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Poetry.

TAKEN AWAY FROM THE EVIL TO COME.

He died to live; for Jesus died;
He lives to die no more.
Why weep for one whose tears are dried,
For whom all death is o'er?
You miss the little footstep here,
You miss the golden smile;
You miss the sunny locks so fair,
You miss the playful wile.
Yet all is well; you part to meet
And clasp your gem once more,
When all shall deathless be, and sweet,
On the eternal shore.
In the first opening stage of life
The little traveler failed;
Too rough the road, too full of strife—
The gentle spirit quailed!
He laid him down to sleep, and slept
In smiling sleep away;
He waked not, though we called and wept;
He would not—would not stay.
Gently he sighed, and gently sank
Ere morning had begun;
Closing his eyes as if he shrank
From gazing on the sun.
In the first storm the little bark
Went down beneath the foam;
In its first flight the little bark
Soared to its kindred home.

—Honor.

Religious.

For the Christian Messenger.

THE HISTORIAN OF THE REFORMATION.

BY REV. J. M. CRAMP, D. D.

Zwingle introduced the Reformation into Switzerland, and Calvin organized and established it. Each had his peculiarities and his defects, as other men have, and is neither to be wholly praised nor wholly blamed. They were great men in their time, and the Lord did a great work by each of them.

How it was that religion fell into decay after the sixteenth century;—how it was that a lifeless orthodoxy took the place of that "contending for the faith" which distinguished the old Protestantism;—how it was that at length, in the 18th century, the influence of Rousseau and Voltaire triumphed in the city of Calvin;—how it was that the Protestant clergy had given up the distinctive principles of the gospel, discoursing almost entirely on points of morals or of natural religion—all this would be a long and melancholy tale. The facts are certain, such had been the history.

The forms remained. There were the churches, and the liturgies, and the outward ordinances, and a Theological School, where young men studied for the ministry. What those studies were, and what the character of the religious services, may be gathered from the following statements:—

"We learnt nothing," says the Rev. A. Bost, "beyond the dogmas of natural religion. The New Testament was not considered necessary as a text-book of study for the ministry"; "a statement," observes M. Malan, in his biography of his father, "which confirms what my father has said to me over and over again, that so far from having been engaged in the study of the New Testament, in the ordinary course of his theological training, he had never even read it through till long after he had left the Academy."

"For many years of my ministry," says Dr. Malan, "I was a stranger, experimentally, to the doctrines of grace; teaching the merits of human righteousness, flattering human excellence, and holding forth a heaven of glory as the certain reward of human effort; no thought, even, of the divine righteousness which is unto all and upon all them that believe, ever crossed my mind, and consequently no suspicion that I was opposing it."

There had been some slight beginnings of an awakening movement. Meetings for prayer and conference had been established, which were attended

by a small number of inquiring, earnest persons, whose proceedings were regarded with contempt and aversion, but were not yet of sufficient importance to call forth violent opposition. Mr. Robert Haldane's journey to the Continent occurred two or three years after the commencement of those meetings, and was followed by singular and far-reaching results.

Mr. Haldane left Edinburgh in October, 1816, for a tour on the Continent, intending to be absent about six weeks. But he was detained there three years, busily engaged all the while in important labours for the gospel. His plan was to seek out individuals of known religious character, and endeavour to rouse them to some active exertion for the revival of religion. He met with no encouragement in Paris. Proceeding thence to Geneva, he was introduced to M. Moulinié, one of the Pastors, but found him too quiet and retired for his purpose. "He was very kind, but appearing to asquiesce in all that I advanced, discussion on any point was out of the question, and no progress was made."

After a short visit to Berne, where he held some interesting conversations with one of the pastors, he returned to Geneva, with the faint hope of rendering some service to truth and holiness. He had another unsatisfactory interview with Mr. Moulinié, and determined to go on to Montauban in France, where the French Protestant Faculty was established. He himself relates the manner in which he was induced to change his plan:—

"Being unable to meet with any other person with whom I might converse on the Gospel, I resolved to quit Geneva without delay, and proceed to Montauban. The Lord, however, is often pleased to overrule our purposes by occurrences which, in themselves appear trifling, and thus to bring about results that could not have been anticipated. M. Moulinié had politely offered to conduct Mrs. Haldane to see the model of the mountains, a little way out of town, and with this object he promised to call on us the day following. In the morning, however, we received a note from him, saying, that having suffered from a severe headache during the night, he was himself unable to come, but had sent a young man, a student of divinity, who would be our conductor. On this providential circumstance depended my continuance at Geneva, which I had been on the point of leaving. With this student I immediately entered into conversation respecting the Gospel, of which I found him profoundly ignorant, although in a state of mind that showed he was willing to receive information. He returned with me to the inn, and remained till late at night. Next morning he came with another student, equally in darkness, with himself. I questioned them respecting their personal hope of salvation, and the foundation of that hope. Had they been trained in the schools of Socrates or Plato, and enjoyed no other means of instruction, they could scarcely have been more ignorant of the doctrines of the Gospel. They had, in fact, learned much more of the opinions of the heathen philosophers than of the doctrines of the Saviour and his Apostles. To the Bible and its contents their studies had never been directed. After some conversation they became convinced of their ignorance of the Scriptures, and of the way of salvation, and exceedingly desirous of information. I therefore postponed my intended departure from Geneva."

