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London 1852

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MEMOIR

OF

ROBERT HALDANE,

AND

JAMES ALEXANDER HALDANE;

WITH

SKETCHES OF THEIR FRIENDS,

AND OF

THE PROGRESS OF RELIGION IN SCOTLAND

AND

ON THE CONTINENT OF EUROPE,

IN

THE FORMER HALF OF THE NINETEENTH CENTURY.

By Joseph Batchelor
1794-1889

PUBLISHED BY THE
AMERICAN TRACT SOCIETY,
150 NASSAU-STREET, NEW YORK.

1858

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THIS volume is not a mere abridgment of the Memoirs of Messrs. Robert and James Alexander Haldane, by Alexander Haldane, Esq., of London, son of the last-named gentleman, but a work written for the American Tract Society. Its facts have been carefully drawn from Mr. Haldane's volume, and from the memoirs of the Rev. Messrs. Anderson, Campbell, Ewing, Hill, and Simeon, Drs. Merle d'Aubigné and Waugh, and Joseph Hardcastle, Esq., all of Europe, and the Rev. Dr. John M. Mason and Rev. M. Bruen of the United States. It is hoped the work may tend to increase the piety and zeal of Christians, and to prove to others that evangelical religion lies at the foundation of all that is useful and happy.

J. B.

PHILADELPHIA, 1858.



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THE
HALDANES AND THEIR FRIENDS.

CHAPTER I.

ROBERT AND JAMES A. HALDANE—FROM THEIR
BIRTH TO THE MARRIAGE AND SETTLEMENT
OF ROBERT.

1764 to 1794.

It has been well remarked of the gentlemen whose memoirs we now attempt to narrate, that “our correct estimate of men is based on what *they are*, and not on the wealth or rank of their fathers. It is of small moment whether they can trace their descent from a line of beggars or a line of kings, from the great or the small, the famous or the obscure, the noble or the serf—whether their blood be a ground of boasting, or only serves to deepen their blush; for, ultimately, they all terminate in the same centre, as they originally sprang from the same source. Rich and poor, high and low, the most mighty and the most abject, the most honored and the most despised, may, after the manner and on the authority of Scripture, trace their genealogy to Adam, and through Adam to God. The

peasant's does not terminate lower, and the king's does not rise higher than that."

The ancestry of the Haldanes can be traced up to a period about a thousand years ago. It appears that in the great contest between Rome and Scotland on the translation of the Scriptures, in 1526, the Haldanes pursued a consistent course in the cause of Protestant freedom, and one or two of them during that century fell victims to their zeal. Of another of them, who died in 1757, an old tenant of the family estate, who lived to be more than a hundred years of age, used to relate that, as trafficking in goods on the Lord's day had then become prevalent in Scotland, in consequence of the itinerant packmen bringing their wares for sale to the church doors, the Baron of Gleneagles, as chief magistrate in the neighborhood, issued an order prohibiting the practice; and when on going to the church he found the order was disobeyed, the packmen spreading out their goods for sale, he scattered them in an instant, and threw their merchandise into an adjoining lake. Never since that day has Sunday-trading been attempted in that neighborhood.

Robert Haldane was born on the twenty-eighth of February, 1764, in Cavendish square, London, and his younger brother was born at Dundee, on the fourteenth of July, 1768, a few days after the decease of their father. Their father was a sea-captain, exceedingly careful of the moral discipline and the personal manners of those who sailed with him. When asked a very short time before his death as to his hopes for

eternity, he calmly replied, "I have full confidence in Jesus."

Mrs. Haldane, the mother of our friends, herself the child of pious parents, descendants of strenuous supporters of the Protestant faith, was a decided Christian. "She lived very near to God," said her eldest son, "and much grace was given to her." When left a widow, her chief concern was to bring up her children "in the nurture and admonition of the Lord." From their infancy she labored to instil into their minds a sense of the importance of eternity; particularly impressing upon them the necessity of prayer, and teaching them to commit to memory and to understand portions of the Shorter Catechism, and of Scripture. "Her instructions," said her youngest son, "were so far useful, that even when she was not present I made conscience of prayer. What she said concerning sin and punishment also produced a considerable impression on my mind." This excellent woman died in 1774, when her son Robert was ten, and James six years old. Her medical attendant, although himself an avowed unbeliever, emphatically declared that such a deathbed was enough to make one in love with death.

After the death of her daughter, Lady Lundie, the maternal grandmother of the young Haldanes, took them under her fostering care. In early life she had been distinguished for her beauty, both in Scotland and in Bath, then at the height of its fame as the metropolis of fashion; but from such scenes of excitement she had long ago withdrawn, and now, in the

domestic circle of her remaining children and grandchildren, she devoted herself to their comfort and usefulness. The boys were far better educated than was then customary, even in the more respectable classes of society; at home having the benefit of a clerical instructor, while the neighboring city of Dundee furnished them with the instructions of a good grammar-school, and the stimulus of competition.

The state of religion in the families of true Christians in Scotland at that period of general declension, presented a striking contrast to that of their neighbors. The late Rev. John Campbell, afterwards the celebrated African missionary traveller, and of whom the reader will learn more hereafter as the friend and companion of the Messrs. Haldane, gave, in his seventy-fourth year, a very graphic and characteristic account of one of these families, that of his uncle, with whom he resided. The scene described is that of a Sabbath evening, after the family had attended the ministry of an excellent clergyman named Baine. He says,

“Immediately after tea, the whole family were assembled in uncle’s room, namely, we three brothers, the female servant, and an apprentice. Each was asked to tell the texts, and what they remembered of the sermons they had heard during the day; then a third part of the questions in the Shorter Catechism were asked, to which we repeated the answers in rotation. He then took one of the questions, as it came in course, from which, off-hand, he asked us a number of questions, for the trial of our knowledge and in-

forming our judgments. The service was concluded by singing two verses of a psalm, and uncle offering a most pious prayer for a blessing on the evening exercises. From the variety that we attended to, we did not weary in the service; indeed, I do not recollect one of us ever yawning during it. This way of keeping the Sabbath deeply impressed us with its sanctity. If I heard a boy whistle, or overheard the sound of an instrument of music from a house, I was actually shocked. We were never permitted to cross the threshold of the door on the Lord's day, except when going to worship. Some might conclude from all this that we must have been a gloomy, morose family, but the fact was the reverse. Uncle was a cheerful man, possessed peace of mind, and the prospect of a happy eternity. I once heard him say, 'When I was a bachelor, and the men in the winter-time used to come to the kitchen fire at twilight to warm themselves for half an hour before lighting candles, I used to retire to my room to hold a little intercourse with God; for twenty years I seized that half-hour's retirement with as much eagerness as ever hungry man did his dish of victuals.'"

After the death of this venerable uncle, and his three nephews had all made a profession of religion, the devotions of the family were continued, each of the two elder brothers taking his turn in leading in prayer. Mr. Campbell's good old aunt used to tell with great delight the history of his first offer to take his turn at family worship. His brothers happened one night to be both from home, and when the hour

of prayer came, he modestly said, "Aunty, if you have no objection, I will take the book and make prayers." Aunty was delighted with the proposal, and went to the kitchen to tell the servant, an eminently pious woman, who had been long in the family, and who was very fond of John. The good news was almost too much for the worthy domestic, who wept and laughed at the same time, declaring that she could not stay away, but knew not how to conduct herself through the exercise, which, however, was solemn and impressive.

