufferings, and with the peculiar priviledges of purity, unity, and a holy Discipline, doth now also in these woful turbulent times, through that clemency and equity which he hath inspired into your Sovereign Lord the King, vouchsafe unto you that excellent means for your subsistence, and the conservation of his unvaluable gift, the blessed Gospel among you, even your Synodical Meetings, whereby your way and course may be kept even without Stumbling, and the Profession of the Divine Faith safe and lasting. And verily all ages have judged this or-

nce the only profitable, powerful and most
 ectual means for the preservation of the
 church, and the reducing of it back again when
 len from, unto its first, pure and holy prin-
 cles. But yet the best Canons that were ever
 imed and established have not been so con-
 ntly practiced nor observed as among you.
 herefore it is our daily Prayer & hope in GOD,
 at through his Divine Grace those of your
 iscipline shall be continually observed for
 any Ages. That part we have in your Com-
 nion and which we have by reason of your
 gular affection to us, causeth us to recognise
 great a mercy with thankfulness, &c. -----
 e will leave it to the good pleasure of GOD
 effect and bring about a perfect Union of
 ensminds in the Faith in his own time, when
 shall cause that great Day of his light to
 ne forth, and in the mean while to make bare
 s Almighty Arm, in setting bounds unto all
 ostilitys, and putting a Period unto all con-
 ntions, one only excepted which will be a
 onour and Blessing to the contending Partys,
 strive most one with another in all good Offices
 Charity, and examples of Edification. -----
 e are extremly astonished, and our dear
 ethren of *Switzerland* are also extremly
 ended that the name of the greatest Doctors
 our Churches, have been used for the defence
 these Noveltyes. And would Charity suffer
 we should believe that they were Persons
 t in the least to be credited, because the

Novelists do impute and tax them with a very great inconstancy in their Doctrine, the contrary whereunto, notwithstanding their pretended allegations out of them for their darling opinions is universally known. However we were somewhat comforted in our Spirits by the advice given us that these upstart opinions were not at so great a distance from the Truth, it was at first reported, nor estranged from the center of Union in the Churches, as in the terms in which they were couched at the first publick appearance did represent; and for that several Persons of an eminent Piety have used their best endeavours to quench this spark before it grew into a flame, and the dread reverence born your then approaching Assembly hath happily contributed to the reduction and establishment of the principal Truth. And we give due Praises unto those worthy Persons who first founded the alarm, & marched forth against these tenents, as also unto those who brought the Waters of Moderation to extinguish the Fire of this controversy, and who in the dressing of this Wound, applied proper lenitive whereby they qualified and removed the most dangerous Symptoms, reserving for the most powerful hand of your supreme and venerable Assembly the total extinction of this Firebrand and the perfect cure of this Malady: And we exhort you to exert your full Authority and about these Matters, saving all that lies in your power, regaining what is lost, retain

ing Truth & Love as much as possible, without violating your own integrity, without deenerating into any dangerous connivency, and speedily and solidly repairing the Breach, which otherwise the common adversariys. will not fail to keep open, and come in upon you to your utter Destruction. And tho' we very well know that your Wisdom will not be wanting to suggest your prudent Advice and Counsel, and to prescribe wholesome Remedys, yet we take upon us the boldness to acquaint you, that forasmuch as these Questions have been moved without occasion or necessity, and that it will be very hazardous to let them spread abroad to the scandal of the World, to the raising of disputes and controversys among your selves, and to the expiring of Spirits, who will be exceedingly moved and embittered by a formal condemnation of them, especially since they have a long Time been revolved in their most secret thought by those who yet protest that in the bottom of this Business they consent with you, and since they be Persons who be at present & may be hereafter serviceable unto the Church of God, we conceive the safest and most inoffensive Remedy that you can use will be this, to enjoin all Churches & Universitys to be wholly silent, and that neither from the Pulpit nor the Press, any of these new Doctrines be broached or vended, and farther to Decree that when occasionally these Matter shall come to be debated that all Persons keep themselves to the simplicity of

our Confessions, and to the Cannons concluded and made in the renowned Synod of *Dort*, without mingling with them these new *Hypotheses*, *Phrases* and *Distinctions*. And so doing you will calm the now troubled Spirits, and you will dispose them to a perfect cure, and so join in with you in a full & uniform consent, and divert them from gazing on an object, whose sparkling lustre would attract their affections, and make them addict themselves unto others far more profitable and edifying. A puissant Neighbouring Commonwealth did very happily steer this course, when as divers years ago they were troubled with such altercations, and scruples raised on the like points, which were degenerating unto profaneness, and would have raised factions and confusions in the State, and Schism in the Church. This evil was nipt in the bud, and the wound healed as soon as given by the sole interdiction of any further disputes, and to prevent such dangers in time to come we conceive it very needful that you establish (if you have not done it already) an ordinary *Superintendent* over your Universtys, for 'tis in those Schools of Learning, where leisure and the pleasures of speculation, variety of reading, and curious enquirys into Matter out of the common road, & the bait of singularity do transport great wits with too much Facileness after these Noveltyes; which how tolerable soever they may seem to be in discourse and conference with learned and accomplished men

yet

ought not at any time to be published,
or thrown into the minds of the young Stu-
dents, who are to be dealt withall after another
way; *to wit*, by a more careful instilling into
them the choicest and foundest truths of the
 Sacred Oracles left by the weakness of their
 Judgments, and the fervour and instability of
 their age, which enamours them of curiosities
 they should be intangled in debates and contro-
 versys, and embrace factions and partialitys.---
 The true end of these our *Theological* Stu-
 dents ought to be this, that they may be an
 only seedplot of able and Godly Pastors, found
 in the Faith, mighty in Word and Doctrine,
 set unto Sobriety, keeping the great Mystery
 of Godliness in a pure Conscience, delivering
 it dividing the Word of GOD aright, and in-
 tended to be Men of GOD, perfect and prepared
 for every good Work of their calling to which
 they are called by noble ends, all sorts of subtilty
 are utterly unserviceable, & have ever marred the
 divine Doctrine with Errors, or the Broachers
 of them with Ambition, Curiosity, Contention,
 conceitedness; or the Church by a disgust of
 scripture, purity and simplicity, or by Factions
 or Divisions, which never happen when the
 common sentiments of the Church are taught,
 but by Ministers of meaner parts and talents;
 whereas these have always happened by means
 of affected Singularitys: Which is the true and
 genuine Food of *Romish* Ambition, which e-
 ver laboureth to seduce the common Senti-
 ments,

ments, because they be its greater Obstacle and most obstructing its growth and progres the Lord grant that the sparkles of this Fi in the midst of you may not spring from th same source. Poor *Germany* hath sadly felt th direfull effects of the Flames kindled by it by its bitter and frequent Schisms. Ever Prince would have his University, and ever University admired and exalted it's own Doct as the most eminent Professor of them a Every Doctor had conceived, and must nee broach and vend his new Notions, and singul Opinions, and these new Opinions are broug upon the publick Stage of the World, whe they have met with fierce Antagonists, & b tween these doughty Champions, the po Church of GOD hath been torn all to piece To this consideration let us subjoin another For GOD's sake keep Philosophy * with in its due and proper bounds closely and stric ly watched and restrained, that it may only, we may so express it, break up the fallo Ground of the Spirit of our Youth; but not the least to take upon her, by her maxims an assertions to bring in Seed and Food for th Church and House of GOD, which must l fed with the pure Manna of the Divine Wor who

* By *Philosophy* they meant especially the subtilt of *Logick* and *Metaphisicks*, which in those Days chie bore the name of *Philosophy*, and were the Scources endless Desputations.

hose Majesty and Liberty was so happily
restored and recovered by our Godly Fathers,
from the Bondage and Captivity whereunto
the School Divines of the *Romish* Church had
enslaved it, and into which it is very likely it
will be again incensibly reduced, either by a
too great fear of their false Weapons, or by a
perverse emulation of them. And yet in the
mean while the sacred Scriptures will be best
understood by a diligent reading of them, by
comparing one text with another, and by in-
vocation of the Holy Ghost to enlighten our
dark Minds in the knowledge of them, and
they will be thus more easily digested and
brought home with a greater force & efficacy
upon Conscience in a sober sensing of them ac-
cording to the simplicity of Faith and demon-
stration of the Spirit, than by the most audaci-
ous and curious applications of the false lights,
new notions and vain discourses of *Philosophy*.
Calagianism in the low Countries was the
plant of the *Spanish* Metaphisicks, producing
not pious and painful and profitable, but sub-
til Pastors and Preachings, an infinite brood of
Disputants, void of understanding and corrupt
in points of Faith, Subtiltys bring forth Thorns,
which never leave the Churches nor Conscien-
ces at rest, but scratch and tear them to pieces.
And we exhort you to be zealous and suspi-
cious of new Methods, and imagionary Hypo-
theses and an affected singular way of teaching,
and to avoid them. *Arminius* took his
walks

walks at first in these By-paths, till such Time as he had gotten a stock of Credit & Reputation, and had formed for himself a Party, then he pulled off the vizard, and canvassed all points of Doctrine even those that were but accessory, with no little vehemence in his disputations, and was uneasy till the roots had been searched, and the most fundamental points had been assaulted and shaken. Indeed the one wounds the other, and it was always known that those who once changed their note & language, and the sound Doctrine delivered to them, have been attended with some secret hidden vice, or else they do engender it in their Followers. Discharge therefore, most *Reverend* and *Honoured Brethren*, your bounden Duty unto your Churches, and give this memorable example unto them all, and unto us this singular consolation that you do maintain inviolably the Faith once taught, established and sealed among you, far more than in any Place of the World besides by a multitude of Divine Witnesses, and approbations, which have rendered you a spectacle to Men and Angels. Grub up by the Root every plant of Heterodoxy, and by your authority do you reinforce as you shall find needful that harmony and agreement of the Reformed Churches, which was declared in the Synod of *Dort*, which having been the first general Council of the Churches in our Days, wherein GOD evidently presided by His Holy Spirit, (and there will be difficultys enough to get such another

other) doth therefore deserve of right the greater reverence and submissions, because of the disrespect offered it by the Broachers of these novelties. And this should be done except we intend to be cryed down as a sort of ungovernable Persons, refractory to that Order & Discipline, which GOD hath sanctified and established from the very beginning in the Christian Church. We conclude all with the tender of our most humble, faithful and cordial services and affections, and of our most entire union with you in Spirit, which we most humbly beg of the Lord to sanctify and consummate in it's full and total perfection in the Kingdom of his glory.