Mr. Haldane's narrative proceeds thus:—

"The two students with whom I first conversed brought six others in the same state of mind with themselves, with whom I had many and long conversations. Their visits became so frequent, and at such different hours, that I proposed they should come all together, and it was arranged that they should do so three times a week, from six to eight o'clock in the evening. This gave me time to converse with others, who, from the report of the

students, began to visit me, as well as leisure to prepare what might be profitable for their instruction. I took the Epistle to the Romans as my subject; and this portion of Scripture I continued to expound to them during the winter, to and dilate on the great doctrines which it unfolds.

"After having proceeded in this manner about a fortnight with these eight students, I was earnestly solicited in the name of the other students, to begin anew, in which case I was assured that the rest of them would attend. I accordingly complied with this request, and during the whole of the winter of 1816-17; and until the termination of their studies in the following summer, almost all the students in theology regularly attended. And God was graciously pleased to accompany his own word with power. In addition to the general knowledge which all of them acquired, a goodly number soon appeared to be turned to the Lord.

"Besides those who attended regularly, some who did not wish to appear with the students, came at different hours, and in conversing with them at those times, or after finishing the public course at eight o'clock, I was often engaged till near midnight. Others of the inhabitants of Geneva, unconnected with the schools of learning and of both sexes, occasionally visited me in the afternoon to receive instruction respecting the Gospel."

One of the students was John Henry Merle D'Aubigne. He was a member of an illustrious Huguenot family, which sought refuge in Switzerland after revocation of the Edict of Nantes, in 1685. His father was a merchant of Geneva, his mother was a descendant of the Sieur D'Aubigne, the celebrated Huguenot general and historian, of the time of Henry IV., who removed to Geneva in 1620, and died there ten years afterwards.

This young man, evinced great interest in the conversations with Mr. Haldane. We have the result in his own words:—"When I and M. Monod attended the University of Geneva, there was a Professor of Divinity who confined himself to lecturing on the immortality of the soul, the existence of God, and similar topics. As to the Trinity, he did not believe it. Instead of the Bible, he gave us quotations from Seneca and Plato. St. Seneca and St. Plato were the two saints whose writings he held up to our admiration. But the Lord sent one of his servants to Geneva; and I well remember the visit of Robert Haldane. I heard of him first as an English or Scotch gentleman who spoke much about the Bible, which seemed a very strange thing to me and the other students, to whom it was a sealed book. I afterwards met Mr. Haldane at a private house along with some other friends, and heard him read from an English Bible a chapter from Romans about the natural corruption of man—a doctrine of which I had never before heard. In fact, I was quite astonished to hear of men being corrupt by nature. At last I remember saying to Mr. Haldane, 'Now I see that doctrine in the Bible.' 'Yes,' replied the good man, 'but do you see it in your heart?' That was but a simple question, but it came home to my conscience. It was the sword of the Spirit; and from that time I saw that my heart was corrupted, and I knew from the word of God that I could be saved by grace alone; so that if Geneva gave something to Scotland at the time of the Reformation—if she communicated light to John Knox, Geneva has received something from Scotland, in return, in the blessed exertions of Robert Haldane."

Soon after his conversion, D'Aubigne went to Berlin, and studied ecclesiastical history in the University of that city, under the great Neander. He spent some time also in the University of Leipzig. At the close of his studies he received ordination, and became minister of the French Church at Hamburg. Afterwards he officiated for some time as court preacher at Brussels, where his labours were held in high estimation by the royal family.

Meanwhile the evangelical movement at Geneva continued to make progress. "The Venerable Company of Pastors" did all in their power to hinder it. Vexatious regulations were made, prohibiting sermons on controverted subjects. The servants of God were ridiculed and slandered. But the number of believers increased, and secession from the established church was unavoidable. A place of worship ("The Oratory") was secured, and it was resolved to found a Theological Institution for the instruction of candidates for the ministry. M. D'Aubigne was invited to co-operate with M. Gausson in taking charge of these arrangements. He settled at Geneva in 1830, and laboured there upwards of forty years, in the pulpit, by his pen, and as Professor of Theology and Ecclesiastical History—beloved and honoured by the representatives of Protestantism throughout Europe, and on this Continent.

(To be continued.)

HOW TO FILL THE CHURCHES.

The number of persons voluntarily neglecting public worship is constantly increasing. To evangelize this class something more is to be done than to build churches. It is noticeable where chapels are built in respectable portions of the community, where no convenient house of worship has heretofore been opened, that the pews fill very slowly. There is an outside work that minister and people must perform. It is a delicate service, indeed, in an established community, divided into different theoretical views of the Christian faith, but it must be wisely and persistently performed, in order to fill a vacant house of worship.