The importance and deeply interesting character of the subject may well excuse the introduction of a paragraph or two from the pen of the Rev. Dr. Hay, one of the biographers of the Rev. Dr. Waugh; especially as it shows us the religious engagements of a Scottish week-day at that time. "An upland farm, of the common average size, extended to about four or five hundred acres, partly arable and partly pastoral, and usually employed three or four ploughs; and the master's household, exclusive of his own family, consisted of six or seven unmarried servants, male and female. The married servants, namely, a head-shepherd, and a *hind* or two, as the married ploughmen were termed, occupied cottages apart; as did also the *cotters*, who were rather a sort of farm retainers than servants, being bound only to give the master, in lieu of rent, their services in hay-time and harvest, and at other stated periods. The whole, however, especially in remote situations, formed a sort of little independent community in themselves,

deriving their subsistence almost exclusively from the farm. The master's household alone usually amounted to fifteen or twenty souls; and the whole population of the farm, or *onstead*, to double or treble that number—maintained with much frugality, and always industriously occupied, though not oppressed with labor. At ordinary meals, the master, or *good-man*, as he was termed, took his seat at the head of the large hall table, the mistress sitting on his right hand, the children on his left, the men-servants next in station, and the maid-servants at the bottom—one of the latter serving. The use of tea was then unknown, except in the houses of the gentry. Porridge, made of oat-meal, was the constant dish at breakfast and supper; at dinner, broth and meat, milk, cheese, and butter. Twice in the year, exclusive of ordinary occasions, there was a farm-festival, in which every inhabitant of the place partook; namely, the *kirn*, or harvest-home, at the close of autumn, and the celebration of the new year. On these occasions, an abundant feast of baked and boiled cheered the heart of the humblest laborer on the land.

“But the *religious* order of the family was the distinguishing trait. The whole household assembled in the hall, or kitchen, in the morning before breakfast, for family worship, and in the evening before supper. The good-man of course led their devotions, every one having his Bible in his hand. This was the stated course even in seed-time and harvest. Between five and six in the morning was the hour of prayer in these busy seasons.”

In 1777, it was determined by the uncles of Robert and James Haldane to place them at the High School of Edinburgh, where they boarded with the rector, the celebrated Dr. Adam, the well-known author of "Roman Antiquities," and where they had for contemporaries several boys who afterwards became distinguished in the fields of literature, law, and politics. There were also two youths with whom they were afterwards connected in the great religious movement of Scotland. One of these was John Campbell, the African missionary traveller to whom we have just referred, who used, in his usual graphic style, to describe the time when he first saw his future friend and fellow-laborer *James* Haldane, then buoyant with life and sport, an energetic and high-spirited boy, always foremost in the race of frolic.

In his boyhood, it was for several years the desire of *Robert* to prepare himself for the ministry in the church of Scotland, and at Lundie-house, the residence of his grandmother and uncles, he was accustomed, on every Sunday, to address, or, as it may be said, to *preach* to the domestics in the servants' hall. By many this might be considered as savoring somewhat of boyish sport, but he himself spoke of it very differently, even at nearly the close of his life, when he used to say that from the time he was nine years old, he had serious views and feelings as to the things of God. It was also the frequent custom of the brothers, after they had retired to their nightly rest, to converse together as to the things to which their departed mother had attached so much importance; and

this habit was no doubt greatly beneficial to them, as it tended to cherish in their hearts early religious impressions, and prepare them for future usefulness. But sudden changes induced *Robert* for the present to relinquish all thoughts of the ministry, and to enter the navy; so that in 1780, at the age of sixteen, he joined the ship-of-war *Monarch* at Portsmouth.

During the years 1779 to 1783, *James* Haldane pursued his education with much energy and application, but blended these with the love of violent sports and dangerous rambles on the Salisbury craigs. On one occasion, Dr. Adam met him in the street returning from school, and proposed to give him the pleasure of accompanying him to some show or exhibition. But observing that his clothes had been soiled in the boisterous amusements of the High-school yards, the rector reproved his pupil, and said that he did not himself choose to be seen in such company. Before dismissing the boy, however, he asked what was his place in the class, and being told that he was *Dux*, or first, the enthusiasm of the learned rector was kindled, and affectionately grasping *James*' hand, he exclaimed, "I would walk with you although you were clothed in rags."

In 1784, at the age of sixteen, *James* Haldane accompanied Dr. Adam in a tour through a large part of England. They travelled on horseback, and the commencement of their journey was auspicious; for, stopping at Haddington, the well-known residence of the expositor Dr. John Brown, they became acquainted with a gentleman of the name of Haldane,

who, although an entire stranger, was so much pleased with his young namesake, that he presented him with a very handsome and well-bred horse. The travellers were accompanied on this tour by the Rev. Dr. Macknight, the distinguished commentator, whose practical disregard of the Lord's day made a deep impression on the mind of James Haldane. Although Dr. Adam was not eminent for piety, he had been accustomed to reverence the outward symbols of religion. But when they had crossed the border, and had arrived in a country where episcopacy was the established religion, Dr. Macknight persuaded his learned friend that, being now out of the bounds of presbytery, and under no obligation to countenance prelati- cal worship, it would be absurd to allow the plan of their journey to be set aside by the intervention of the Sabbath. This doctrine at first surprised, but became at last palatable to the young travellers. For a time Dr. Adam felt much ashamed when they entered a town or village while the church-going bells were calling the people to the sanctuary. But these feelings were soon overcome by the commentator, who was then really giving a practical warning against the errors which unhappily pervade his writings. There were few authors whom the two brothers in after-life regarded as less reliable expounders of the truths of the gospel.

James Haldane was now in his seventeenth year, and before he enters on his engagement in the East India Company's service at sea, it may be profitable to inquire into his spiritual condition and prospects.

We have already seen that for a long time after their mother's death both the brothers were much affected by a sense of the importance of the truths she had so earnestly inculcated, and the death of a beloved only sister had tended to deepen the impression. When they first arrived in Edinburgh, they were even laughed at for their reverence for sacred things. Robert's inclination for the ministry has been already noticed, and two elderly ladies, cousins of their deceased paternal grandmother, often lamented that James should be destined for so rough a profession as that of a sailor. They wished him to enter the English church, to which they themselves belonged. But alas, whatever indications of James' seriousness have thus far appeared, his own manuscript tells a sad tale. He says,

“Till I was twelve years old I continued to pray, go to church, and read my Bible or other good books on the Sabbath, but it was merely from a principle of duty, and was only indeed that kind of ‘bodily exercise which profiteth little.’ I had no pleasure in any religious duty, but conscience retained a certain influence, and made me afraid to give them up. I was well pleased if any slight illness, or any thing occurred which seemed a sufficient excuse to myself for staying at home on the Lord's day. Indeed, I hardly attended to one word when at church, but only made a form of joining in the different parts of the worship. Sometimes, however, I had serious thoughts; occasionally, on a Sabbath evening, after reading the Scriptures or other books, I felt a kind of flow of the

natural passions, and had a good deal of pleasure in prayer. This always puffed me up with thoughts that I was very good. But to show how much I considered prayer as a task, if I had bowed my knee in such a frame as this before supper, I considered it unnecessary to pray again when I went to bed.

“About that time that text, ‘Seest thou a man wise in his own conceit? there is more hope of a fool than of him,’ Prov. 26:12, struck me a good deal. I had just been thinking that I was in the right road to heaven, but that text rather cast a damp on my hopes, for it seemed to describe my character. I generally used a form of prayer, but when I felt such emotions as I have described, I prayed in such words as occurred. From about thirteen to sixteen I became more careless, often spending the Sabbath evenings in idle conversation with my companions, and I was pleased to find my conscience become less and less scrupulous. I also began to swear, because, according to the fashion of the times, it seemed to be manly; and except a form of prayer, which I still kept up, every serious idea seemed to have fled. Some things, however, occurred which led me back to a kind of decency. Some vexation which I met with from a quarrel with some companions, caused me to pray to God, and I began again to read my Bible on the Sabbath, and completely gave up swearing for a season. They laughed, and I endured some ridicule for thus spending the Sabbath; but the opposition rather confirmed than altered my determination. I do not mention this as any thing praiseworthy; it

certainly proceeded more from pride than any other principle."

