

# Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

NEW SERIES.  
Vol. II. No. 3.

HALIFAX, NOVA SCOTIA, WEDNESDAY, JANUARY 21, 1857.

WHOLE SERIES  
Vol. I. No. 2.

## Poetry.

### Going out and coming in.

In that house was joy and sorrow  
Where an infant first drew breath,  
An aged sire was drawing near  
Unto the gate of death.  
His feeble pulse was failing,  
And his eye was growing dim;  
He was standing on the threshold  
Where they brought the babe to him.

While to murmur forth a blessing  
On the little one he tried,  
In his trembling arms he raised it,  
Pressed it to his lips and died.  
An awful darkness resteth  
On the path they both begin.  
Who thus meet upon the threshold,  
Going out and coming in.

Going out unto the triumph,  
Coming in unto the fight—  
Coming in unto the darkness  
Going out unto the light,  
Although the shadow deepened  
In the moment of eclipse,  
When he passed through the dread portal  
With the blessing on his lips.

And to him who bravely conquers  
As he conquered in the strife,  
Life is but the way of dying—  
Death is but the gate of life;  
Yet awful darkness resteth  
On the path we all begin,  
Where we meet upon the threshold,  
Going out and coming in.

## Baptist History.

[It affords us pleasure to present our readers with another letter from "MENNO." After a slight intermission in consequence of pressing professional engagements he has resumed his pen with no diminution of animation. As the periods approach to our own times we may look for a still increasing degree of interest, in pursuing this highly important department of literature.—ED.]

For the Christian Messenger.

### A SERIES OF LETTERS TO A YOUNG CHRISTIAN.

LETTER XI.

#### The Revival Period.

From A. D. 1078 to A. D. 1516.

MY YOUNG FRIEND,

I have termed the period we are now entering on the "Revival Period," not on religious grounds only, but also because throughout the whole time a new and powerful impulse was acting on the human mind. In some sense it might be said that the darkness had passed away. That expression, however, must be taken in a very modified acceptance. What I mean is this:—before the days of Hildebrand the darkness became denser and denser, but after those days light gradually forced itself in, and the commingling led to fierce conflicts. The church of Rome continued as dark as ever; in some respects, and in certain districts, it was an infernal blackness. Nevertheless, there were gleamings here and there, growing brighter and brighter, and tending to permanence; so that many men began to see where they were, which was a great point gained. It was as in Egypt of old. While the masses slumbered amid a darkness "which might be felt," there was a goodly number of God's people in the land; the true "children of Israel," and they "had light in their dwellings."

Significant and momentous events characterized the period. All Europe was in a ferment. First came the struggles between the Popes and the Emperors, in which many gallant warriors bit the dust, and flourishing kingdoms were laid waste. Then the Crusades—the veriest triumph of ignorance, folly, superstition and savagery, that the world had ever seen—which more than decimated the nobility of Europe, exalted crowns at the expense of coronets, and stuffed the maw of the church of Rome, already pretty well gorged, with ill-gotten wealth. And yet some good came out of the evil. Believe me, my young friend, this is always the case, though we do not

always see it. The tyrants of the world, whether despots or republicans, (France has furnished types of both,) "do not think so, or mean it in their hearts;" but the "King of Kings" is on his throne, "judging right," and they work out his will, unwittingly, it may be, yet surely. So it was with the Crusades. At first the Popes seemed to have it all their own way. They had hit upon a grand expedient to lull the European population to sleep in the arms of the church. Those who went to the holy wars travelled blindfold as priests guided them: and those who remained at home handed out gold and silver and precious things at the holy father's bidding. Rome drove a profitable trade in those days! But loss was at hand. The Crusades aroused and expanded men's minds. Commerce found additional avenues. Municipal institutions were established. The learning and the arts of the East became known. Intercourse with foreign nations was extended. Curiosity was awakened and inquiry stimulated. The literary treasures which had long been hidden in Eastern monasteries were brought to light and circulated, and "forgotten tongues" were learned again. All this was adverse to anti-christian interests, and shewed how the wise were once more "taken in their own craftiness." But I must not go on in this way. I was reminding you of the great events of the period now before us. A simple enumeration must suffice. Think of Magna Charta, and the establishment of the English House of Commons—the invention of the mariners' compass, of gunpowder, of linen paper, and of the printing press—the battles of Crecy, Poitiers, and Agincourt, with their consequences—the great Western schism—the Council of Constance—the wars of the Roses—the discovery of America, and of the passage to the East India round the Cape of Good Hope. Were they not times of activity and progress?