*Your most humble and most affectionate
Bretheren and Servants in the Lord,
the Pastors and Professors in the
Church and Univerſity of Geneva, and
for them all*

Diodati. Tronchin.

Chabray Prevost

and Pauleint.

CHAPTER VII.

Tomwell's Letter to the Church of Geneva, concerning the persecuted Brethren of the Vallys of Piemont. The Charity of the People of Geneva towards them. The titular Bishop of Geneva, his attempts against that Church.

I. The

I. **T** HE former Letters of the Church and University of *Geneva*, have taken notice of the persecution under which several Reformed Churches groaned in many parts of the World. The poor Reformed Flocks of the Vallies of *Piemont*, subject to the Duke of *Savoy*, were of that number. They have never been free from persecution ever since they have been known; nay they have been chiefly known by the many hard & long persecutions which they have suffered, and by their great courage and patience under their sufferings. These oppressions were renewed in the year 1655. All *Europe* heard of it presently, and all the Protestants were concerned for them. *Olivier Cromwell* having notice of it, writ to the Commonwealth & Church of *Geneva*, a Letter importing, that the extream miseries which the Protestants of the Vallies of *Piemont* endure from the Duke of *Savoy*, had moved him with such compassion, that he had given orders for a general gathering throughout the Commonwealth of *England*, for their relief, to testify how great was the Charity of the English Nation towards those poor afflicted Brethren. But that as it would take up sometime to make those gatherings, and that the misery of the poor People did not admit of any delay, he thought fit to send in the mean while *Twenty Thousand Pounds Sterling*, out of his own Money, which sum he put into the hands

the Magistrates of *Geneva*, that they might distribute it among the poorest of them, according to their wisdom, believing that they would joyfully take that trouble for the help of their neighbours, because he knew of their low-feeling with them: Praying GOD that he would give those that profess the Orthodox Religion, Zeal & Courage to defend their common cause, and to help one another against their Enemies, in which he would be exceeding glad to be serviceable to the Church. He went afterwards my Lord *Morland*, to the Duke of *Savoy*, to intercede in the behalf of the said persecuted Protestants, and the Ambassador remained several Months at *Geneva*, during that Negotiation, which proved very effectual for their relief.

II. In all the persecutions they have suffered, the Church and Republic of *Geneva* have been extraordinary kind and helpful to them. When some hundreds or thousands of them being either killed or put in Dungeons, the rest have been drove away out of their native Country in the middle of sharp Winters, through deep Snows, without Provisions or hardly any cloaths, they have been received like Angels in the Town, and have been supply'd with all necessaries, every House-keeper contending who should have a greater Number of them in their Houses. These poor exiles were *hungred and meat was given them, they were thirsty and drink was given them; they were stran-*
gers

gers and were taken in, naked and we clothed, they were sick and were visited. M Leger one of their Pastors hath published a Book of their several Persecutions.

III. In the year 1661, the titular Bishop Geneva residing at *Annecy*, petitioned the King of France, as sovereign of the *Bailiwick* of Geneva which is a part of his Diocess, to give him leave to set Curates in the villages of *Chancy*, *Avouilly* and *Mouin* held by the Republic of Geneva and of which the King, said the Bishop was also sovereign. In order to understand this, it is necessary to be acquainted with the constitution of those Villages. *Mouin* did belong to the Chapter of *S. Peter's* in which respect the jurisdiction, the tithes, quit-rents, the sale of land, settling of Ministers, the condemning Malefactors to Death, do belong to Geneva, and to the King of France belongs the last appeal of Civil Causes and the execution of Criminals. *Chancy* and *Avouilly* did belong formerly to the Priory of *S. Victor*, and have the same rights as the others which did belong to the Bishop & Canon of *S. Peter's*. But by the Treaty of Lyons 1601, according to which the King of France surrendered to the Duke of Savoy his Country that he had taken from him in his Wars against him, reserved to himself all the Harbours of the River *Rhone* from Geneva, as far as the City of Lyons. And thus the sovereignty of *Chancy* and *Avouilly*, which are Harbours of the said River, did belong to the King, altho' they be situated

uated on the Land of Savoy. The Genevians
who were very much in Henry the Fourth,
his favour, represented to him, that they had
already the possession of those Villages, and
that consequently that Sovereignty was of a
very small importance to him & of no revenue.
The said King being willing to favour them,
gave it to them, and issued forth his Letters
patent to confirm his gift, which were not
ratified by the Parliament. But notwith-
standing that, they have acted as Sovereigns in
those two Villages ever since, and even they
caused a Melafactor to be Executed at *Chancy*,
the year 1675. The Council having notice
of the Bishops Petition, sent their Deputy Mr.
Lullin to Court. But before he was arrived
there the Bishop had obtained a Sentence agree-
able to his Petition, and Mr. *Bouchu* Intendant
of *Burgundy*, came to Geneva in the Month of
February 1662, to set Curates in the aforesaid
places, according to the King's Sentence. The
Intendant was at last prevailed upon to defer
the execution of that judgment, after it had
been represented to him that the Deputies of
the Republick were at Court, to make their
remonstrances to the King himself, concerning
that affair, and that if they could not have that
Sentence reversed, it would be time enough to
execute it then. *Lullin* having stayed two
years at *Paris*, carried his cause; the Bishops
petition was cast off, and the Villages were left
to them in the full enjoyment of the
Protestant Religion. M Chap.

C H A P. VIII.

A Letter to a Pastor & Professor of Geneva concerning some disputes there about Grace GOD's Decrees, &c. In the year 1675

I. ❀❀❀❀ E have seen in the last Letter of
 ❀ W ❀ the Professors and Pastors of *Gene*
 ❀❀❀❀ *va*, to the National Synod of the
 Reformed Churches held at *Alençon*, the Soli-
 licitude, the zealous Care, and excellent admo-
 nitions and advices of that Church and Acade-
 my to them, to preserve Union, Charity and
 Peace among the Protestants of that Kingdom.
 But a while after they wanted themselves those
 wise exhortations and charitable advices, which
 they had imparted to others. The same dis-
 putes arose there concerning the same points
 and they were not managed with the same
 prudence there, as in *France*, and caused more
 disturbance in that Church, than they did in
 the Churches of *France*. I shall relate the
 occasion and progress of them in Doctor *Bur-*
net's own Words. The middle way (saith he
 in one of his Letters) that *Amyraut Daille*
 and some others took in *France*, that were dis-
 puted in *Holland*, concerning the Divine De-
 crees, and the extent of the death of Christ, as
 it came to be generally followed in *France*
 so it had some Asserters both in *Geneva* and
Switzerland

Switzerland, who denied the imputation of *Adam's* sin, and asserted the Universality of *Christ's* death, together with a sufficient grace given to all Men, asserting with this, a particular and free decree of election, with an efficacious grace for those included in it; they came to be called Universalists, and began to grow very considerable in *Geneva*: Two of the Professors of Divinity there being known to favour those Opinions. Upon this those who adhered strictly to the opposite Doctrine were named, and the contention grew to that height, that almost the whole Town came to be concerned, and all were divided unto parties. Upon this the Magistrates had enjoined silence upon both parties, they had certainly acted wisely: these are speculations so little certain, and so little essential to Religion, that adversity of Opinions ought not to be made the occasion of party or faction. But tho' the party of the Universalists, was considerable in *Geneva*, it was very small in *Switzerland*, therefore some Divines there who adhered to the old received Doctrine, drew up some articles, in which all these Doctrines were not only condemned, together with some speculations that were asserted concerning *Adam's* immortality; and other qualities belonging to the state of Innocency; but because *Cappel* and some other Critics, had not only asserted the Novelty of the Opinions, but had taken the liberty to correct the Translation of the *Hebrews* supposing that some