Let not the pious mother, who is laboring and praying for the conversion of her children, be discouraged as she reads these pages, and suppose that the prayers of the sainted mother of the young Haldanes had been in vain. Her faith in their conversion, which shone so bright in her dying hours, was not without results; nor had answers to the prayers she offered before the mercy-seat, perfumed with the "much incense," been denied. The good seed was buried, not lost; after a somewhat long winter, it was destined to spring up in "the power of an endless life," full of blessings for her children and her children's children, even for thousands who were to receive the gospel as the result of their labors.

The American Revolution was now commanding the attention of the civilized world, and was the first great public event which excited the special interest of the two brothers; even James, the youngest of them, used through life to relate his boyish recollections of the excitement produced by the sudden arrival in Scotland of the Declaration of Independence, and the intense anxiety felt in reference to the relations of the United States to France.

We turn now for a moment especially to look at the progress of *Robert* Haldane. We have already seen that in the year 1780 he had joined the ship-of-war *Monarch*, where he remained until the spring of 1781, when the ship was ordered to the West Indies; and Lord Duncan, who commanded it, having greatly

suffered in his health from the climate of Havana, he was persuaded to relinquish a tropical expedition for active service nearer home, and Robert was about the same time transferred to the *Foudroyant*.

While Robert Haldane was thus engaged in the British navy, after the return of the *Foudroyant* to Spithead, he had frequent opportunities of visiting Gosport, a southern port of England, and of attending the ministry of the late Rev. David Bogue, whose future influence on his mind and that of his brother, both intellectually and spiritually, was equally great and blessed. Dr. Bogue was a Scotch Presbyterian minister, educated for the Established church, who settled in 1778 at Gosport, where he continued till his death, in 1825, as pastor of an Independent or Congregational church. He was among the foremost men in the land in works of Christian benevolence, the originator of the London Missionary Society, and for many years the president of a college for the education of young ministers. Both the young Haldanes were within a short time brought into association with Dr. Bogue, to whom they became most ardently attached. They attended his ministry, their reading was directed by his sound judgment, and their books, both on land and at sea, were selected by him. Thus the Lord was pleased to work out his gracious designs, leading his dependent servants by a way they knew not, so to prepare them for services they did not originally intend to perform.

Robert Haldane nobly discharged his duties in the British navy; and considering his force of char-

acter, his foresight, and powers of combination, together with the confidence he could always inspire among his associates, it is no matter of surprise that two of the greatest British admirals under whom he served should have predicted that he would rise to renown. But how different was his career from that which usually attracts the admiration of the world. The blood-stained laurels of the conquering hero were not to encircle his brow, nor was he to achieve stars, coronets, nor ribbons of honor. As a good soldier of Jesus Christ, he was to "fight the good fight of faith;" to wrestle "with principalities and powers and spiritual wickedness in high places;" and finally, finishing his course with joy, to lay hold of "the crown of righteousness," but only to lay it before the throne of the Lamb.

Robert was only in his twentieth year when the peace of 1783 brought his short but eventful career in the navy to a close. The great business of his useful life did not commence for twelve years afterwards, at the age of thirty-two, when his brother also, at the age of twenty-eight, quitted the sea, with a mind solemnly impressed with the vanities of time and the infinite magnitude of eternity.

While Robert Haldane was enjoying the friendship and ministry of Dr. Bogue, he was a witness, in August, 1782, of the loss of the Royal George. On the morning of that memorable day he was looking through a telescope, watching with interest the keeling over of the ship, when suddenly it overset, filled, and sunk. There were at least twelve hundred per-

sons on board, including women and children, and in charge of a boat from the Foudroyant he was among the most active in picking up and saving the drowning crew. Not more, however, than three hundred persons were rescued; and at Portsea and the Isle of Wight so many dead bodies were interred, that it was believed that nine hundred perished. On the following Lord's day Dr. Bogue preached a sermon, which produced a deep and extensive impression, from Psa. 36:6, "Thy judgments are a great deep."

After Robert Haldane had relinquished a service to which to the last he was enthusiastically attached, he remained for a few months at Gosport, enjoying the society and tuition of Dr. Bogue, and then proceeded to Edinburgh, where he resumed his collegiate studies. The summer of 1784 he spent partly at Lundie-house, and partly in a short tour to Paris and the Netherlands, accompanied by Dr. Bogue, who had also another young man under his charge. In that eminent minister's private journal, as published in his Life by Dr. Bennett, he says, "We spent a month in wandering through France and Flanders. It was not good for my soul."

In February, 1785, while he was abroad, Robert Haldane attained his majority, and in the month of April in the following year, shortly after his return home, he married Katharine Cochran Oswald, then only in her eighteenth year. The union lasted nearly fifty-seven years, and Mrs. Haldane proved herself to be singularly adapted to be a true helpmeet in all his future plans, participating in his desires of usefulness,

aiding him by her prudent counsel and sympathy, and never interposing her own personal wishes or comforts as an obstacle to their accomplishment. In 1786 they settled at his residence in Airthrey, and in the following year their daughter and only child was born.

For nearly ten years after his marriage, Robert Haldane's time was chiefly occupied with country pursuits, and in ornamenting his pleasure-grounds, when landscape gardening was far less common in Scotland than it is at present. Among the erections in his woods, there was one which excited considerable interest. It was a hermitage, constructed after the model of the woodland retreat to which Goldsmith's Angelina is led by the taper's ray, and where she discovered her slighted friend and lover, who had thus become a hermit. On the sides of the adjacent rock, or within the hut itself, the lines of Goldsmith were painted, concluding with the sentimental moral,

“Then, pilgrim, turn, thy cares forego—
All earth-born cares are wrong;
Man wants but little here below,
Nor wants that little long.”

The erection of this hermitage nearly cost Mr. Haldane his life; for, standing too near the edge of the rock on which it was placed, giving directions to the workmen, his foot slipped, and but for a post which he was enabled to grasp, he would have been precipitated to the bottom. Not content with the erection of this ideal hermitage, Mr. Haldane, who in his younger days always delighted in a practical

joke, advertised for a real hermit, specifying the conditions, which were to be in accordance with the beau ideal of Goldsmith, including the prohibition of animal food. But the restrictions did not prevent the author of the jest from being obliged to deal seriously with applications for the place. One man professed himself ready to comply with all the conditions except one, which was, that he should never leave the wood. The advertisement was not repeated.

Shortly after the construction of his beautiful lake, Robert Haldane was again placed in imminent danger. During the frost of winter, there was a large party of visitors and others on the ice, enjoying the amusement of skating and curling. He was standing near a chair on which a lady had been seated, when the ice suddenly broke, and he was nearly carried under. With great presence of mind he seized on the chair, which supported him, and quietly gave directions to send for ropes, as a rash attempt to extricate him might have only involved others in the impending catastrophe. Providentially there was help at hand, and by laying hold of the ropes brought by a gamekeeper and an old servant, he was extricated from his perilous situation.

In a word, the situation of Robert Haldane and his family at Airthrey would have been generally regarded as enviable. The esteem in which he was universally held was great, and many of his neighbors talked of sending him as their representative to Parliament. His friend and neighbor, Sir Ralph Abercrombie, complimented alike his talents and his

prospects ; but there was before him a career in which all his talents and energies, regenerated and sanctified, were to be fully consecrated to the service of God and the promotion of the kingdom "which is righteousness and peace and joy in the Holy Ghost."

CHAPTER II.

EVENTS CONNECTED WITH JAMES HALDANE,
FROM HIS GOING TO SEA IN THE SERVICE OF
THE EAST INDIA COMPANY, TO HIS CONVER-
SION.

1785 TO 1795.

WE have already sketched the history of *Robert* Haldane to the year 1794; we will now trace that of his brother to the same period.

