

**LESSONS FOR THE
YOUNG ON THE SIX
DAYS OF CREATION**

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Lessons for the Young on the Six Days of Creation by L. Gaussen & John Robson

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L. GAUSSEN & JOHN ROBSON

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ON

THE SIX DAYS OF CREATION.

BY L. GAUSSEN, D.D.
GENEVA.

WITH INTRODUCTORY NOTICE

BY JOHN ROBSON, D.D.

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INTRODUCTORY NOTICE.

I HAVE been requested to write a brief introductory notice to this little book of the Rev. Dr. Gausson. With this request I cheerfully comply, esteeming it an honour to have my name associated with that of one who has rendered such signal service to the cause of truth and of God. I feel as if, in doing so, I were renewing the short but pleasant personal intercourse I had with him a few years ago. It seems to me, however, that any such preliminary statement is something like a work of supererogation, inasmuch as Dr. Gausson is already well known to the Christian public of this country. His admirable Treatise on Inspiration, entitled *Theopneustia*, has been extensively read and highly appreciated by thousands in Great Britain; and I feel well assured that this little volume also will be cordially welcomed by them.

In reading a book, we generally wish to know something of its author; and it may be interesting to some who are not conversant with the religious history of Geneva, that I present a few incidents in the earlier public life of Dr. Gausson, who, for nearly half a century, has occupied a very prominent position among the distinguished men in that city, who have nobly con-

tended, amid persecution and reproach, for "the faith once delivered unto the saints."

Dr. Gaussen was settled, in the year 1815, as pastor of the parish of Sattigny, in the canton of Geneva. About the time of his entrance into the ministry, he had been brought to the saving knowledge of the truth, and was one of the very few in the Church of Geneva who preached "Christ, the power of God, and the wisdom of God." By the ancient constitution of the National Church, candidates for the ministry were required to plodge themselves "to preserve the doctrine of the apostles and prophets, as it is contained in the books of the Old and New Testaments, of which we have an abridgment in our Catechism." The Catechism referred to is that of Calvin, and embodies the sound theological views which he taught. But that Catechism had been remodelled, and the vital truths of Christianity were utterly suppressed, and this unchristianized document became the only creed of the Genevese Church. Feeling more and more dissatisfied with it, Dr. Gaussen ceased to use it in the instructions he imparted to the youth in his parish, to the candidates for admission to communion, and in those public catechetical discourses which the usage of Geneva prescribes. His chief reason was that already indicated, that it suppressed the leading truths of the gospel; and his second and subordinate reason was, that it was very ill adapted to interest and instruct the young. He substituted the Bible in its room. For this grave irregularity, as they deemed it, and after somewhat protracted proceedings, he was finally brought before "the Venerable Company of Pastors," and by them censured and suspended for a year from his right to sit in the Company. Dr. Gaussen and his friends, however, were not daunted by this

fulmination of the Venerable Company. Persuaded that the spiritual interests of their fellow-citizens, the very existence of the Church of Geneva, and the honour of the great God our Saviour, demanded some measures of a more decisive character than they had yet adopted, with the growing displeasure of the church and civil authorities of Geneva before them, they did not hesitate to take their ground. Scarcely had this censure passed, when the *Evangelical Society of Geneva* was instituted, a society which contemplated the preservation in Geneva of evangelical truth in its purity ; and, with this view, opened an apartment for the preaching of the gospel in the city, and took the still more decisive and important step of forming a theological seminary, in which pious youths might be prepared for the ministry, without being exposed to the contagion of the Genevese academy, and coming out from a nominally Christian school with no better recommendation than this, that they had been indoctrinated in Genevese Arianism.

In the formation of this institution, others were associated with Dr. Gausson, and one especially, whom to name is to praise, and who, in the eyes of Europe, has imparted a fresh lustre to the very name of Geneva : I refer to Dr. Merle d'Aubigné.

It is easy to imagine with what indignation the Venerable Company beheld those men and their measures. They summon the offenders to their bar, dictate to the Consistory the decision it should pass, and obtain from the Council of State the necessary sanction to their decision. It was in vain that the holy eloquence of the accused was called forth on this occasion. It was in vain that, by word and writing, they demonstrated the necessity of their measures, vindicated their right to employ them, and exposed the weakness and unreasonableness of the