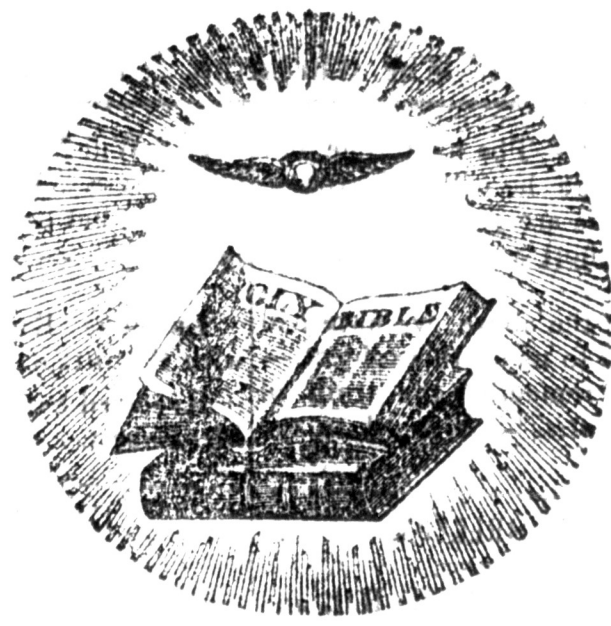


# CHRISTIAN



# VISITOR.

A Family Newspaper: devoted to

Religious & General Intelligence.

REVDS I. E. BILL & R. THOMSON,

"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—St. Paul.

EDITORS.

Volume V.

SAINT JOHN, NEW-BRUNSWICK, FRIDAY, OCTOBER 29, 1852.

Number 41.

## THE PEN AND THE PRESS.

Young Genius walked out by the mountains  
and streams,  
Entranced by the power of his own pleasant  
dreams,  
Till the silent—the wayward—the wandering  
thing  
Found a plume that had fallen from a passing  
bird's wing:  
Exulting and proud, like a boy at his play,  
He bore the new prize to his dwelling away;  
He gazed for a while on his beauties, and  
then  
He cut it and snapped it, and called it a pen.

For its magical use he discovered not yet  
Till he dipped its bright lips in a fountain of  
jet;  
And oh! what a glorious thing it became,  
For it spoke to the world in a language of  
flame;  
While its master wrote on, like a being  
inspired,  
Till the hearts of the millions were melted or  
fired;  
It came as a boon and a blessing to men,  
The peaceful—the pure—the victorious pen!

Young Genius went forth on his rambles once  
more,  
The vast sunless caverns of earth to explore!  
He searched the rude rock, and with rapture  
he found  
A substance unknown, which he brought from  
the ground;  
He fused it with fire, and rejoiced in the  
change;  
As he moulded the ore into characters  
strange,  
Till his thoughts and his efforts were crown'd  
with success,  
For an engine uprose and he called it the  
Press.

The Pen and the Press, blest alliance com-  
bin'd  
To soften the heart and enliven the mind,  
For that to the treasures of knowledge gave  
birth  
And this sent them forth to the end of the  
earth;  
The battles of truth were triumphant indeed,  
And the rod of the tyrant was snapped like a  
reed;  
They were made to exalt us—to teach us to  
bless  
Those invincible brothers—the Pen and the  
Press.

It is our intention in future, to devote the  
first page of our paper to the history of the  
good, wise, and great. We shall commence  
with that of our esteemed Friend and Brother  
in Christ, the Rev. A. MACLAY, D. D., the  
devoted advocate of THE BIBLE, and to whom  
we are so much indebted for his noble and in-  
defatigable exertions in behalf of the Endow-  
ment of Acadia College.

## BIOGRAPHICAL SKETCH OF REV. ARCHIBALD MACLAY, D. D.

"I would express him, simple, grave, sincere,  
In doctrine uncorrupt; in language plain,  
And plain in manner; decent, solemn, chaste  
And natural in gesture; much impressed  
Himself, as conscious of his awful charge,  
And anxious mainly, that the flock he feeds,  
May feel it too. Affectionate in look,  
And tender in address, as well becomes  
A messenger of grace to guilty men."

BIOGRAPHY yields to no other species of  
composition in interest and instruction. Nor  
to attract this interest, and afford this instruc-

tion, it is not essential that its subject should  
be one which had drawn to it a large share of  
public attention, from its connection with im-  
portant events in the history of mankind.

It has been justly observed, that the moral  
warfare which every rational and accountable  
creature has to sustain, pregnant with conse-  
quences which reach to eternity, possess an  
intrinsic and essential importance, totally in-  
dependent of the multitude of the events, or  
the publicity, or the splendor of the scenes to  
which it is attached.