James Alexander Haldane was in his seventeenth year, when, in 1785, he entered the service for which he had been destined from his infancy—that of the East India Company. He engaged as midshipman in the *Duke of Montrose*, in which his family had an interest. Before he sailed, an offer was made to his uncles, which, had it been accepted, would, humanly speaking, have insured a splendid fortune, and changed the current of his life. Mr. Coutts, the great banker, had been on intimate terms with his father, who had shown him, when a young man, great kindness. Mr. Coutts therefore offered to take James into his bank, and give him a share in the business; but added, that he scarcely liked to recommend the experiment, as there would probably be more of drudgery than would suit a high-spirited young man with such prospects. The tempting proposal was declined, and the circumstance is now only referred to as one of the incidents of a life in which the guiding hand of an overruling Providence was conspicuous.

The Duke of Montrose, East Indiaman, was now bound on a voyage to Bombay and China. The commander was Captain Gray, a well-known officer, who many years after perished in the *Blenheim*, with a crew of six hundred men. At that period many of the captains of East Indiamen were the younger sons of the nobility. Some of them were baronets, most of them were either connected with the landed aristocracy or the great merchants, and all of them freely indulged in expensive habits, which rendered them rather objects of jealousy to the juniors in the royal navy, who had not the same means of acquiring fortune. James Haldane's conduct on board the *Montrose* was exemplary, and his attention to his duties secured the approbation of his superiors. His energy was always combined with intelligence and skill, while he possessed a valuable store of books, which filled a large sea-chest, and afterwards occupied a considerable space in his library. We have already said that they were chosen by the discriminating taste of Dr. Bogue, who added a few well-selected religious works, among which was "*Doddridge's Rise and Progress of Religion in the Soul.*" It was often, in after-life, a matter of surprise to many that James Haldane, a sailor, should have been so well informed; but not only did he go to sea at a later period than usual, but he was always fond of reading, so that while ploughing the ocean or visiting distant regions, he studied history, biography, voyages, and travels; diversifying these pursuits with poetry, philosophy, and other studies in the English and French languages.

In the course of this voyage, several incidents made a deep impression on his mind. One day it was blowing very hard, and it became necessary to take in sail; and for this purpose James Haldane was ordered to go aloft with several men. Just as he was beginning to mount the rigging, Captain Gray called out to him to stop, and ordered an able seaman to go *first*. The log-book recorded that in taking in the maintop-sail, "James Duncan fell from the yard, and was unfortunately drowned." He was struck on the head, and fell overboard. Young Haldane was immediately behind, and had he been first, would doubtless have found a watery grave. He saw the drowning seaman amid the billows, and never forgot the anxious look which sought, but in vain, for help. He used also to say that this sailor was the only man in the course of his whole life at sea, of whom he knew any thing which indicated a vital acquaintance with Christianity. It was the general remark on board the Duke of Montrose, that it would be well were all as fully prepared for death as James Duncan. The Montrose arrived at Deptford, on its return from Bombay and China, in June, 1787.

We have already quoted from a manuscript written by James Haldane, which he entitled, "Dealings of God with my Soul." From this important document we must now make another extract. "After going to sea, I went on much in the same way for about a twelvemonth, having no more fear of God than others around me, excepting that I abstained from taking his name in vain, and that I read my

Bible on the Sabbath, and still used a form of prayer. During that voyage, which lasted above two years, I just recollect one occasion on which my prayers deserved the name. A man had been murdered, and another severely wounded by some savages on North island, near Bantam, and as I had been the last who had been with them before it happened, I considered my preservation as an instance of God's care for me, and with some gratitude I gave him thanks. Indeed, I had cause. For some hours before it happened, attracted by curiosity, I went alone into the woods to converse with the same people who soon afterwards committed the murder. They had been all day about us, while getting water for the ship. I came to their fire, but they were not there, or probably I had returned no more. During the same voyage I fell overboard from a boat. As I could not swim, I thought I should have been drowned, but was so hardened that, although I recollect what passed in my mind while in the water, I never considered the consequences of death. Providentially I had an oar in my hand when I fell from the boat, and remembering that an old sailor had told me that no one need be drowned who could keep hold of an oar, this proved the means of my preservation. Some other things occurred, but my conscience was becoming seared as with a hot iron.

“On my return, I never thought of going to a church in London, because they had not the same form of worship there as in Scotland. My conscience, even at that time, would have testified against me,

had I stayed away from public worship in Scotland, yet the difference of form in England easily silenced its rebuke. I now began more fully to surrender myself to what is called a life of pleasure, yet, however inconsistent, I still had sometimes a form of prayer, but this gradually became less frequent. Indeed, it was wholly given up in the morning, and often at night I fell asleep in the midst of this duty, while pleasing myself with the thought that such prayers might be of some avail. When I felt any check of conscience, I satisfied myself with thinking that I was at least as good as any in the ship in which I sailed; that probably no one else made even a form of prayer, and thus that the balance was in my favor; and I thought, surely God would never cast so many into misery. On my first voyage I was brought under more than common concern, by 'Doddridge's Rise and Progress,' which I read, like some other religious books, as a task. I found I was not right, and resolved to begin to amend, but my resolution was like the morning cloud and early dew. I now quieted my conscience with the consideration that I wronged no one, and therefore could not be very criminal. The Lord laid his hand on me during one voyage, and I was supposed by all to be dying. I thought so myself, but was at that time perfectly hardened, and sometimes considered how I should talk to those around me when dying, determined, although I might feel it, I would show no unmanly signs of fear. The Lord, however, restored me, and preserved me from other dangers in which I had plunged myself by my

folly, and all the return I made was to harden myself in my rebellion.”

James Haldane made, in all, four voyages to India and China. A circumstance occurred in connection with his third voyage, which for the time led him to think of an overruling Providence. He unexpectedly received an appointment as third officer of the *Foulis* Indiaman; but owing to some inevitable circumstances he was detained in Scotland, and not having been fully informed of the urgency of the case, he found on his arrival in London, to his surprise and mortification, that his place had been filled and the *Foulis* had sailed. He was immediately nominated third officer of the *Hillsborough*, under Captain Coxwell; but the loss of the first appointment occasioned much vexation. He little thought of the guardian arm that had been cast around the child of many prayers; for the *Foulis* was never again heard of, and was supposed to have foundered or been burnt at sea.

Two or three other facts may here be referred to, as illustrative alike of James Haldane's character and of the kindness of the providence of God. On the 12th of June, 1792, the ship *Montrose* had nearly struck on the rocks in the Mozambique channel, when, under God, it was saved by James Haldane's prompt decision. Soon after midnight, a passenger walking upon deck became alarmed at some conversation among the older seamen. He instantly went to Mr. Haldane's cabin, awakened him from sleep, told him his fears, and brought him immediately upon deck. The officer of the watch apprehended no danger, but

the captain having been called by Mr. Haldane's order, and the lead heaved, it appeared that the depth was only nine fathoms. The captain was undecided, when Mr. Haldane put a speaking-trumpet to his lips, and the cry, "Every soul upon deck this instant," sent alarm through the whole ship, and brought the men from their hammocks. To put the ship about was the work of a few minutes; and this was scarcely accomplished before the shout from the maintop, "Breakers ahead!" warned them of the imminence of their danger, and it was discovered that another quarter of an hour's sailing in the same direction would have probably left the Montrose a wreck on "the Barren islands."