Errors had been committed by the Copiers the *Bible*, both Vowels and Consonants; in opposition to this they condemned all corrections of the *Hebrew Bible*, & asserted the Antiquity of the points, or at least of the Point and Reading according to them, by which tho' they did not engage all to be of *Buxtorf's* Opinion, as to the Antiquity of the points yet they shut the door against all correction of the present punctuation. If this consented Doctrine, (for so they termed it) had been made only the Standard against which no Man might have thought, without incurring censures, the severity had been more tolerable but they obliged all such as should be admitted either to the Ministry or to a Professor's Chair to sign *sic sentio*, so I think, and this being settled at *Bern* and at *Zurich*, it was also carried by their Authority at *Geneva*. But for those in Office, the Moderator and Clerk signed it in all their names. And thus they were contented to make only a regulation in the matters, but they must needs according to the maxim that has been so often fatal to the Church, enter into Peoples Consciences, and either shut out young Men from employment or impose a test upon them, which perhaps some have signed not without strugglings of their Conscience. Yet some that set upon the test or consent, are Men of such extraordinary *Worth*, that I am confident they have acted in this matter out of a sincere Zeal, for the

whic

which they believe to be the truth, only I wish they had larger & freer Soul. So far the Bishop. II. At that Time the Protestants of *France* had lost the privilege of their National Synods. The Court of *France* which had resolved to usurpate the Protestant Religion out of that Kingdom, deprived us of those Assemblys, and began our Destruction that way, knowing very well that the union, support, peace and discipline of our Churches, all things necessary for their subsistence and preservation, could not be maintained without them. But however those poor Churches having no Synods to write to, and being exceedingly troubled at the great disputes arisen at *Geneva*, Mr. *Claude* Minister of the Reformed Church of *Paris* was desired by several to write to Mr. *Francis Turin*, a Pastor and Professor of the Church and University of *Geneva*, whose Name & Credit is very great there, to perswade him and others by him, to a spirit of mildness, moderation and forbearance towards those who dissent from him, and the old received Doctrine, in points that were not (as Mr. *Claude* & others thought) essential to Religion. Tho' his Letter be pretty long I shall transcribe it almost because it may be very serviceable to other Churches in the like case.

The L E T T E R.

Sir, and most honoured Brother,

THE affection that you honour me with, and the persuasion I am in, that you reckon

me among those, who have for you all the esteem and the veneration due to your merit embolden me to make so free with you as impart you the sentiments of all the most considerable Persons of our Church, and of others which their businesses call hither, concerning the Divisions of your Academy. We have heard of them a long Time ago, and every one hath been extremely grieved to see an Academy and a Church which make so great a figure among the Reformed, agitated with the same disorders that have formerly disturbed our Academies & Churches in this Kingdom, and which are through GOD's Blessing so entirely composed that the least sign of them is not to be perceived now among us. This calm, *Sir*, that we enjoy, very evidently demonstrates that the true cause of our past disputes, proceeded rather from the antipathy of some Persons, though otherwise illustrious, who were angry one with another, than from the things themselves. For as soon as GOD has been pleased to take away that cause, Peace is come to us again of it. We should enjoy it with a perfect cheerfulness if we did but see it also among you, and if your present sad Condition was not an Image of our own past troubles & disturbances. To explain you, then more particularly People's thoughts touching this Matter, I will make bold to tell you that they wish your Church had made an addition of new Articles of Faith to those of the Confession, by means of which she had lived

long Time in Peace with the other Reformed Churches. For you are not ignorant how dangerous it is in Religious Matters, to go beyond the bounds which our Ancestors have wisely set, and how much Consciences think themselves oppressed, when People lay upon them a burthen which they believe GOD hath not imposed himself. Now, *Sir*, altho' I have concerned my self perhaps as much as any Body in the controverted Matters, yet I own to you that it hath never appeared to me, as much as I could be into them, that those points are clearly decided in and by the Word of GOD. For the course your Church hath taken, some do endeavour to justify it by some texts of Scripture, alledged as Arguments for it. Others use also their endeavours to answer them; and the heat of Disputes makes sometimes the objects seem bigger than they be. But those that consider them without partiality, do see plainly that your Articles are not decided in the Scripture, which gives a just ground to believe that Divine Wisdom would not have you propose those things in Articles of Faith; but on the contrary her will was, that each one should tolerate one another mutually and reciprocally in those things, as they ought to do in School questions, about which brotherly love remaining entire, every one professeth the Opinion he liketh best, and that seems to him the more reasonable, conforming themselves always to this Rule of the Apostle,

Thy doest thou judge thy Brother, or why dost

thou set at nought thy Brother? For we shall all stand before the Judgment seat of Christ.
Rom. 14. 10.

Besides, Sir, supposing we are fully persuaded in our Mind that our Opinion is decided in the Scripture, if others have not the same persuasion, it seems to me, that before we condemn our Brethren, and we do oblige them to embrace our Opinion, Equity & Charity require that we examine what the Nature of the thing in question be, and what their importance and relation be, either as to Christian Truths, or in respect to the Errors contrary to those Truths. For if our Opinion is neither necessary to Salvation, or nothing like it, if it is not a thing that the People must absolutely know, if it contributes but little either to the preservation or increase of true Piety and Holiness, and if the contrary Opinion is not incompatible with Salvation, if it hurts not true Holiness and Piety, if it hath no pernicious consequence or even dangerous ones, a Christian Spirit, which is a Spirit of Union and Society, and of Division, obliges us to bear with our Brethren and not to impose any Law upon them. Every one may retain his own Sentiments, but without any breach of peace or brotherly communion. Now in order to apply those Rules to the Subject in question, I do assure you that as far as I can see, I know nothing in either of these Hypotheses, considered as Truths or as Errors, that is necessary to be believed in order

be saved, nothing but what may be believed
without danger of Damnation, nothing in ei-
ther that has a stronger influence on true Piety,
nothing that is very prejudicial to it, nothing
short that includes very pernicious or very
vantageous consequences. Thus I am per-
suaded that those things should not be insisted
upon, so much as to look upon them as Arti-
cles of Faith, and to oblige Ministers to preach
them. I am not ignorant, *Sir*, how *Socinians*
and other *Hereticks* have rendered odious this
Maxim of a mutual toleration, because they
would have a share in it, desiring that their Op-
inions may be at least tolerated and that no-
thing be determined contrary to them. But
no one does not see that there is an infinite diffe-
rence between their errors and the things we
speak of, since their errors are evidently condem-
ned by GOD's word, directly contrary to Sal-
vation, to true Piety and Godliness, pernicious
in themselves, in their consequences, and de-
structive of the Christian Religion, whereas no
such thing is here to be found. It would be
even in my Judgment the most unreasonable
thing in the World, to use the same Arguments
against the one & the other; for by that means
the practice of Charity must be abolished be-
cause some wicked People do abuse it. We
must be as just as we can always, and not fall
into an extremum to avoid another. I have all
the respect & veneration for your Church, which
I look upon, as in a manner the mother of ours,

and

and GOD is my Witness that I pray to her continually for her preservation & prosper. But forgive me, if I tell you that if she had well weighed these Arguments, and a great many more which might be added, she would not do what she has done: For after all we are but Men. We have nothing of GOD's Authority to take upon our selves, to make new Articles of Faith & new Laws of Preaching. It would signify nothing to say, that your Church doth not intend to try other Churches to those Articles, which have been prescribed for her self only. For by her refusing to admit into the Pastoral Office those that wont sign those Articles made by her, and to teach after such and such a manner, doth it not seem that she declares unauthority of the Ministry, those that do not believe them just as she hath decided them, and do not preach according to her decisions; and that, inasmuch as lyes in her power, she degradates the Ministry a vast number of good Servants of GOD to whose labours a better reward is due. It would avail nothing also to alledge the great diversity of Church Government and Discipline, which is to be found in the Protestant Churches, and where it is required of Ministers that they conform themselves to the use of those places where they are settled. For there is a great difference between Article of Doctrine and Points of Discipline. One may in this last respect conform himself to the ways of the Places where he liveth, and so will differ

fferent ways, without any prejudice to his religion and Conscience. It is not even an alteration and change, since it is only reducing to practice the Opinion we all of us hold, and we always have held, *to wit*, that as to Articles of Discipline, we must be of a sociable Spirit, and submit to the order of the Churches among which we live; because order is not an unalterable thing concerning which diversity imports necessarily an Error of one side or the other, but it depends upon the circumstances of times and places; so that it may be very well said of two opposite forms, that they are both of them good. It is not so in respect to points of Doctrine, as they are unalterable in their nature, and not depending on times or places, we cannot teach them in a good Conscience diversely according to the different places and times. When therefore the Ministry of those who do not teach according to your tenents hath been condemned among you, that condemnation is not limited to *Geneva* alone, it extends to all places, and as much as in you lives, you take away the Pastoral Office from all those who be of a different Opinion. Had your Church only forbid such expressions as are not in the Gospel, as some of our National Synods have done, or had at most forbid to teach and preach in the Pulpits certain tenents which the Scripture doth not reveal very expressly, and are not in our Confession of Faith, we might look upon that as a rule only for herself.

