

through, after he was out of the first. We will, therefore, take another example, one from the ranks of those bred in the full blaze of the light of the Protestant day, three centuries after Luther's time.

MERLE D'AUBIGNE

Was educated at Geneva, the home of Calvin, and the stronghold of the Reformation. Calvin himself is not a better representative of the Reformed religion, or a nobler champion, than Merle D'Aubigne, the famous historian of the Reformation. His conversion was at Geneva, while in the university. The subsequent deeper work was several years later at Kiel, in Germany. His conversion, together with others, a noble band, was by the instrumentality of one of the Lord's Scottish noble men, Robert Haldane. In some sort it was the payment of an old debt of three hundred years' standing due from Scotland to Geneva. Knox, driven from home by bloody persecutions, found refuge three several times in Geneva, and during the years of his stay there—while, doubtless, he imparted much of his iron energy and Scottish firmness—he certainly received much of the clear light of the Swiss mountain height, so elevated above the murky mists of the Campagna, the Tiber, and Rome. Right eagerly Robert Haldane sought to pay the debt, and God helped him, as the conversion of D'Aubigne, Monod, Gonthier, Gaussin, Rieu, and many more, will testify.

Dr. Cheever, as quoted in the memoirs of R. and J. A. Haldane, speaks of D'Aubigne's conviction as follows:—

"At this juncture it was that D'Aubigne heard of the visit of Mr. Haldane. He heard of him as the English or Scotch gentleman who spoke so much about the Bible; a thing which seemed very strange to him and the other students, to whom the Bible was a shut book. He afterwards met Mr. Haldane at a private house, along with some of his friends, and heard him read from an English Bible a chapter from the Epistle to the Romans, concerning the natural corruption of man—a doctrine in regard to which he had never received any instruction. He was astonished to hear of men being corrupt by nature; but clearly convinced by the passages read to him, he 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?*' It was but a simple question, but it came home to his conscience. It was the sword of the Spirit; and from that time he saw and felt that his heart was indeed corrupted, and knew from the Word of God that he could be saved by grace alone in Jesus Christ."

The *conversion* of D'Aubigne was decided, clear, and unmistakeable. He himself speaks of it in his "Travelling Recollections in Germany, England, and Scotland," chap. i., § 2, in these explicit words:—"I had been seized by the Word of God;" (while at the university in Geneva); "I had believed in the divinity of Christ, in original sin, the power of which I had experienced in my own heart; and in justification by faith. I had experienced the joys of the new birth."

Of the *later, deeper, work* he speaks more fully in the same connection, and just as explicitly. After his conversion, he completed his course at the university at Geneva, was ordained, went to Germany; pursued study still further, first at Leipsic, then at Berlin, and then spent four years as a pastor over the French Church at Hamburg. Several years had thus fled before the time came for the Lord to give him the final full knowledge of Jesus as all in all. It was on this wise. At an inn in Kiel, he had planned and entered upon a journey with two of his old Genevan fellow-students and fellow-converts to Copenhagen. They met at Kiel, a remarkable trio—Rev. Frederick Monod,