The Montrose arrived at Deptford, June 19, 1793. The commencement of the war between England and France had been announced before the ship reached St. Helena, and from that island a large fleet of Indiamen were in company under convoy. This circumstance occasioned a frequent interchange of hospitality between the officers of different ships, and in those days of convivial excess the result was very unfavorable to habits of sobriety. Happily James Haldane was never, even in his early days, inclined to exceed the bounds of temperance. On the contrary, he was naturally abstemious; but for a young man fond of society and full of life, it was almost impossible to escape without sometimes being carried away by the stream. Indeed, it was then considered a reproach to the hospitality of any ship which sent away a party sober. On one of those occasions, James Haldane,

on returning to his own ship, very narrowly escaped falling down the hatchway, which must have been his death. He was but slightly injured, and his preservation was almost miraculous. The circumstance awakened serious thoughts, and made a lasting impression on his mind. To him it was the more mortifying, as the captain, who was himself reckoned rather an austere man, had previously kindly cautioned him against these convivial meetings, telling him that the inebriety to which they were sure to lead might be allowable in some others, but in one of his superior mind, and with his resources, was altogether unpardonable.

It would be scarcely necessary to allude to another event in James Haldane's life, did it not show the greatness of the change afterwards wrought on his character by the grace of God. We refer to a duel in which he was involved on his voyage from India in the *Hillsborough*. The facts were chiefly derived from his own second, and two of his brother officers. The ship was crowded with passengers; among these was a cavalry officer, who was returning home—a notorious shot, a successful duellist, and much of a bully. It was afterwards known that he had been compelled to leave the king's service, in consequence of his quarrelsome temper and aptitude for brawls. In the course of the voyage, this man made himself very disagreeable, and was rather an object of dread. One day some high words occurred between him and James Haldane, arising from a proposal to make the latter gentleman a party to a paltry trick, designed

to provoke an irritable invalid as he lay in his cot with his door open, and who was, in fact, actually dying. Mr. Haldane's indignant refusal led this captain to take an opportunity deliberately and publicly to insult him at the mess-table, when, in return for a somewhat contemptuous retort, the aggressor threw a glass of wine in Mr. Haldane's face. He little knew the spirit which he evoked. To rise from his seat and dash at the head of the assailant a heavy ship's tumbler was the work of a moment. Providentially the missile was pitched too high, it pulverized against the beam of the cabin, and descended in a liquid shower upon the offending dragoon. A challenge ensued, and James Haldane consulted with a friend as to the propriety of accepting it. That the challenger was under a cloud with his own regiment was certain, although the particulars were unknown, and it was decided that it was optional to accept or decline the challenge. But, as the matter was then doubtful, it was ruled that, in obedience to the code of honor, it was safer to give the captain the benefit of the doubt; and he was himself the more clear on the point, as the reputation of the challenger as a shot might probably be regarded as having influenced a refusal.

The preliminaries being arranged, they agreed to meet at the Cape of Good Hope, but the captain, suspecting mischief, refused leave to land. The meeting was therefore delayed till they arrived at St. Helena, when they all went ashore unobserved, very early in the morning. The night before, James Haldane made

his will, wrote a letter of farewell to his brother, in the event of his death, and then went to bed, and slept soundly till he was called. Owing to the apprehension of being observed and detained, the duellists had but one case of pistols, which belonged to Mr. Haldane's second, an officer of distinction. Before the pistol was given into Mr. Haldane's hand, his second, in a low tone, repeated what he had before told him, that this was a case in which he must have no scruple in shooting his challenger; that it was not a common duel, but a case of self-preservation, and that one or the other must fall. The signal was given, and with his eye fixed on his antagonist, without a symptom of trepidation, he calmly drew the trigger, when his pistol burst, the contents flying upwards, and a fragment of the barrel inflicting a wound on his face. The other pistol missed fire, and the challenger immediately intimated, through his second, that he was so well satisfied with the honorable conduct of Mr. Haldane, that he was willing the affair should terminate. Bowing to each other, they parted with civility, but, as might be anticipated, without reconciliation.

As a contrast to the spirit manifested in this affair, we may state that about ten years after this duel, and when the heart of James Haldane had yielded itself to the government of God, he happened to be at Buxton, a watering-place in England, in the public room of one of the hotels, when a window was open near the place where Mrs. Haldane was sitting, and dreading its inconvenience to her, he closed it. A young man, more intent on displaying his self-confidence

than his gallantry, with great rudeness immediately reopened it. Mr. Haldane said to him, "There was a time, sir, when I should have resented this impertinence, but I have since learned to forgive injuries, and to overlook insults."

Some years after this, occurred an event which attracted much attention—it was that of preventing a duel between one of his friends and a very notorious colonel, who wrote his own Memoirs under the assumed title of a baronetcy to which he had no claim. This colonel had fought several duels, and was equally expert at his pistol or his rapier. He had frequently wounded, and once, at least, had killed his antagonist. Sitting at a large party at a dinner-table, after the ladies had withdrawn, the belligerent colonel engaged in a trifling dispute with an elderly and much respected gentleman, at whose head he levelled a decanter. This act had been preceded by a torrent of abuse, which moved the indignation of the whole company, though almost every one seemed paralyzed. At this moment, the colonel's own collar was seized by the muscular arm of a young man who was sitting by his side, and both himself and his chair were projected into the middle of the room. Rising from the floor, his rage sought another object of attack, but he was so calmly confronted by the steady eye and determined bearing of James Haldane, whose character was well-known to him, that he evidently cooled. He demanded the meaning of this uncalled-for interference in a quarrel which was not his, and being emphatically told that it was to prevent violence in his

company, the angry duellist again turned his reproaches on the original object of his ungovernable fury, and adopting the words of his unwelcome pacificator as a satisfactory explanation, walked out of the room, saying, "As for my friend Captain Haldane, his object was only to prevent violence." The gentleman who had been so rudely insulted was himself an old colonel, and at first thought that he was obliged "to demand satisfaction;" but the two brothers succeeded in convincing him that the subsequent encounter released him from the obligation. It seemed that in reference to the aggressor a spell had been broken; the terror connected with his name was dissipated; and he soon after finally left Scotland.

A short time before the occurrence just related, another attracted some notice. A warrant had been issued for the apprehension of a tenant on the Airthrey estate, who bore a very desperate character, and was now guilty of both swindling and forgery. When the officers went to take him into custody they were severely beaten, and came to report the result, and to solicit additional aid and the authority of Mr. Haldane's presence. Both Robert and James Haldane went, taking with them some of the servants. They found the doors and windows of the culprit barricaded, and the man, attended by some of his sons, servants, and dogs, and armed with guns and bludgeons, threatening death to any who dared to break in. The officers were alarmed, but neither of the Haldanes chose to be thus repulsed. Robert Haldane, with characteristic generalship, walked round the

premises and found an unguarded window which had been overlooked in making the defence. With determination equally characteristic, James Haldane sprung through the window, produced his pistols, looked his intending assailants full in the face, warned them of the consequences of attacking him in the discharge of his duty, coolly walked to the front door, which he unlocked, and then called in the peace-officers to remove their prisoner. The culprit was sentenced to a long imprisonment.

These facts, in connection with James Haldane's early life, have been narrated as furnishing a just representation of the character which he had by nature, but which was so remarkably changed by grace. Who would have believed this to have been the same man of whom the Rev. Charles Simeon, not many years afterwards, wrote, "The Lord has favored you with a meek and spiritual mind?" The gentleness and benevolence of his character seemed to grow as he advanced in age, even to the last. His elder brother, a short time before his own death, finished an interesting detail of some of the facts now recorded by saying, "See, then, the power of grace!"

Thus there was a time when few seemed to be more "stout-hearted and far from righteousness" than was James Haldane—when the dread of the world was the only fear which appeared to influence his actions, and when God was "not in all his thoughts." But neither the world, the flesh, nor the devil, were destined long to retain their prey. He was "a chosen vessel," ordained to be himself a monument of divine

mercy, and to convey that mercy to others. The good seed long ago lodged in his heart, was soon to produce its glorious fruits. The proud heart, which would not bend before his fellows, was to be broken by a sense of the Saviour's love. The lofty spirit, which would not quail even in the sight of death, and which could not bear a look which menaced it with insult, was to abandon its stubborn rebellion, and become humble and contrite before the Lord. His energies and courage were indeed to remain, but they were to be directed into a nobler channel, and to be consecrated to the service of a better Master. They were to be no longer the attributes of a haughty rebel, but a part of the glorious armor of the Christian hero, the devoted, self-denying champion of the cross.