herself. She is free one would say, she like neither those tenents or expressions, but yet she remains united in the band of Faith with the other Churches, & she maketh no attempt upon their rights and liberty, no body could find fault with that, and the same Spirit of Order and Charity that makes her tolerate those of different Opinion, would oblige them also to give her no offence in that Respect. But to determine positive Articles, to require that one shou'd teach so and so, and condemn this and that, and actually to reject the Ministry of those that will not submit to her decisions and acquiece with them in their Conscience, while they preach the Gospel very well & the Doctrines contained in the Confession of Faith, and that out of regard to Peace and Order they are silent concerning the controverted Articles which are not mentioned in the Confession of Faith, will not People say, *Sir*, that to require any thing more, is going beyond the limits of Human Power, that to the Honour of the Ministerial Office is taken away from many good People who perform it worthily, that to you establish a Ministry peculiar to your selves, and in a word, give occasion to a sad Division in the Church of GOD. *Forgive me once more. I beseech you*, It is a very hard and afflicting thing to hear that you will not acknowledge among you to be true Ministers of GOD, those in whose Calling, Life and Doctrine you find no other fault but this, *to wit*, that they have

at just the same Opinion as you, that they not teach the imputation of *Adam's Sin* anterior to Men's corruption, or set not in the order of Divine Decrees, the sending of *Jesus Christ* into the World after the Decree of Election. Yet as People knew very well how the Articles in question were determined amongst you in the year 1649, it was hoped that this torrent of Controversies, where Personal Concerns & the Foibles of great Men had perhaps a great influence, would be like a flood which soon passes away. People hoped that the occasion which had given birth to those regulations being removed, that business should be of it self, and that they being not followed would have no ill Effects, as if it had not happened. But, *Sir*, what we hear shews us the contrary, It is said, that you require with an *conceivable Severity* of those that you admit to the *Pastoral Office* to settle among you, the signing of your Articles; that you even require it of those who make their Address to you in order to be Ordained and to settle elsewhere, imposing on them the same necessity as you do upon your own Candidates, sending them back shamefully, if they do not submit to it, that you require it of Pastors already Ordained, when their Calamitys move you with Compassion, and their great talents should induce you to imploy them; that you require it, I say, with the same rigour, tho' they have spent the best part of their lives in the Ministerial Work
and

and their faithfulness is Publickly acknowledged; that this alone is sufficient to exclude them of your Pulpits. I say nothing of what is reported of the heat & haughtiness of some of your Students, for those are young People doings which yet should be repressed. It is said, that things have been carryed so high and so far, that some have solicited, and do every day solicit our Reverend Brethren of the Protestant Churches of Switzerland, to set up a Form containing the same Articles that you have already decided, and the same Direction as you have, to joyn it to their Confession of Faith. People are in hopes that the Wisdom of our most honoured Brethren of Switzerland will temper all that, and that they will not go too fast in so important a business, which should be very well pondered before it is determined. But as to your Church & Academy it is not to be conceived, Sir, that your magnificent & most honoured Lords, which are her protectors, her first Directors & nursing Fathers, your Pastors, your Professors, your Ruling Elders, your principal heads of Families, do not remember that Geneva hath been always ever since the blessed Reformation a pattern of Union and Concord to other Churches, and that even she hath interposed sometimes and with very good Success to procure Peace, and to restore it where it was not; and that it would be therefore the most scandalous thing, if she gave occasion to People to look upon her as willing to oppress the natura

and Christian liberty of Churches, or to
k off the band of her Communion with them,
that for questions belonging to Doctors, in
ch most People understand nothing, and
ch they cannot consequently decide. It is
to be imagined but that so many illustrious
wise Persons do see the doleful effects caused
ormal and express condemnations of the sen-
ents of others, when they are hasty how
temptable they render the Ministry, how
udicial they be to GOD's Glory, the effi-
of his Word, to the edification of the in-
to the Salvation of Souls, and the Inte-
of truth. It may happen, that a prejudiced
d doth hide those things, and many
r consequences which I do not men-
from the prejudiced Persons. But be-
that, they shall have afterwards time e-
gh both to feel them and repent of them.
annot be but that Persons perfectly Skill-
in Civil and Ecclesiastical Affairs, who
a true and solid Zeal for *Jesus Christ*
Kingdom, and are Lovers of Religion, see
a great way off and that when they see
a they despise them. *Should it be, Sir, a*
pleasing thing to your Church if those
England, of Prussia, of Poland, and several
Germany, should pronounce a condemnation
ary to that of your Articles? Yet this
be feared, and will perhaps happen, for
know Peoples tempers, and that they do
like very well to be condemned so publick-
ly

ly, in so solemn a manner, and so much no without defending themselves, and even exceeding the outrages they have received, w they think that Justice obliges them to do I do not speak of our Churches of *France*, y have nothing in my judgment to fear fr them; but yet I cannot but put you in mi that *Geneva* hath always hitherto made a p fession to be strictly united with them, hav but one and the same confession of Faith, same Liturgy, the same form of Church C vernment, and almost the same Discipline. S hath been even willing to conform to the of leavened Bread, and hath had alway great regard to the Decrees of our National S nod. Yet it is certain that the general Ser ment of our Church is, that People should r condemn one another, nor make formal and p ress decisions with rejections of Errors ce cerning the things in question. They do r require of those whom they call to the Paf ral Office, either signings or declarations tou ing these Articles, nor have they set any fe to be added to the Confession of Faith. T National Synods have forbid some hard & rash expressions, which might give offence & disturb the Peace of the Church; but they i pose no law upon Consciences in respect to t things themselves. By the good effect of the regulations, we do live in the respect in a p found Tranquility, and GOD hath so bless the wise and christian Conduct of our Syno

That there are no more partys nor divisions among us, and yet we have offended none of the foreign Churches. We are therefore extremely grieved every one of us to see that your Church hath both farther, and that things are carried to a breaking of the Brotherly Communion. For what can be done either more agreeable & useful to the Enemies of our Profession, or more beneficial to the good Souls among us? Both Friends and Foes say loudly that *Geneva* doth thrust us out of her Heart, that she doth reject formally a part of us, and that she refuseth to receive the others except they do condemn their Brethren with whom they do live in Peace, and look upon them as unworthy of the Ministerial office; in a word, except they change their Opinion, and do condemn themselves as having kept an unjust Peace with People to whom they could have declared War. They go still farther endeavouring to perswade our most honourable Brethren of the Cantons of *Switzerland*, to the same as *Geneva*. If GOD hath decreed the Council of his Providence to add this chastisement to so many others he hath inflicted on us, his will be done. We have deserved heavier ones, and tho' this be one of the most grievous & least expected, I hope we shall bear patiently. But believe me, this usage is something hard, & I do not know whether Posterity will approve of it, & what is a Thousand times more considerable, whether GOD that uses it for our humiliation will not be displeas'd at it.

N

Yet

Yet we cannot believe that our Brethren of *Switzerland*, for all what is said will strik such a terrible blow. They have Prudence Charity and Moderation; they are wise and learned and they know well that if Doctors and Pastors must have no diversity of Opinions about School Questions, new Forms and Test must be made and set up every Day, and the frame of Religion must be forever altered. They know also that far from putting a stop to divisions by those means on the contrary the Church suffers the more by them, & her Wound are rendred incurable which wou'd have infallibly healed. Their great knowledge cannot but make them sensible that in order to maintain Communion with our Brethren, we cannot require of them in reason but three things. *I. That their Confession of Faith which contains the essentials of Religion be conform to our own* II. *That they do not condemn us in things indifferent.* III. *That when they preach in any of our Pulpits they keep a Religious silence about those controverted Articles for fear of giving offence.* But to go farther than that, by requiring of them express Condemnations and to set up forms that engage to believe and teach such and such things besides the Confessions, it was neither what they nor we can without destroying the use or the Confessions. For the use of Confessions is to set limits to the Unity of Faith and to declare that one owns for his Brethren those who believe and teach what is contained

contained in the Confessions. Our most Honour-
 able Brethren of the Churches of Switzerland,
 have been hitherto careful to maintain a com-
 munion with the other Churches----- It seems
 me that the best thing is to cover those fa-
 lse divisions with moderation and silence. Your
 name, *Sir*, is so great in the Church of GOD,
 and you are so generally esteemed in the Place
 which you serve, that if you will make it your
 business, I am in hopes you shall stop the course
 of that affair, and knowing as I do your ver-
 ge and piety which is above the common
 weaknesse of humane Nature, I can hardly
 doubt it. For GOD's sake, *Sir*, be helpfull to
 and represent to your Gentlemen the reasons
 of Justice, Prudence and Charity, which may and
 ought to induce them to find out means to a-
 void noise and scandal, and ill consequences. By
 that method you will undeceive many People,
 and do a thing agreeable to GOD, & profitable
 to his Church, & draw upon you his Blessings,
 with the affection and praise of your Brethren.
 Let not your Church give ear to the suggesti-
 ons of hot minded persons, who changing as it
 is common the use of names, call the interests
 of their passion, the Glory of GOD, and their
 zealousness a Zeal for the Truth: *S. Paul*
 hath set us an excellent rule about that, when
 he hath commanded us, *to follow Truth with
 Charity*. Charity without Truth is an easiness
 dangerous to Religion which suffers Souls to
 go to Damnation, under a Colour of sparing
 them.

them. Truth without Charity is an inexorable rigour, that loofeth all to get all, and a wilpeevish humour which destroys instead of edifying. But the true Evangelical medium is that which on the one hand maintains Truth as much as it is necessary to Men's Salvation and GOD's Service, without abating any thing of what is essential to Religion, and suffering any thing that may hinder the fruit and efficacy thereof, and which on the other hand bears charitably with the infirmities of his Brethren, remembering that grace may be found with some weaknesses of Nature. If under a pretext of Truth we do renounce that mutual love; we have lost the Spirit of *Jesus Christ* according to *S. Paul's* words, *we are nothing but a sounding Brass and a tinkling Cymbal* 1 Cor. 13. 1. You know all that better than I Sir, and will Expose it to your Church better than any body else. It is the greatest & most important Service you can do her. But as this is a thing of a publick Nature having communicated my Letter to several Persons of Merit and Quality, I was bid desire you to shew it to those that may be concerned in this affair, and that you would be pleased to countenance it. I finish this Letter Sir, by *S. Paul's* vow that I have heard you explain so well in our Church, and with which you seemed to me extremely effected. *The Gift of Peace that brought again from the Dead our Lord Jesus that great Shepherd of the Sheep, through the blood of the everlasting*

tenant, make you perfect in every good work
 to do his will, working in you that which is
 well pleasing in his sight, Heb. 13. 21, 23.