Much of the instruction which a perusal of  
history would otherwise impart, is lost in the  
multitude and quick succession of the events  
narrated, and in their removal from the con-  
cerns of every-day life. Few are called to  
command armies or counsel rulers. The  
bravery, therefore, of the hero, or the wisdom  
of the statesman, may warm the imagination  
with a transient glow, but the number of  
those who are to be instructed by their exam-  
ple must always be inconsiderable. But that  
higher wisdom and more undaunted courage,  
which the truly pious exhibit in the spiritual  
warfare in which they are engaged, are well  
adapted to awaken the liveliest sympathy, and  
to furnish lessons of the greatest practical  
utility.

It is considerations like these which have  
induced us to devote so large a portion of our  
pages in recording the more marked incidents  
in the lives of men distinguished for their pi-  
ety; making our selection both from among  
those who have gone to their reward, and from  
those who are still actively engaged in the  
service of their Master.

The subject of our present sketch was born  
in Killearn, Scotland, where for many genera-  
tions his family occupied a farm. His father,  
as appears by an extract from the parish reg-  
ister, now before us, was married in 1770 to  
Jean Thomas, who, six years afterwards, gave  
birth to the son, who has survived his parents  
and all his brothers and sisters. The family  
homestead consisted of a little cottage, to  
which belonged 150 acres of land, and differ-  
ed in no important particular from any of the  
unpretending habitations in that obscure par-  
ish. But beneath its humble roof he enjoyed  
the inestimable advantage of the example of  
pious parents, and of beholding from the dawn  
of his intellect, morning and evening incense,  
and a pure offering arising from grateful  
hearts. No meal was there deemed by them  
scanty with the blessing of heaven upon it, or  
full anywhere while this was lacking.

Of the parents of Dr. Maclay we have no  
particular knowledge, except that derived  
from a few scanty materials. His mother was  
a woman of exemplary piety. A memoir of  
her, to which we have not now access, ap-  
peared in one of the British Periodicals im-  
mediately after her decease. His father, Ar-  
chibald, was a farmer, and a professor of  
religion, a member of the Presbyterian  
church, and must have been a man of probity,  
for the confidence reposed in him is evinced  
from the fact, that he held for many years the  
responsible situation of collector of taxes for  
the county of Stirling, and, indeed, until his  
death. For some time after this event, Dr.  
Maclay supported his widowed mother by ag-  
ricultural labor, which hardened a constitution  
naturally robust. But giving evidence of pro-  
ficiency and talents for the ministry beyond  
his years, he went to Glasgow with the view  
of pursuing literary and theological studies.  
Here, in the prosecution of this object, he re-  
sided two years with the Rev. Mr. Ewing,  
and one year with the Rev. Mr. Jamieson, at Dun-  
dee, and subsequently completed his studies  
at the University of Edinburgh, at a period  
when the celebrated Dugald Stewart was one  
of its professors. While there, Dr. Maclay

attracted the regards of Mr. Robert Haldane,  
who at all times liberally assisted him with  
his counsel and his purse; and after whom, in  
token of respect and gratitude he named his  
eldest son. From the first a reciprocal at-  
tachment sprung up between them. The one  
contemplated with the highest satisfaction the  
simple character, exemplary deportment and  
earnest piety of the young student, as holding  
out the bright promise of future usefulness in  
the church and the world; and the other re-  
garded with equal admiration, the unusual  
spectacle of a man of great wealth consider-  
ing himself merely as a steward, consecrating  
his time to the study of the scriptures, and  
his means to the objects of benevolence and  
to the interests of religion.

This friendship kept alive when an ocean  
rolled between them, by frequent correspon-  
dence and the interchange of kindly offices,  
continued undiminished for half a century,  
and was only terminated by the recent death  
of Mr. Haldane. An excellent letter from  
the brother of Mr. Haldane, communicating  
this melancholy intelligence to Dr. Maclay,  
was published in one of our religious jour-  
nals.

Mr. Haldane is distinguished in the Old  
World as the writer of a work upon the evi-  
dences of revealed religion, and of numerous  
publications upon kindred subjects, exhibiting  
much logical power and critical acumen, and  
is known to Christians of all lands as having  
been the honored instrument in the conversion  
of D'Aubigne, the author of the history of the  
Reformation, with whom he became acquaint-  
ed in Geneva, in the winter of 1817. He  
found at that time the Professor of Divinity  
in the University of Geneva, instead of in-  
structing the students in the way of God more  
perfectly, rendering barren their youthful  
hearts with a cold clatter of morality, and  
substituting for a familiar exposition of evan-  
gelical truth, lectures on the immortality of  
the soul, and the existence of a Deity. Ra-  
ther than an exclusive discussion of such top-  
ics, the students might well have been left to  
the silent communings of their own hearts,  
amid that wonderful combination of lake and  
mountain scenery with which no human hand  
had surrounded them, as with an atmosphere  
of beauty and sublimity, so that the contem-  
plation of one of its less striking aspects in-  
duced even Byron to exclaim,

"—Thy contrasted lake,  
With the wide world I dwell in, is a thing  
Which warns me, by its stillness to forsake  
Earth's troubled waters for a purer spring."