Mr. James Haldane's fourth voyage in the Duke of Montrose ended in June, 1793. In less than a month afterwards he attained the age of twenty-five, and having passed an examination, was pronounced fully qualified to command an Indiaman. Shortly afterwards he was nominated to the command of a merchant ship to Madras and Calcutta, which was to sail in the following January, but before that time arrived, events had taken place which changed the whole current of his life. Soon after, he went on a visit to Scotland, and met at Airthrey with Miss Joass, the only child of Major Alexander Joass, in the county of Banff, to whom he was married on the eighteenth of September following. This young lady was a general favorite, and the charm of her vivacity

with the sweetness of her disposition raised the expectation that she would make what was called "a good marriage." It was not therefore surprising that some hesitation existed as to the proposed union of an only child with a younger son, whose prospects, indeed, were excellent, but whose fortune was to come from the ocean, and from foreign climes. Difficulties, however, gave way, and soon after their marriage, Captain and Mrs. James Haldane repaired to London, where they resided some months.

While here, Mrs. James Haldane, who had been accustomed to a highly evangelical ministry, became shocked at her husband's disregard for the Lord's day, and his abandonment of public worship. He was then borrowing the arguments which he had learned from Dr. Macknight on his tour with Dr. Adams, as to the difference of neglecting these duties in Scotland and in England, which even now, we are grieved to say, are not forgotten by many Scotchmen in London; and to these James Haldane added the insinuation, that it was much easier to get to heaven than his wife imagined. In after-life he himself used to tell of a scene to which he was witness at the house of a noble earl in the north of Scotland. A celebrated and somewhat eccentric duchess arrived rather unexpectedly at the mansion on a Sunday; and out of compliment to her grace and her London habits, she was offered in the evening the amusement of cards. This highly improper act was contrary to the usages of the family; and her instant and emphatic reply, "Not on this side of the Tweed, my lord," while it rebuked

the complaisance of her noble host, almost implied that she felt ashamed of the proposal.

The preparations for Captain Haldane's voyage were well-nigh completed before the end of December, including the arrangements for Mrs. Haldane's return and safe convoy to Scotland. Their separation was the only dark spot in the horizon, as all things seemed to smile on a bright future. They had met with kindness from all their family connections in London, including Mr. Secretary and Lady Jane Dundas. But after all was so far ready, various circumstances combined for their detention. The government began to entertain a plan for availing themselves of the use of the Indiamen to reduce the Mauritius; moreover, there was a continuance of westerly winds for such an unusual period, that the fleet which should have sailed in January, did not weigh anchor till May: on these and other contingencies was suspended the future history of James Haldane's life. We again borrow from the manuscript which has already served us.

“Some circumstances which took place tended, before I left the sea, to render me more circumspect; yet was my heart still unchanged. I lived on board ship nearly four months at Portsmouth, and having much spare time, and being always fond of reading, I was employed in this way, and began, more from a conviction of its propriety than any real concern about eternity, to read the Bible and religious books, not only on the Sabbath, but a portion of Scripture every day. I also began to pray to God, although almost entirely about the concerns of the present

world. During all this time I did not go on shore to public worship above once or twice, though I could have done so, and heard the gospel with the same form of worship at Dr. Bogue's as in Scotland. At length some impression seemed to be made on my mind that all was not right, and knowing that the Lord's supper was to be dispensed, I was desirous of being admitted, and went and spoke with Dr. Bogue on the subject. He placed some books in my hand on the nature of the ordinance, which I read, and was more regular in prayer and attending public worship.

“An idea of quitting the sea at this time was suggested, apparently by accident, and literally so, except in so far as it was ordered of God. The thought sunk into my mind, and although there were many obstacles, my inclination rather increased than abated. Being now in the habit of prayer, I asked of God to order matters so that it might be brought about, and formed resolutions of amendment in case my prayers should be heard. Several circumstances occurred which seemed to cut off every hope of my being able to get away before the fleet sailed; yet the Lord overruled all to further the business, and I quitted the ship about two days before she left England. A concern about my soul had very little influence in this step, yet I was now determined to begin to make religion a matter of serious consideration. I was sure I was not right. I had never joined at the Lord's supper, being formerly restrained, partly by conscience, while living in open sin, and partly by want of convenient opportunities, and I had been

prevented by my engagements in the week of quitting the sea, from joining at Gosport, as I had proposed. However dark my mind still was, I have no doubt but that God began a work of grace on my soul while living on board the Melville Castle. His voice was indeed still and small, but I would not despise the day of small things, nor undervalue the least of his gracious dealings towards me. There is no doubt that I had sinned against more light than many of my companions who have been cut off in their iniquities, and that I might justly have been made a monument of his wrath."

Soon after James Haldane's settlement in Edinburgh, on his retirement from sea life, having been introduced to the friendship of two eminent Christian ministers—the Rev. Dr. W. Buchanan, of whom it was said by the Rev. Charles Simeon, that he was "a Scotch minister whom I think it one of the greatest blessings of my life ever to have known," and the Rev. David Black, the minister of Lady Yester's church—we find that his mind became more than ever before occupied with eternal realities. He wrote, "On my return to Scotland, I continued to inquire about religion, more from a conviction of its importance than any deep conviction of sin. I was sensible that I had been a great sinner; but my views of God's mercy were such that I was under no great alarm. When I heard of the controversy respecting the Person of Christ, it did not seem to me of very great importance. I had what the world calls charity for both parties, thinking both were Christians.

When the matter was discussed, I took the side to which I was accustomed, but had hardly any opinion on the subject. A conversation between a person who argued so as to take from the Socinians any degree of guilt for their opinions, and an eminently pious man, now in glory, struck me much. The latter was not disputing for victory, but maintaining that truth which was sweeter to his soul than the honeycomb. Christ was precious to him, and he justly considered that those could not be his friends who degraded his character. I shall never forget the earnestness with which he said, 'If I did not know my Saviour to be God, I should this night lie down in despair; the Scriptures could in this case convey no comfort to my mind.' The expression struck me much, and led me to compare my views of Christ with his. I compared the scriptures which he and others quoted, and the result was the conviction that Jesus was the Son of the living God. I soon became more established in this fundamental and most important of all truths. Conversations I had with two pious ministers were also very useful to me. They saw that I was indeed desirous to know the truth, and bore with much self-confidence, which I displayed in argument, of which at that time I was particularly fond. 'Fuller's Calvinistic and Socinian Systems Compared' was peculiarly useful to me, not so much from the general argument, which is admirably conducted, as that it brought into my view that text in Job where he expresses self-loathing and abhorrence. I saw that my views of sin must be very inadequate, and I

asked of God to teach me all he would have me to know.

“I shall here remark, that the principal benefit I received from reading other books than the Bible was, that they explained to me more fully those doctrines of which I was before satisfied, for I was too fond of my own opinions to read the books which opposed them. I did, however, consider the Scriptures as certain authority; and as soon as I found them against any of my opinions, I readily gave them up.