III. This Letter had not a very great effect
 then, but afterwards the *Consensus*, or the new
 establish't form & test was abolished in *Geneva*,
 and no more said about it now. And Mr. *Claude's*
 advice having at last been followed, peace and
 tranquillity hath been restor'd to that Church.
 Mr. *Turretin* himself to whom this Letter was
 written, and was at the Head of those who set
 up the *Consensus* became very moderate. They do
 stick yet to the *Consensus* in the Canton of *Bern*.

C H A P. IX.

It contains the History of the Years 1679,
 1680, 1685, 1686, 1707, 1712, 1719,
 1721, 1726 and 1728.

 ¶ I N the Month of *October* 1679, the
 King of *France* sent Mr. *de Chau-*
 vigny to *Geneva*, to be his publick
 Minister and Resident there, after
 he had presented his credentials and Letters, to
 the little Council, and had his Audience, he hi-
 red a House in the Town with a Yard and a
 garden, where he caused a Chappel to be Built
 and Mass was said in it the next Month. That
 could not be helped, because publick Ministers
 have a right to use the exercise of their own Re-
 ligion

ligion in all the Courts and Places where the reside, tho' the People were very uneasy at it. The Resident using more freedom than he should and having invited to a solemn Mass and procession in his Yard some of the Neighbouring Popish Clergy, was near killed by the Mob the next Day. All this occasioned a great deal of Disturbance in the Town; the Magistrates having notice another time, that he had also invited a considerable number of Priests & Fryars to his Chappel to say Mass there upon a solemn Popish Holy-day, ordered that the Gates of the City should be kept shut till the Afternoon after which time, it is against the Constitutions of the Church of *Rome* to say Mass, his Company being before that time all shut out. He would have likewise his Chappel enlarged and the use of Bells in it; but was denyed by the Council. So that he had the use of his Religion only for his own Family and Domesticks. And to prevent any Strangers repairing to his Chappel, there is always a Centinel placed at his Gate. The *Roman Catholics* are not allowed to stay above three Days in the Town without a special leave from the Government; and none of them have liberty to settle there, however when any of their Clergy had occasion in their Travels to go through *Geneva*, they have met with nothing but civility.

II. In the Year following *John of Aranthon*, titular Bishop of *Geneva*, went to *Paris* to sollicite the King of *France* to restore to him by his

s Authority that which had formerly belong-
to the *Roman Catholick* Bishops of that City,
d were now in the Hands of the Council of
at Commonwealth. But he could not obtain
favourable answer to his Petition. He is the
me that 19 Years before had Petitioned the
me King to have leave to establish Curates in
veral Villages belonging to the State of *Ge-*
va. All his Life time he was accused of He-
fys and Debauchery, by the Mouths and Writ-
gs of a great many People of his own Commu-
on. He was born in the Year 1620; forty
ears after he was presented by the Chapter of
nnecy to the Dutches Royal of *Savoij*, with two
ore, as usual, that she might choose one of the
ree, & she pitcht upon this *John de Arantbon*
ho was born in a place near *Annecy*. His
t Will, a pastoral Letter and some regulations
ncerning his Diocese have been published af-
r his Death, which happened in the Month
June 1695, occasioned by a Pluresy. He
cceded in the titular Episcopacy *Charles*
ugustes de Salles Nephew to *Frances de Salles*
hose Successor was *Justus Guerin*.

III. I have been told by the Rev. Mr *Bene-*
et Pidet, the Learned & Renowned Pastor and
rofessor in Divinity in the Church & Academy
Geneva, that GOD protected & preserved that
ity that it might be a Place of Refuge to poor
ersecuted Protestants, and that they might
e comforted there in their Afflictions. He told
e how extensive the charity of that People

hath been in a particular manner in the* Year 1685, when after the revocation of the Edict of *Nantes*, a Million of the Protestants of *France* left that Kingdom where they were deprived of the use of their Religion, and miserably oppressed and persecuted, a great many of them retired to *Geneva* thro' a World of difficulties & hazard. Not only then Mr. *Pictet*, & the other Ministers exhorted their several Congregations in their Sermons to extraordinary Contribution towards those poor People, who came daily into the Town, destitute of almost every thing but good Conscience; but also went from House to House to exhort every one of their Flocks to be kind and charitable to them, with so good a success that they gathered vast Sums of Money for them. As on the side of the Persecuted the Patience, Zeal, Submission to GOD's will, the Spirit of primitive Christians seemed to be revived; on the side of their Benefactors, there was a kindness and freeness that lookt more like that of the primitive Age revived, than the degeneracy of the Age in which we live. The abstract of a Letter writ in *November* 1685 may shew something of it.

IV. S I R,

It is a good while ago that the French Protestants began to secure themselves both here and in Switzerland, yet it was very slowly

* That revocation happened on the 5th day of October 1685.

er they retired hither, there not being
this side France those conveniences for them
in England and Holland. However their
number increased with their Persecutions ;
and this Honour is due unto Geneva, that tho'
first (whilst we supposed there was not an
dispensable necessity upon our Protestant Bre-
ren for their flight) we seemed somewhat
cold as to their reception: Yet having at last
a great cause to believe it, I may speak it
without Vanity, that Geneva exercised a Char-
ity towards these Fugitives which will recom-
mend her to Posterity. I shall give you an un-
deniable proof hereof & that presently. Ever
since the first troubles at Montauban, and the
great consternation of the other Provinces,
Geneva never failed to receive and relieve
with Moneys & other supplys all that had re-
fuge unto her, & for more than two Months
together, there passed not a Day over our Heads
in which Geneva did not supply 30, 50, 80, 90
Persons of all Ages of both Sexes, and of all
Conditions. But as we had an occasion of satisfac-
tion from the Charity of Geneva, so we must
be avow that it was utterly impossible not
to be affected with such a multitude of pitiful
Subjects as daily presented themselves unto us,
and especially since the passages were guard-
ed, some arriving disguised on Foot, in a
deplorable condition, who would they have
but their GOD might have been as to this
world very happy. Women & Maids came
unto

unto us in the Habits of Men, Children
 Coffers packt up as Cloaths, others without a
 other precaution at all than in their Cradles
 tyed about their Parents Necks, some passing
 this, others that way all Stopping either
 the Gates or Churches of the City with Cry
 and Tears of Joy & Sorrow mingled together
 some demanding, where are our Fathers and
 Mothers? others where are our Wives and
 Children? not knowing where to find them
 nor having learnt any News of them from the
 time they departed from their Houses. In short
 everyone was so affected with those miserable
 Objects that it was impossible to refrain from
 weeping. Some had no sooner passed the first
 Brancado, but prostrating themselves upon the
 knees, sung a Psalm of Thanksgiving for their
 happy Deliverance, tho' poor Creatures that
 had not where withall to get themselves a
 meal's Meat, and might have gone to Bed
 that Night supperless, had not the Lord
 his great Goodness extraordinarily provided
 for them.

V. The next Year they continued their Charity not only to the French Refugees but also to the poor Protestants of the Valleys of Piemont, most cruelly persecuted in their Country by their Prince, at the instigation of the * King of France and the Pope. All of them were refreshed

* That King lent the Duke of Savoy now King of Sardinia his Dragoons for that Execution.

hed, comforted supplied in an extraordinary
anner. And GOD hath visibly rewarded their
l for his Glory and their Love to his Chil-
n even in this World. For whereas it was
merly but a poor Town & very thinly in-
uted, he hath made it now rich & populous
hath defended it against all its Enemys, and
y in the year 1731 when the *Vaudois* have
n persecuted by their Prince, they have been
eived a great many of them, and entertained
dly at *Geneva*.

VI. But the *Genevians* have not only ex-
essed their Charity in the practical Dutys of
igion, and towards those of their own Com-
nion, but they have also done the same to-
rds those of another Communion. I mean
se of the Confession of *Augsbourg*, having
d all their endeavours to keep a good Cor-
pondence with them, as the Protestants of
France, and all the Reformed Princes & Chur-
s have done also, tho' to little purpose hi-
erto. The late King of *Prussia* out of his
at Zeal for GOD's Honour, and his Affec-
n to the Protestant Interest, which is so much
akened by the fatal Divisions between the
Lutherans & *Calvinists* or Reformed, did what
could to bring both Partys to a mutual to-
ation. Whereupon the Church & Academy
Geneva writ a Letter to his Majesty wherein
y promised their Concurrence in his project,
urged him to continue his Care and Zeal
so good a cause. The King extreamly pleased
with

with this, exhorted the *Lutheran* & Reformed Divines of his Dominions to meet and come together, and to find out some means of their re-union; but those Conferences had but little success. It is only known that in the same year 1707, the Protestant and Reformed Pastor *Köningsberg* in *Prussia*, did partake together at the Lord's Table, and gave the Communion to all those that would receive it from them. The Reformed Pastor preached first, and read afterwards the Liturgy of the Reformed, when the Lutheran Minister distributed the Communion Bread saying, *the Bread that we break is the Communion, with the Body of Jesus Christ, broken upon the Cross, for the Remission of Sins*: And he distributed the Cup, saying *the Cup of Benediction that we bless is with the Blood*. The next Lord's Day the Lutheran Minister did preach, and the Reformed Pastor distributed the Communion Bread and Wine.