Do not suppose that this has no connection with "Baptist History." It has. We found the records of the last period scant and fragmentary. Why? The world was asleep, intellectually and morally asleep. Rome had administered an opiate, and Europe lay slumbering in her lap. It is not surprising that under such circumstances it is difficult to spell out the annals of thought and freedom. Baptist sentiments can hardly be understood, much less appreciated, in such dosing days as those. They require for their full development a time of mental stir. They rejoice in those collisions which produce sparks and flames, and thus illuminate the nations. They have a tendency to produce them.

Let me proceed, then, to shew how enlightenment sprang up and brought forth fruit in the "Revival Period."

It began with the scholastic Philosophers and Divines. The scholastic theology, says Mr. Hallam, "was, in its general principle, an alliance between faith and reason, an endeavour to arrange the orthodox system of the church, such as authority had made it, according to the rules and methods of the Aristotelian dialectics, and sometimes upon premises supplied by metaphysical reasoning." The scholastic philosophy, according to the same author, "seems chiefly to be distinguished from the theology by a larger infusion of metaphysical reasoning, or by its occasional enquiries into subjects not immediately related to revealed articles of faith." These philosophers and divines are often described as learned triflers who wasted their time and their energies in speculations, inquiries, and disputes which might have been as well or better let alone; and their ponderous folios, scarcely ever read, but mouldering away in public libraries, are pointed at as monuments of laborious folly. But this is a partial, perhaps a prejudiced verdict. It is true that these men did perplex their brains with questions which they could not answer, and sometimes, like the angels Milton speaks of, "found no end, in wondering mazes lost." It is also true that their theological investigations were conducted in a preposterous manner, since they strove to reason out their theology by the aid of the

Aristotelian philosophy, instead of deriving it from the pure fountain of holy writ. And it must be granted that in their philosophical disquisitions they generalised and distinguished very much in the dark, and that the student of their works is constantly thrown into inextricable doubt and difficulty by their twisted reasonings, the cloudy verbosity of their style, and the barbarous, unintelligible epithets they were in the habit of employing. Yet, with all these deductions, it cannot be denied that the schoolmen rendered great service in their day. There are bright gems in their writings, though hidden beneath much rubbish. If you sometimes meet with the uncouth, the ridiculous, or the hopelessly obscure, there are also vestiges of the profound and glimpses of the sublime. Their powerful intellects (for some of them were literary giants) were devoted, for the most part, to the upholding of Popery, and on that account we may not be sorry for the oblivion into which they have fallen. But they taught men to think, although their methods were as rude as were the mechanical tools of the times in which they lived, and the process of learning consequently slow. Their influence gradually extended, till at length it reached those who were more desirous of applying to practice the knowledge already acquired than of striking out new paths, which might after all lead into a wilderness. There was an imperceptible and general sharpening of the human mind. The number of independent inquirers continually increased, and the circle of information was widened. Then, improved methods of mental training were devised. The establishment of numerous schools and universities was the result.

The following is a list of the principal Schoolmen, with the curious and whimsical titles given them:—

	DIED.
Peter Lombard, Master of Sentences	A. D. 1164
Alexander of Hales, Infragable Doctor	1245
Thomas Aquinas, Angelic Doctor	1274
Bonaventure, Seraphic Doctor	1274
Alen of Lille, Universal Doctor	1294
Roger Bacon, Wonderful Doctor	1294
Richard Middleton, Solid and Copious Doctor	1304
Duns Scotus, Subtle Doctor	1308
William Occam, Singular and Invincible Doctor	1347
Archbishop Bradwardine, Profound Doctor	1349
John Tauler, Sublime and Enlightened Doctor	1361
Durand of St. Pourcain, most Resolute Doctor	1383
John Gerson, most Christian Doctor	1429
Peter de Alliaco, the Eagle of France, and the Maul of Errorists	1425

Universities have been mentioned. The university of Paris was founded A. D. 1206. Eight others in different parts of Europe, including Oxford and Cambridge, were founded in that Century. The next Century was the age of Dante, Petrarch, Boccaccio, and our own Wycliffe and Chaucer; sixteen Universities were founded in that Century. Between the commencement of the fifteenth Century and the close of the "Revival Period," twenty nine more were added to the list. Great numbers of students attended those institutions. Many of them did not learn much, and in all cases the course of study was very limited. But assuredly the Poets' affirmation—"A little knowledge is a dangerous thing"—is not to be regarded as an oracle. The students of the fourteenth and fifteenth centuries were undoubtedly inferior to those of the present age; but was it not better to get "a little knowledge" than to remain in ignorance? And may it not be fairly inferred that the universities and schools of the times were under consideration (for schools also increased and enlightened in every direction), exerted a highly beneficial influence on society at large?