“My thoughts began now to be particularly turned to election, a doctrine which indeed was foolishness unto me; it seemed so irrational, that I thought I should never embrace it. A good minister with whom I frequently conversed on the subject, told me I should by and by change my opinion. I thought it impossible; and so attached was I to my own way of thinking, that I could hardly suppose sensible and good men did really believe the contrary. I was well pleased to enter upon the argument, and though every conversation left me more established in my own opinion, yet they were afterwards of use. Once in particular, that minister read to me the first chapter of the epistle to the Ephesians, and said, if the doctrine was not clearly established by that passage, any meaning whatever might be affixed to Scripture. My chief concern was to know the will of God. This, however, afforded food for pride; I thought my attainments were great, and had much self-righteousness. I gradually obtained clearer views of the gos-

pel; and in reading, 'As many as were ordained to eternal life believed,' Acts 13:48, my whole system as to free-will was overturned. I saw that being ordained to eternal life was not the consequence of faith, but that the children of God believed because they were thus ordained. This gave a considerable blow to my self-righteousness, and henceforth I read the Scriptures more in a childlike spirit, for hitherto I had often been obliged to search for some interpretation of Scripture which would agree with my system. I now saw more of the freeness of the grace of the gospel, and the necessity of being born again. Gradually becoming more dissatisfied with myself, being convinced especially of the sin of unbelief, I wearied myself with looking for some wonderful change to take place—some inward feeling by which I might know that I was born again. The method of resting simply on the promises of God, which are yea and amen in Jesus Christ, was too plain and easy, and like Naaman the Syrian, instead of bathing in Jordan and being clean, I would have some great work in my mind to substitute in place of Jesus Christ. The Lord gradually opened my eyes; he always dealt with me in the tenderest manner, and kept me from those horrors of mind which, in my ignorance and pride, I had often desired as a proof of my conversion. The conversations of some of the Lord's people with whom I was acquainted, were helpful to my soul; and the knowledge of Scripture which I acquired in early life, became very useful to me when my views were directed to eternity. Instead of those

deep convictions which are experienced by some with much horror of mind, the Lord has rather shown me the evil of sin in the sufferings of his dear Son, and in the manifestation of that love which, while it condemns the past ingratitude, seals the pardon of the believing sinner. I now desire to feel, and hope in some measure that I do feel, as a sinner who looks for salvation freely by grace; who prefers this method of salvation to every other, because thereby God is glorified through Jesus Christ, and the pride of human glory stained. I desire daily to see more of my own unworthiness, and that Jesus Christ may be more precious to my soul. I depend on him for sanctification as well as for deliverance from wrath, and am in some measure convinced of my own weakness and his all-sufficiency. When I have most comfort, then does sin appear most hateful; and I am in some measure made to rejoice in the hope of being completely delivered from it by seeing in all his beauty Him who was dead and is alive, and liveth for evermore. Amen."

Such was substantially the statement given by James Haldane of his Christian experience when he was ordained to the Christian ministry, of which we shall speak hereafter; and with unswerving consistency he maintained these views to the close of his life.

CHAPTER III.

EVENTS CONNECTED WITH ROBERT HALDANE,
FROM HIS CONVERSION TO THE RELINQUISH-
MENT OF HIS PROPOSED MISSION TO INDIA.

1794 TO 1798.

WE turn now for a brief period from James Haldane to his elder brother *Robert*, whose relinquishment of the naval profession after the peace of 1783 we have already detailed. It is remarkable that the events which had already crowded upon him, and those of which we have now to speak, were preparing him for the busy scenes of after-life of which he had formed not the slightest idea. His studies at Gosport and Edinburgh, his tour in Europe, his marriage, and his labors in the improvement of his farm at Airthrey, were all, in different ways, developing faculties which were henceforth to be wholly devoted to the service of God.

The reader will remember that the great moral and political *revolution* which a corrupt court, an infidel priesthood, and a people overburdened with taxation, had brought on France, was now going on; but we should have scarcely expected that such a convulsion, casting down thrones, coronets, and altars, and mingling in one heap of ruins the trophies of feudal grandeur and the monuments of sacerdotal tyranny, would have been the means of Robert Haldane's becoming a genuine Christian. We will give the

particulars from his own pen, but must first refer to a fact in which is seen how some of the future servants of Christ are "preserved in Christ Jesus and called."

He had been dining at Ardoch, then the residence of a well-known baronet, a few miles from his own residence. According to the custom of those times, long after the ladies had left the dinner-table, the gentlemen continued around it. Robert Haldane had argued at length on his favorite topic of the French Revolution. It was late, and the night was dark. He had intended to ride home across the Sheriff moor, but Mrs. Haldane, apprehensive of the danger, remained to convey him in her carriage. But he had ordered his horse, and could not be persuaded to go by a circuitous highway; and heated with wine and excited by argument, he galloped across the open moor, and regardless of danger, he reached home in a very short time and in safety. The event, however, was never forgotten; even in declining life, though never much disposed to talk of dangers, he mentioned this preservation as one of the leading events of his history, on the review of which he was filled with penitence and gratitude. He was accustomed to say, that on this and other occasions he must have perished, had he not been sustained by the grasp of Omnipotence.

Let us now listen to Robert Haldane's own account of the results of passing events around him. "Before the French Revolution, having nothing to rouse my mind, I lived in the country, almost wholly engaged by country pursuits, little concerned about

the general interests or happiness of mankind, but selfishly enjoying the blessings which God in his providence had so bountifully poured upon me. As to religion, I contented myself with that general profession which is so common and so worthless, and that form of godliness which completely denies its power. I endeavored to be what is called moral, but was ignorant of my lost state by nature, as well as of the strictness, purity, and extent of the divine law. When I spoke of the Saviour, I was little acquainted with his character, the value of his sufferings and death, the need in which I stood of the atoning efficacy of his pardoning blood, or of the imputation of his perfect obedience and meritorious righteousness, and of the sanctifying influences of the eternal Spirit to apply his salvation to my soul. When politics began to be talked of, I was led to consider every thing anew. I eagerly caught at them as a pleasing speculation. As a fleeting phantom, they eluded my grasp; but missing the shadow, I caught the substance, and while obliged to abandon these confessedly empty and unsatisfactory pursuits, I obtained in some measure the solid consolations of the gospel; so that I may say, 'He was found of me who sought him not.'

Elsewhere Robert Haldane says, "I was frequently in company with several respectable clergymen who lived in my neighborhood. However much, from knowing more of the actual state of human nature, they might perceive the improbability of attaining universal peace and justice in the world, and of all human affairs being conducted upon these principles,

they nevertheless thought me sincere ; and instead of withdrawing from my company, constantly attempted to lead my mind to infinitely higher concerns than those I had hitherto pursued. With this view they persevered, and often sat till a late hour at night, when perhaps they had to rise early to their parochial duty, conversing chiefly upon the concerns of our immortal souls, and the things that belonged to our everlasting peace. The effects have been profitable to them and to me, and such, I trust, as we shall mutually rejoice in when time shall be no more.

“ Conversing with these gentlemen, and reading a good deal upon the subject of religion, I was gradually brought to perceive in some measure the glory of the doctrines taught in Scripture, and the consistency of the truth as it is in Jesus. I became anxious to be better informed, and daily gave myself more to the investigation of truth. I happened to be at a friend’s house two winters, in a situation where I had much leisure for such inquiries. I enjoyed great comfort in pursuing them, and think that I can truly say, that under a deep sense of my own ignorance in the things that related to God, and considerable perplexity amid opposite opinions on the subject, I earnestly besought the Lord that he would enable me to distinguish between truth and falsehood.”

Thus we see that the good seed which had been sown in the instructions and prayers of the pious mother of Robert and James Haldane, though long buried amid the gayeties and pursuits of the world, was destined, under the life-giving influence of the

Holy Spirit, to spring up and grow. It is remarkable too, that this mighty change took place in the hearts of both brothers at nearly the same time. Each carefully studied his Bible, and sought by prayer illumination from "the Father of lights."