During the winter of his residence among  
these scenes, Mr. Haldane delivered a course  
of Lectures upon the Epistle to the Romans.  
D'Aubigne has himself given us the result.—  
Truths which should be the primary object of  
education in every theological institution, now  
flashed upon his mind.

For the first time he saw that man was cor-  
rupt by nature, and said to Mr. Haldane,  
"now I do indeed see this doctrine in the  
Bible." "Yes," replied the good man, "but  
do you see it in your heart?" He did so see  
it; and fifteen of his fellow students, among  
whom was Felix Neff, "that Alpine mission-  
ary of apostolic zeal and fervor," were hope-  
fully converted. Yet these very young men  
who were soon to become instructors of others,  
had met together but a short time previous,  
and with D'Aubigne at their head, had issued  
a declaration against a work by a pious evan-  
gelical clergyman, concerning the divinity of  
Christ.

D'Aubigne and Gibbon are world renowned  
as historians: the one a native, the other an  
adopted son of Switzerland, with nothing in  
common with each other either in character  
or aim, yet both exhibiting an illustration of

the remarkable effects produced upon the  
mind by the power of local association. "It  
was at Rome," said Gibbon, "on the 15th of  
October, 1764, as I sat musing amid the ruins  
of the Capitol, while the bare-footed friars  
were singing vespers in the temple of Jupiter,  
that the idea of writing the decline and fall  
of the city first started in my mind." We  
have also, fortunately, a record of the origin  
of the "History of the Reformation," now  
published in every tongue in which the Pro-  
testant faith is proclaimed, and of which  
there have been no fewer than five English  
translations. After D'Aubigne had completed  
his studies at Geneva, he went to Berlin, and  
while on his way thither, he paused at the  
little village of Eisenach, to visit the castle of  
the Wartburg, which contains the cell where  
Luther was confined. "He gazed," says Dr.  
Cheever, to whose recent interesting work we  
are indebted for these particulars, "upon the  
walls of the cell that Luther occupied. How  
many men of piety, of learning, of genius,  
have stood and gazed in like manner!" But  
in the mind of D'Aubigne a great thought was  
rising; the drama of the lives of the Reform-  
ers passed in vision before him; what if he  
should write the history of the Reformation.  
It is a work which will one day cluster around  
its own history a series of associations and re-  
miniscences like those that crowd the cell of  
Luther in the Wartburg, and we should like  
to see a picture of D'Aubigne standing in  
that cell, gazing upon those walls, and listen-  
ing to the inward voice which was saying unto  
him, "Thou art to write the history of the  
great Reformation." The visit was of God,  
as much as Robert Haldane's visit to Geneva,  
but it is not often that the links of Divine  
Providence can be so distinctly traced, espe-  
cially when they pass from outward events to  
inward purposes.

Dr. Maclay was converted in early life by a  
sermon preached by Mr. Wallis, from Eph. i.  
7. He had been for some time groping  
darkly along in a vain endeavor to reconcile  
the mercy with the justice of God. Such was  
the relief now given to his mind that, to use  
his own language to the writer, "I could have  
gone up to the preacher and embraced him;  
but I was a diffident, friendless boy, and did  
not dare even to speak to him. I never saw  
him before or since." The Rev. Dr. Wallis,  
a son of Mr. Wallis, is at this time Professor  
of Divinity in King's College, Toronto.

After completing his studies, as we have  
mentioned, he received invitations to no less  
than seven different churches, and he finally  
decided to take the charge of one most in  
need of a pastor, in Kirkaldy, Fifeshire, op-  
posite Edinburgh. The church was without  
an edifice in which to meet, but in a short  
time one was erected, and members and hear-  
ers constantly increased. Before accepting  
their invitation, Dr. Maclay had stipulated  
that he should be allowed at any time to go as  
a missionary to the East Indies. This was  
the cherished wish and purpose of his youth.  
His mind had received a deep impression from  
the perusal of Grant's history of the Moravian  
Missions to Greenland, and the life of Samuel  
Pearce, by Fuller, together with the various  
notices which were published at the time of  
the Baptist Mission to the East Indies. The  
visit of Fuller and other Baptist clergymen  
from England, in behalf of this mission, added  
fuel to the desire already enkindled. But no op-  
portunity presented itself to enable him to re-  
alise his wishes, and he continued preaching  
for the period of three years to the church  
over which he had been ordained. An ac-  
count of his ordination, which took place in  
1832, is given in the Edinburgh Missionary  
Magazine for that year, another proof, if any  
were needed, to illustrate the utility