VII. The King of *France* through *Queen Ann's* Intercession released from the Gallies about fifty of the Protestant Confessors that had been put on board them to work as Slaves, and suffer all the imaginable cruelties, for their punishment of serving their GOD according to His Holy Word, and their own Conscience. They were not permitted to travel through *France* into *Holland* & *England*, lest their suffering and their great Patience under those sufferings should make too great an impression upon People's Minds, and give them too good an Op-
nic

n of our Religion, that supported them un-
so long and so many hard Tryals, and a bad
union of the Popish one that persecuted so
ny good Men, by Pains worse than Death
self, only for believing what all the *Roman*
tholicks do believe themselves. They were
refo^re ordered to go to *Geneva* through *Pie-*
nt & Savoy, where they met with better u-
e from the *Roman Catholicks* of those Coun-
s, and their Prince than they had done in their
ive Country. For every Body compassiona-
them, and was civil to them. They arrived
Geneva in the Month of *May*, on the Lord's
y about six of the Clock in the Afternoon.
me walked, few had poor sorry Horses, some
re in Health, some lame & sick, all desti-
te of Money & Cloths. The Council having
tice that they were near the Town, appointed
o Magistrates of their Body with Mr. *Calendrin*
stor & Professor of the Univerfity & Church
Geneva, the eldest of them all, to go & meet
em. They three went in a Coach to the bor-
rs of *Savoy* about two Miles from the Town,
make them welcome, and to offer them all
anner of Comfort & Support, after they had
raced them and wept over them, and blef-
d GOD with them before a multitude of Peo-
e that came out of the Town to see this sad
hall I say) or pleasant Spectacle. So they
onoured (as much as they could honour a
ing) those Confessors who had glorified GOD,
d whom GOD had honoured with the Pre-
fence

sence of His Holy Spirit, and the Gift of Grace. A handsome Supper was presently ordered for them at the Publick Charge in one of the Apartments of the large & lofty Hospitall. They went a few Days after to wait upon the *French* Resident to return him their thanks for the good Offices he might have done them in the Court of *France*. He received them very kindly, and told them, *that as he had compassioned them in their Miserys, now he was glad of their Deliverance.* Most of them retired some time after to *England, Holland, Germany and Switzerland.* But those that would stay in the Town had a * Pension allowed them from the State.

VIII. The Archbishop of *Canterbury* (*John Wake*) conceived great Hopes, (saith *Mr. Bagnage*, in his History of the Religion of the Reformed Churches,) that King *GEORGE* by Example (who had embraced the Communion of the Church of *England* (might be followed by other Lutheran Princes, and by particular Persons. In order to facilitate the union of both and to draw more effectually the Lutherans to the Church of *England*, he writ a Letter to the Church and Academy of *Geneva*, (which is lookt upon as the Mother of the other Churches) in which he desired them to concur with him in his endeavours, and to set aside all the contestation.

* They had also Pensions given them in *England, Holland and Switzerland.*

testation, (which he thought they had) a-
 t universal Grace. Mr. *John Alphonfus Tur-*
n, Professor & Pastor of *Geneva*, (Son to
 celebrated Mr. *Francis Turretin*, returned
 yourable Answer in the name of his Collegues
 his Lordship the Archbishop, with whom
 had a Commerce of Letters. And more than
 t, he hath endeavoured to facilitate that great
 k of the union of the Protestants and Re-
 ned, by a Book intituled, *Nubes Testium*,
 herein he proves, as Mr. *Pistet* hath done al-
 n several of his Books, that the controverted
 icles are not essential to true Religion, and
 not hurt the fundamental Articles of Chris-
 ifm.

X. About seventeen years ago, the Imperial
 y of *Franckfort* having suffered very much
 a great Fire, which burnt down a great many
 ases in it, most of the Houses in that City
 ng Wooden ones, the Magistrates of *Geneva*,
 ered a general gathering of Money in all the
 urches of their City, to be made for the Re-
 of those that had suffered by the Fire. That
 Contribution which amounted to a great
 n, was sent to *Franckfort*, with a Letter
 able to the Occasion, in which the Council
Geneva gave to understand to the Magistrates
Franckfort, that they found it hard that
 le the *Lutherans* settled in *Geneva*, had
 free and publick Exercise of their Religion
 e, the *Genevians* and in general all the Re-
 ned settled at *Franckfort*, have not the same
 Liberty,

Liberty, but are obliged to go to Church
Bokanheim, a Village belonging to the Reformed
 Count of *Hanaw*, a German Prince, distant
 three Miles from *Franckfort*, and to be Mar-
 ried themselves, and have their Children bap-
 tized by the *Lutheran* Pastors of *Franckfort*.
 I have heard the Reason why the Magistrate
 of *Franckfort* do not allow the *Calvinists* the
 Publick Exercise of their Religion in their Town
 or Territory, is for fear it might prevail at
 and the whole Town would abandon *Luthe-
 ranism* & turn *Calvinist* as it happened in the
 great Imperial City of *Bremen*, as some Ger-
 man Princes have done also, namely the An-
 cestors of the King of *Prussia* and those of the
 Landgrave of *Hesse Cassel*, &c.

X. But while the Protestants are quarrelling
 among themselves, the *Roman Catholics* lead
 no stone unturn'd to destroy both *Lutherans*
 and *Calvinists*, whom they hate and persecute
 equally. The titular Bishop of *Geneva* upon
 his Interest and Representations at the Court
 of *France*, to put him in possession of the Title
 of those Villages belonging to the Republic
 of *Geneva*, which are situated in the Baliwick
 of *Gez*. Tho' his Predecessors had attempted
 this several Times before, as we have seen to no
 purpose, he was not discouraged; but through
 GOD's favour he hath met with no better suc-
 cess this Time.

XI. Thus hath that poor small Church
Geneva not only subsisted but flourished, wh

ny others great and numerous Churches in
ance; Bohemia, Germany and other Places
 ve been rooted out; and as these are Monu-
 nts of GOD's Justice who begins his Judg-
 nts with his House, so the other is a con-
 nt Monument in her preservation & encrease
 his great and adorable Mercy; and all this
 ws us that we must not depend upon our
 n strength but upon his, and that the weak-
 are strong enough to resist their Enemies,
 en they are supported & protected by Him.
 ext to the Almighty head of the Church *Jesus*
rist, the Church of *Geneva* owes her prefer-
 tion to the zeal of her Civil * Magistrates,
 to have given her all suitable help and have
 nished out of their City all the † Fanaticks,
 etists and other disturbers of her Peace, as
 ey have done several Times, and especially
 the beginning of this Century. And by her
 ion which hath never been much altered,
 of Charity, Purity and Zeal, her Name is be-
 me famous all over the World. As she hath
 honoured the Lord, so hath the Lord honoured
 r above any others. For where is such a spot
 Land which doth not contain above twenty
 thirty five Congregations both in Town and
 ountry, and not above forty thousand Souls
 all that hath such a fame in the Earth?

O

BOOK

* Mr. *John Calvin* and Mr. *Francis Turretin* have
 knowledged it in their Dedicatory Epistles to them.
 † They pretended to Work Miracles, and to be
 prophets, as those that were punished in *London* 20
 ars ago,

Book V.

Of Mixt Matters Relating to the Church
History of GENEVA.

C H A P. I.

Of the Places of Worship and Ministers
of GENEVA.

I. HERE are four Churches built formerly by the *Roma Catholics*, & have the same Names as they had then, *viz.* *S. Peter* the Cathedral, *S. Gervass*, the *Magdalen*, *S. Germain*, their Altars, Statues, Images and other marks of Popery, having been pulled down, they are now used by the Protestants. The Cathedral is a very large Gothick Building in the shape of a Cross. Very little of it is used besides the Choir, for the Ministers Voice could not reach farther. The Councillors sit in the Easy and Handsome Seats in the Choir where the Canons sat formerly. Besides these four Churches there is another, built within the eighteen Years; It hath no other Name but that of the place where it is built, *viz.* *Fusterie*.

a fine neat House where the English Resident
 eth generally. The Bell used in it was taken
 former Wars from their Popish Neighbours
Savoy. There is also a large handsome Chap-
 l in the Hospital, that hath a particular Mi-
 ster for those that belong to that House, but
 it contains more People than there are in the
 ospital, any body may go to it.

II. There are besides those *French* Congre-
 tionstwo *Dutch* ones, the first is considerable
 d is Reformed; † they meet in the Church
 gh*S. Peter's*, which on Week-days is used for
 vinity Lectures. The other is a small *Luther-*
 Assembly that meets in a private House ga-
 ered in the Year 1706 or thereabouts. There
 also a very small *Italian* Congregation, it is
 pt up and made by the Race of the *Italians*
 hich came to *Geneva* in the time of the Re-
 mation from *Luca*, *Naples*, and other parts
Italy, some of the Professors in Divinity, of
 at *Italian* Race preach in it every Thursday
 orning. It is kept up I suppose for the sake
 a few *Italian* Profelites that repair now and
 en to *Geneva*, those Professors that preach
 them do not speak *Italian* very well for
 nt of Practice, for neither the *Dutch* nor *I-*
lian Languages are spoke in *Geneva* but
 ly the *French*.

O 2

III. Every

It is the only Church that hath Organs in it.