The pastor who has the gift of household visitation, and the church which is faithful to its vicinity in personal efforts for the evangelization of the community, and ready to work without as well as within the sanctuary, will be most likely to crowd the interior of their edifice with constant attendants. It is faithful, earnest, self-denying labor among men that will fill our church edifices sooner than any other plan that can be devised. This in connection with an honest effort to divest ourselves of those worldly symbols that separate the different classes of society, and to awaken that striking fraternity of feeling among us that caused the foes of early Christianity to say, "See how they love one another," will have a manifest influence upon the communities in which we dwell, drawing them into a closer fellowship with our Sabbath worship.—*Zion's Herald.*

DEFERRED ITEMS.

BIBLE BURNING.—A curious case of Bible Burning occurred in New Brunswick some weeks ago. Mr. Brouillette, one of our Acadian Missionaries, left a French Bible with a lady at grand Falls, who had become Protestant. The priest, Father Dupé (pronounce in two syllables) called to see the lady and finding the Bible, thrust it into the fire. The Missionary promptly informed him that what he had done was illegal and that he would be punished unless he made amends. The priest was accordingly summoned to a trial before a magistrate, but on the day before the trial he agreed to pay expenses, pay the price of the Bible, and offer an apology. Thus the matter was amicably settled.

THAT DEBT.—It is a small one, to be sure, and apparently not worth a serious thought. Why not then pay it? Why be compelled to suffer the mortification of a dun? Why not take that little thorn out of your finger at once? It will fester if allowed to remain, and cause ten times the trouble. Why not relieve the conscience of that little load? You will feel better for it by so doing. You contracted the debt knowingly and willingly. Did you mean to pay it? Certainly you did. Then why not do it at once?

Every day's delay increases, morally, the amount of your obligation. Remember, too, that your little debt, and a thousand other men's little debts, make a little fortune for your creditor—the poor printer, for instance.

SAD INTELLIGENCE.—We understand the last British mail brought letters from the missionaries in the New Hebrides. Our readers will regret to learn that Dr. Geddie has had a stroke of paralysis, which has entirely disabled him from public duty. Even the printing of the Bible in Aneiteu-inese, which he has been superintending, will have to be suspended in the meantime. It is probably that Mr. Inglis will have to go to Australia to take his place in that work. The other missionaries were well. Dr. Geddie was with his daughter, Mrs. Neilson, at Tanna, when the letters were written. The next Record will probably contain full particulars.—*Eastern Chronicle.*

NEW POST OFFICES.—The following new Post Offices were established on 1st November, 1872. Brown's Brook W. O. Cumberland, N. S. Hiram Brown, Postmaster. Cody's W. O. Queen's N. B. Charles F. Cody postmaster. Havelock W. O. Digby, N. S. John G. Nowlan, postmaster. Juvenile Settlement W. O. Sunbury N. B. Arthur Graham, postmaster. Lake Road W. O. Cumberland, N. S. Guins Lewis, postmaster. Oakum, W. O. Queen's N. B. John W. Starkey, postmaster. Tabusintac River W. O., Co. Gloucester, N. B. and Maylake, Co. York E. R. O. have been closed. In the following Way Offices the names have been changed. Great Bridge W. O., Cumberland, N. S. to Port Phillip, W. O. Head of Ridge, W. O. Co., Westmorland, N. B., to Steeve's Settlement, W. O. The following Way Offices have been made regular Post Offices; Blissville W. O., Co. Sunbury, N. B. Cocagne W. O. Co. Kent, N. B.

A contract has lately been signed between the directors of the St. Gothard Railway, Switzerland, and M. L. Favre of Geneva, for the boring of a new railway tunnel through the Alps, which promises to surpass anything of the kind yet attempted. The length of the tunnel will be a little more than nine miles. Cost, \$10,000,000. The work is to be finished within eight years; and if sooner finished the contractor is to receive \$1000 a day for each in advance of the contract time. If the completion of the work is from any cause delayed beyond the contract time, \$1000 a day are to be forfeited.

The case of Father O'Keefe is exciting deep interest in Ireland. He was to be excommunicated a few weeks ago, but on the same day he had arranged to excommunicate the Bishop. The controversy is not merely bitter but extremely savage, the Bishop threatening with eternal perdition every one who will befriend the priest.

THE CHASE FORTUNE.—There was a large meeting of the Chase family at the Temperance Hall, St. John, last week, and steps were taken towards securing the property in England, £250,000 belonging to the family. A committee was appointed with full powers.

Telegraphic messages were exchanged last week between the cities of England and America on the one hand and the Australian cities on the other. Also between the Governor General of Canada—nineteen thousand miles apart.

Cotton Mather used to say there was a gentleman mentioned in the nineteenth chapter of Acts to whom he was more deeply indebted than almost any other person,—and that was the town clerk of Ephesus, whose council was to do nothing rashly.

If the prudence of reserve and decorum dictates silence in some circumstances, in others prudence of a higher order may justify us in speaking our thoughts.—*Burke.*