Printing, you will remember, was invented about the middle of the fifteenth century; and the study of classical literature, which had been revived more than a hundred years previously, received a popular impetus after the fall of Constantinople, when educated Greeks emigrated into Italy and France, and the love of learning was everywhere diffused.

These details will prepare us for our next inquiries.

Yours truly,  
MEXNO.  
From my Study,  
Dec. 29, 1856.

For the Christian Messenger.

### Mission to Margaree, Cape Breton.

HANTSFORD, January 8, 1857.

Dear Brother,—I herewith furnish an extract of a letter from Cape Breton, giving notice of a revival of religion there. By inserting it in the "Christian Messenger" you will encourage the hearts of those who have contributed, as well as those who may yet contribute to that Mission.

When I visited the island in July of 1855, I made an effort to establish an English Mission between Margaree, Mabou and Port Hood; but failing to secure a Missionary, nothing was done until June last. At that time I secured the services of Brother Robert Philp, of Halifax, B. A., a graduate of Acadia College, who undertook the Mission, and reached the place sometime in July last. He commenced his labour under somewhat discouraging circumstances, but after a time appearances began to be more favourable, and it was soon manifested that God by His Spirit, was applying His own Word of Truth to the hearts of some who attended a Bible Class conducted by the Missionary.

As the Missionary had not been ordained to the work of the ministry, the Church at Margaree thought best to call a Council of their brethren to effect his better adaptation to Missionary work. Accordingly he was ordained to the pastorate of that church on the 12th of October. The church at the time not fully understanding that by settling him as their pastor, they destroyed the missionary character of the undertaking. "As the Mission Boards of this province do not apply the funds entrusted to them for the support of pastors in their own churches but to send the gospel to destitute districts where no pastors are settled." When they were fully informed of this fact, they, with the concurrence of their pastor, passed unanimous resolutions declaring the pastoral relation to have ceased, and placing the missionary and all the future arrangements of the mission under the control of a Missionary Committee, who manage the whole Mission. I make these remarks to give distinct information to the Mission Boards of this province, as to how the English Mission, C. B., is managed,—two of these Boards, viz., Central and Western, having already made appropriations of five pounds each to that Mission, the Eastern Board also pledged five pounds, I also pledged £20 to be raised from private individuals—£65 being raised on the Mission field by the people, making £100 a year for the Missionary.

It affords me great pleasure to learn that the efforts of our respected brother, J. L. Tremain, Esq., of Port Hood, C. B., whose christian letter of May last, addressed to me, stirred my very heart to undertake this Mission with fresh courage, as well as shew all others who have aided it, that the blessed Saviour is smiling upon the effort and giving it the seal of his favour.

Yours truly,

WM. BURTON.

MARGAREE, C. B., Dec. 6th, 1856.

Dear Brother,—Beloved in the Lord, you will no doubt be desirous to know what the Lord is doing among us, and the success which attends the Mission you have so continuously laboured to establish. God has most graciously smiled upon the Mission and has blessed the labour of his servants by giving effect to the faithful preaching of his own Word of Truth. The Church has been waked up from her spiritual slumber, and begins to shine in her beautiful garments. Sinners have become "poor, and we trust, of contrite spirit and tremble at the word." About the time of brother Philp's ordination, indications of a revival began to be manifest. Brother Shiels, the pastor of the church at North Sydney, with other ministering brethren, being invited here on that occasion was induced to remain a few weeks with our missionary whose labours together with him have been blessed in advancing the great work of the Lord. Our missionary is engaged in the service of the mission with vigour and fresh courage, having the sympathy and hearty good will of the church without exception and with his whole heart and soul in the work night and day. And you dear brother, and those christian friends in Nova Scotia, who have contributed to this mission were also identified with him in this good work, of winning souls to Christ—they will be bright gems in your crown of rejoicing in the day of the Lord.—A compound