III. Every one of the *French* Congregation hath two Ministers, besides the Professors in Divinity, which last mentioned preach once Fortnight in one or other of the Churches, and besides some Assistants for their frequent Lectures. They are examined and ordained after this manner. The Candidates for the Ministry after public Latin disputations in the Academy Auditory, are called before the Consistory, which is kept in a handsome new House lately built for the meeting of the Ministers, over against *S. Peter's* Church. Not only all the Ministers both of the Town & Country are present there but also all Professors in *Divinity, Philology, Philosophy, Church History, Geography,* and in the *Hebrew* and *Greek* Tongues, as well as some of the Councillors. Every one of those Professors examines them in those several Languages & Sciences, as they think fit, and the examination lasts generally a Day. The Moderator or President gives them afterwards a Text for a Sermon in French, which they must make and learn & pronounce the next Day, that is to say, in four & twenty hours time. They have another Text given them afterwards to make a Latin Sermon, which must be made also, learnt & pronounced in the space of two Days. If their performances and answers are liked by the Company, they are ordained before the said Company, by the Moderator. When there is any place vacant the * Consistor

* Their Choice must be confirmed by the Council.

ry chooseth one of those young Ministers to their Pastor. For that end after he hath been heard several times by the Congregation whom he is to serve † He is propounded three times in a || Fortnight to the People to know they have any Objections against his Person, Doctrine or Morals, if he be accepted of, he is installed by Prayers and Sermons suitable to the occasion, preached by his Colleague or some other Ministers, wherein the relative Dutys of Pastors to their Flocks & of the Flocks to their Pastors are expounded, and all exhorted to perform their several Obligations. They are never ordained before they are five and twenty Years old, and consequently never installed but after that time. So they have a time to furnish themselves with the Studys, Learning, Wisdom, &c. required in the hard Work of the Ministry.

IV. The Salary for the Professors & Ministers is indeed small, not above two Hundred crowns; (paid by the Publick.) But to balance this, which was a more competent provision when it was first settled (near two hundred years ago) the Price of all things and the way of living being now much heightened, those employments are here held in their due reputation, and the richest Citizens in the Town breed

O 3

† The Ministers at their Ordination sign the Confession of Faith and the Articles of the Discipline.

|| The Ruling Elders are chosen and propounded in the same manner.

breed up their Children so as to qualify the
 for those Places. And a Minister who is suitable
 to his Character is thought so good a Match
 that generally they have such Estates either by
 succession or Marriage as support them suitable
 to the rank they hold. And in *Geneva* there
 is so great regulation upon expences of all sort
 that a small sum goes a great way. As they be
 have themselves with the Gravity and Decency
 and † Integrity of Life that their Character re-
 quires, they are very much esteemed & respect-
 ed. The Sovereign Magistrates shew to the
 People how to respect their Pastors by their
 own example. For either when they do invite
 them to Supper which is generally once about
 Election time in *January*, or when they walk
 together upon any solemn occasion, they do
 give this honour to the body of the Professors and
 Pastors, that the first reigning *Syndick*, the
 highest Magistrate in the State goes with the
 first or eldest Minister at his left hand, and
 it is with the second *Syndick* & the second Mi-
 nister, so that the first Minister walks before
 the second *Syndick*. The Ministers habits are
 also like those of the *Syndicks* & Councello
 only their Cloaks are somewhat longer, the
 Bands shorter and their Wigs less than those of
 the *Syndicks*. As to their Preaching, their Ser-
 mons are not so long now as they have been
 not above three quarters of an hour generally
 an

† Hi faciendo docent, qua facienda docent.

and their method is very much the same that is observed in Archbishop *Tillotsons* Sermons, tho' they preach with more warmth, without Notes, and their Hats on, and a Gown.

CH A P. II.

A few things concerning the Church Government, the Discipline and the Liturgy of
GENEVA.

I. **I**N Lord's Days the first Bell rings at seven of the Clock in the Morning, in all the Churches. Just after it hath done ringing one of the Students in Divinity (every one taking their turn) goes up in the Pulpit, dressed in Ministers Habits; and there he reads to the People in what part of the Bible † he pleaseth, except on Solemn-days of Communion, Fast & Thanksgiving-days, when the Eldest Minister sends him upon a Paper what Chapters of the old & new Testament he shall read; and those Books or Chapters are chosen which suit the Solemnity of the Day; and so likewise the first Psalm which he directs to be Sung. He leaveth off reading as soon as the second Bell begins to ring at half an Hour past

† Provided it be in the Canonical Books.

past Seven, because it maketh such a loud noise that it would be impossible he could be heard if he read. As soon as the Bell hath done ringing and a Psalm or part of it is sung, he begins again reading till the third & last Bell begins to ring. The noise being over, he reads the *Ten Commandments*. While the last Bell is a ringing the Minister who is to preach comes to Church and sits in a Chair near the Pulpit. Those that have sick, or otherwise afflicted Persons to recommend to GOD's mercy, by the Prayers of the Congregation, come to him and tell him softly, the Persons that are recommended, and for what. As soon as the Commandments have been read, the Student in Divinity or Reader comes down out of the Pulpit, and sits upon a seat made for that purpose near the Pulpit. The Minister then takes his place in the Pulpit and begins with a short Prayer to GOD, which he reads. It contains a confession of sins, a desire to forsake them, & an humble petition to GOD for the forgiveness of the same, through the merits of our Lord & Saviour *Jesus Christ*. This Prayer being read with Devotion by the Minister, he sits down and having named the Psalm, a Person appointed, & that hath a Yearly Salary for it, being dressed in Minister's Cloath and sitting just under the Pulpit, riseth up marketh it in cyphers with Chalk on a Slate, & sets it. He knows what shall be sung because all the Psalms are sung out in order, beginning with the first and following in course to the last, & the
begi.

in with the first again. Then the Minister
th up & maketh a Prayer extempore. Then
names his Text and expounds it. Immediate-
after he reads a pretty long Prayer of Inter-
ion not only in the behalf of the Congrega-
n but also of all Men, especially of Protestant
nces and States, and in particular manner for
most honoured Lords of the Republick of
Geneva, as also all the Militant and persecuted
arches. Next to the Prayer, part of a Psalm
ng, and the Minister having given the Bless-
g to the People, the Morning Service is over.
VI. At twelve o'Clock another Minister begins
second exercise which differs with the first
his, that instead of expounding the Scripture,
expounds a Section of *Mr. Calvins Catechism*.
two o'Clock begins a third exercise which
fers with the first in this, *to wit*, whereas in
t the Minister reads two Prayers & maketh
y one extempore in the Afternoon, on the
trary he reads but one and the shortest, the
nfession of Sins, and maketh two extempore.
re I cannot but take notice how Protestants
er in this called indifferent. For among some
h the Prayers and the Sermons are read, a-
ng others neither Sermons nor Prayers are
d by the Ministers. Among others some of
Prayers are read, but not the Sermons, and
ong others again the Sermons are read and
ne of the Prayers.

VII. Every Friday all the Year round, the
untry Ministers come to Town & meet with
the

the Town Ministers. They do agree together what Book of Scripture they shall explain having pitched upon one they expound it, after that another, & every Chapter & Verse. They take their turn for that exposition, of the Country as well as the Town Ministers. They explain commonly 4, 5, 6, 10, or 12 Verses at once; in *S. Peter's Church*. Afterwards they go into the Consistory Chamber where they Choose their Moderator, who but for a Week, whereas formerly the Moderator's Office was for Life. So *Calvin* and *Bucer* continued in it all their Life-time. They give Friendly censures upon each other, and are told of their Defects: either as to Preaching or Conduct, if there be any, & begin with the Moderator himself. Then they proceed to consult the † Ruling Elders for such things which are always Councillors about the affairs that concern their Church.

IV. People are never Married at home, always at Church on a Week day, just after Prayers & the Sermon (if there be any) ended and before the Congregation is dismissed and have received the Blessing. The Partners that are going to be Married, or the Bride and Bridegroom are dressed in Black, the Bride has no other Head-dress but that of her own Hair according to the old Fashion that is revived

† The same Persons may be both Elders & Deacons

and upon that great Day. Children also are
 ways baptized at Church, and they may be
 baptized every day because every day in the
 week there are Publick Prayers & Sermons there.

CHAP. III.

*the Communion-days, Thanksgiving and
 Fast-days of GENEVA.*

THE Sacrament of the Lord's Supper
 is administred but four times a Year,
 once every Quarter. The week be-
 fore they have preparatory Sermons
 the Communion. On the Lord's Day that it is
 be administred the great * Bell that weighs
 least *ten thousand pounds*, is rung at four of
 Clock in the Morning, besides all the other
 bells of the Town; one must be in a very found
 if he is not awakned by their prodigious
 noise. Going to Church so early, when the
 Communion happens to be in *December*, as it
 opens certainly once a year, they are obliged
 use abundance of Candles, set in large brass
 candlesticks hanging down from the Cieling of
 Church, and fastned with Cords. The Reader
 Student in Divinity reads those places of the
 Scriptures

is hung up in one of the Towers of St. Peters Church.

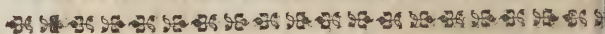
Scriptures that have been prescribed to him
 and names the Psalms that are to be sung
 such days. Then the Minister preacheth a Ser-
 mon suitable to the solemnity of the day, a-
 being helped by other Ministers he giveth the
 Communion. They use drinking Glasses
 for the Wine. They administer & receive the
 Sacrament standing, about which Protestants
 differ very much among themselves; for some
 receive it upon their Knees, some sitting and
 others standing. As they have a form of Prayer
 and exhortations before the Communion, so after
 it they use always the same Prayers; which be-
 gins thus, *Heavenly Father, we offer thee
 eternal praises & thanks, for that thou hast
 been pleased, to grant such favours to us un-
 deserving Sinners, as to call us to the Commu-
 nion of thy Son Jesus Christ our Lord, &c.*
 As soon as the first service & Communion is
 over, which is about Eight of the Clock; the
 Bells begin to ring again for another Service
 and a second Communion of another Compa-
 ny that succeeds the first, and this is performed like
 the first. The next Sunday, there is another
 administration of the Lord's Supper in one
 of the Churches, for those who for want of
 preparation, or by reason of Sickness and other
 hindrances, could not partake on the Lord's
 days before. The Students in Divinity
 all together to the Communion Table, all dressed
 in black Cloths, with their Bands & Cloaks
 and partake immediately after the Council
 Ministers in S. Peters Church.

The *Genevians* keep every Year a Thanksgiving for the happy deliverance of their City from their Enemies, the Duke of *Savoy* and his Troops. It is the Day of the *Scalado*, because on the 12th Day of *December* 1602 they attempted to carry *Geneva*, by *Scalado*; that is, to storm it with Ladders. The People awaked at last they ran to their Arms, and GOD Protector gave them such Courage and Success that killed or put to Fight all their Enemies. Several Thousands of them were killed and but seven of the *Genevians*. *Theodore Beza*, who was then fourscore and six Years old heard nothing of all the bustle and noise of the Guns and Bells that were fired and rung the best of that Night, and in the Morning he was extremely surpris'd when he saw so many Persons that had been killed in the Town. His great Age did not permit him to preach, but yet he went up into the Pulpit and read the 124th *Psalms* to be sung, which hath been constantly ever since sung upon that Day. The danger being over, the Council caused a Latin Inscription to be set up in the Townhouse to perpetuate the Memory of their glorious deliverance, and ordered that that same Day should be kept up for ever and observed in their Republic as a Day of Thanksgiving, to GOD Almighty. So they solemnise it with Devotion and Gladness; not only in *Geneva*, but also in all the places where there is a number of *Genevians*, as in *Holland* and *London*. In those Places they get a *French* Minister to preach them a Sermon on that happy occasion. I have heard that the Dukes of *Savoy* have several times desired the Magistrates to abolish that Solemnity, which is a perpetual Monument of the Loss, Treachery and Shame done to their Ancestors, but could never obtain it.

II. But as we have reason to Bless GOD for his Protection and favours, so have we reason also to mourn for our Sins and to deprecate his Judgments, therefore *Genevians* observe also a Fast day every Year. They do not set a Day for it, but the Protestant Cantons and other States of *Switzerland*, consult together and appoint a Day in which all the Reformed Churches of *Switzerland* and those of *Geneva*, offer their Prayers at the

the same time to their GOD, for the remission of their Sins and the averting his Wrath. A great many Persons remain ten hours at Church that Day, for there are all that time either prayers or singing of Psalms Sermons. The Reader is also directed that what Psalms shall be sung and Chapters read.

IV. Christmas day and the first day of the Year distinguished from common days only by the Sermon that is preach'd upon each of those days, suitable to time, one upon the birth of our Saviour, the other upon the uncertainty and shortness of our lives, with exhortations to make a good improvement of our Time &c. Of late Years they sing besides Psalms some Hymns Composed by the late Rev. Mr. *Pistee* relating to Christ's birth, and the beginning of a new Year. Their Tunes are the same with the Psalm Tunes. As almost every body goes to Church in the Morning of those two Days, the Shops are generally shut up, and open again in the Afternoon. They have no other Holy Days



C H A P. IV.

Of the Morals of the People.

Here is no Place under the Sun where People have more opportunitys to learn and grow in Religion than the People of *Geneva*. There are Prayers or Sermons or both every Day, in one or the other of the Churches. Children are Catechised carefully, and their Prayers and Sermons begin at five of the Clock in the Morning, every Day except Lord's Day, especially for the benefit of Servants and Workmen, that rise early. Their Ministers preach three or four times a Week; in the Thursday Lecture of *S. Peters* they always take their Texts in the Book of *Psalms*. Besides their occasional Visits to the People, they once a quarter visit every Family to discharge them of their Duty, to advice them or censure them

the occasion for it. If any one giveth any offence leads an irregular life, he is presently called before consistory and sharply reprimanded, and sometimes excluded from the Lord's Supper, which must needs be a great Grief to those that have any Regard for the Honours of Christ. There is no Distinction between the Church & the Congregation; for every one that is come to the Table of discretion is careful to be admitted to the Table. If the Ministers find any one hardened in his sins after a long delay and many exhortations in which they do excommunicate him publickly.

The Magistrates for their part take care to make wholesome Laws against Prophanes, Drunkenness, Intemperance, vain and costly Apparel, Opera's, Comedys, Puppet-shows, and such things which occasion at the loss of precious Time, & make People World-minded; and those Laws are strictly executed. The English Justice is very good: Fornication is not left uncorrected; Adulterers have been several Times put to death.

The Charity of the People towards the Poor is very great. The Judges administer Justice very impartially and without Respect of Persons. Notwithstanding their neighbourhood to the *Switzers*, Drinking is little known among them. *Mauritius Landgrave of Cassel* came to Geneva about the year 1606. He made a Present to the Town of 12000 Crowns; and he went away left upon his Table in his Lodgings the following verses and words,

*Quam ingressus Geneva reliquit perpetua memoria
 cius Langrav. Hassie, &c. (ergo
 quis amat vitam hanc bene vivere, vivere et illam
 si iterum fuerit pulchra Geneva domus,
 quis amat vitam hanc bene vivere, vivere et illam
 si iterum fuerit pulchra Geneva domus,
 hic invenies quidquid conducit utrique,
 Religio hic sana est, aura, ager atque lacus.*

With the Anagram of Geneva,

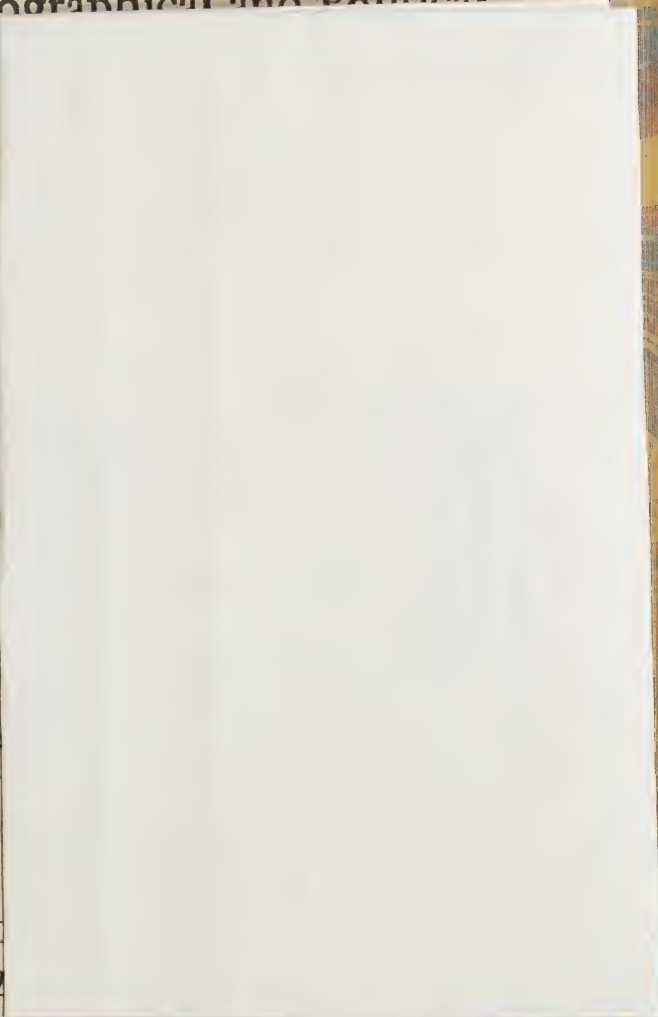
*Respublica Genevensis
 Gens sub cælis vere pia.*

III. It is nevertheless too true that their Conversation, Lives and Manners are not as Pure & Holy as their Faith is Sound. There are Tares among the Wheat, and some pretty loose Persons, notwithstanding all the Care that is taken by the Pastors & Magistrates to prevent or suppress vice and immorality. Some People may sometimes carry on their intregues so secretly as not to be found out. Their long Peace and Prosperity hath enamoured too many there with the World. A want of Sincerity is much lamented by those that know the Town well, saith Bishop Burnet. *In short*, there is no such thing as Perfection to be found on this side of Heaven; and if you judge of the lives of the *Genevians* by the strict rules of the Gospel they fall short of their Dutys. But yet *Geneva* will appear a chaste, sober and a religious Place if you compare it with *Rome, Venice, Naples* and other abominable Citys of *Italy*, where all manner of Sins, except Murder, Stealing & High Treason against the State are either commended or at least tolerated, nay, it will appear a sober Town if you compare it to some other Protestant States. The People of *Geneva* are as zealous of their Religion as they are fond of their Liberty. They do express their thankfulness to GOD for the blessed Reformation of their Church in their *Motto*; it was before that Reformation, *Post tenebras spero lucem*; I expect Light after Darknes; but they have changed it after their Reformation, in this manner, *Post tenebras lux*, Light is come after Darknes. This *Motto* is seen and read in their Coin, and in all the things and places where the Coat of Arms of the Common-wealth of *Geneva* is used and seen, in all Publick Buildings.

FINIS.

Geographical and Political

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