No sooner was the mind of Robert Haldane fixed on the great truths of the gospel, than he began to pursue their study with characteristic intensity. He was not the man to take things for granted, or to adopt superficial views of vital truth. He read much and deeply on the evidences of Christianity, not only in the writings of Butler, Paley, Watson, and other popular writers, but in the ponderous volumes of Lardner. These studies were now greatly blessed to him, and in after-years qualified him to write his eminently useful work on this great topic.

It is remarkable that Robert Haldane's conversion cannot be traced to the instructions or ministry of any one person in particular, though from the conversations of many, as we have already seen, he derived great advantage. Dr. Innes first induced him to commence family worship; and Mr. Haldane sometimes used to say, that if he were to name the person from whom he derived most spiritual light at the beginning of his career, he must mention a journeyman mason. This good man was employed on some of the works of Airthrey, Mr. Haldane's estate, and was, like many of his class, especially in former times, not only remarkably intelligent, but well read in his Bible and in the writings of the best of the old Scottish divines. With him Robert Haldane

once walked several miles through the woods of Airthrey, and on the way the subject turned from masonry to the glory of the great Architect of the universe. The views of faith in the finished work of Christ which this humble Christian unfolded were so plain and scriptural, and so much divested of those balancing statements of truth by which Mr. Haldane had been perplexed, that he saw the gospel to be indeed "glad tidings," and ever afterwards looked back with thankfulness to that memorable walk, in which he began to discern more clearly that, in the matter of justification, faith must cast away all reliance on the shifting sands of frames or feelings, and fasten only upon the Rock of ages.

It will be seen that the current of our narrative so far has conducted us to the middle of the year 1795. The grand crisis of each of the two brothers had been passed. Each had become a Christian, and each was about to engage in events the results of which will stretch into eternity. While in these brothers there was much similarity as to talent and disposition, there were also strong shades of difference. Both were bold, ardent, and energetic; but in the elder there was more of habitual caution. In both there was a deep spring of benevolence, but in the younger brother it was more apparent, so that in his earlier years his generosity and disregard of self would sometimes exceed the bounds of prudence. This had often been remarked by their school-fellows, among whom James was most ready to carry his object by a sudden dash, while Robert was more

wary and thoughtful. Yet such are the contradictions frequently apparent in human character, that it sometimes happened in after-life that Robert seemed to act upon impulse, while James hesitated and more fully considered. So was it in the foreign missionary enterprise of which we have now to speak.

Very soon after his conversion to God, the mind of Robert Haldane became deeply impressed as to the importance of more zealously laboring to advance the kingdom for whose coming we are taught to pray. He was exceedingly struck with the first number of the "Periodical Accounts of the Baptist Mission in India," which shed a ray of light over the moral darkness of a century then closing upon Europe amid political and social convulsions. He was deeply impressed with the grandeur of the enterprise, and with the purity of the motives which had induced Dr. Carey to leave his native land, that the gospel might be known abroad. He formed a right estimate of the man whom the Marquis of Wellesley afterwards promoted to a professorship in the college of Fort William, but whom Sydney Smith ridiculed as a "consecrated cobbler." Mr. Haldane's reasoning on the subject was cogent. He says, "Christianity is every thing, or nothing. If it be true, it warrants and commands every sacrifice to promote its influence. If it be not true, then let us lay aside the hypocrisy of professing to believe it." We are not surprised at his further statement: "It immediately struck me that I was spending my time in the country to little profit, while from the command of property which, through

the goodness of God, I possessed, I might somewhere be extensively useful. A strong desire occupied my mind to engage in the honorable service. The object was of such magnitude, that compared with it the affairs of time appeared to sink into nothing, and no sacrifice seemed too great in order to its attainment."

Months, even years were devoted to the consideration of this great subject. He and his now eminently Christian wife determined on the sale of their whole property, and its devotion to the cause of missions in India. After much consideration and prayer, Mr., afterwards Dr. Innes of Edinburgh, Dr. Bogue of Gosport, and the Rev. Greville Ewing of Edinburgh, with Mr. Ritchie, a printer, also of Edinburgh, agreed to accompany them. For all these persons Mr. Haldane was to supply the necessary outfit and passage-money, to make ample provision for the permanent support of those who went with them, and to secure to the mission a sum of about one hundred and twenty-five thousand dollars, that no inconvenience might result to it in the event of his death.

We will here introduce from the Memoir of the Rev. Greville Ewing, written by his daughter Mrs. Matheson, an extract from his own pen: "After spending a day very pleasantly at Airthrey, I heard from time to time of Mr. Haldane's increasing regard to spiritual things. These reports appeared to me to be confirmed by his behavior during a visit which he made to his brother for a few days at Edinburgh, in the course of which we had several interviews. From my own observation, and from the united testimony

of many respected friends, who had better opportunities of observation than I had, I was now led to consider him as a genuine convert to the faith of Christ.

“My mind being thus favorably disposed towards Mr. Haldane, one evening as I was sitting alone in my house in Rose-court, Edinburgh, I was surprised by a visit from him and Mr. Innes. On inquiring when they had come to town, they informed me that they had just arrived, and that the sole object of their journey was to see me. Amid the astonishment excited by this declaration, Mr. Innes, who had been requested to make the proposal, proceeded to state that Mr. Haldane had conceived a plan of establishing a mission in India; that he wished for the co-operation of a few friends in the undertaking; that Mr. Bogue of Gosport and himself had already consented; that they had agreed to propose the scheme to me also; that my consent would make up a sufficient number of primary associates; and that if I thought proper to give it, Mr. Haldane would sell the estate of Airthrey, and devote the price of it to defray the expense of the mission, as well as his own life to assist in its operations. The scheme was noble. To a mind warmed as mine was by missionary zeal, it would have seemed sacrilege to have stood for a moment in the way of its execution. I consented immediately; immediately was my consent accepted; and thus originated my first connection with Mr. Haldane.”

Benares, the metropolis of oriental Paganism, and the holiest of the holy cities of the Hindoos, was the

spot on which Robert Haldane and his companions intended first to unfurl the banner of the cross. Its bold selection was characteristic of the founder of the mission, for thirty years later even Bishop Heber pronounced a mission to Benares "Utopian;" yet we happily have since seen that city occupied by Christian missionaries, who can tell of no small number of converts to Christ.

But while man proposes good and great events, the providence of God may mysteriously prevent their being carried into execution. Every one knows that in those days no missionary could be sent to India without the consent of the East India Company, in whom the government of that country was almost entirely invested. With this company, as well as with the British government itself, correspondence was held, and all the influence which the friends of Christianity possessed was used, but in vain. An absolute negative was given to the proposal, and the whole plan had to be abandoned. The results of such a policy have been recently illustrated by the occurrences which have transpired in India.

The reader will be gratified to receive from the pen of Mr. Campbell an account of the influence of the missionary spirit in Scotland. Speaking of the organization of the London Missionary Society, which occurred in 1795, and in which the Messrs. Haldane felt a special interest, he says, "The society being composed of Christians of all denominations, had a most *electrifying* effect on the Christians of the north. 'We were like men who dreamed.' From the days

of George Whitefield till then, the Christians on both sides of the Tweed had been fast asleep. The Christians of different names were busy repairing and adding to their walls of separation, and now and then throwing *squibs* at each other from their battlements; but the news of the above society was like the bursting forth of a bright meteor in a dark night: it attracted every eye, and became a text at every tea-table; and those who had not heard of it for a week, were looked at as persons who had been living in a coal-pit." Thus commenced in Scotland the spirit of Christian missions which burns brightly to the present hour.

An anecdote illustrative of Robert Haldane's character may properly be added to our present chapter. In 1796, on one of his journeys to England relative to the missionary business, he called, at Portsmouth, on an old Scotch lady whose husband long filled a naval office in that port. He was most kindly welcomed, and the interview was mutually pleasant. Desirous of being useful to his old acquaintance, before they separated he asked permission to conduct family worship. The old lady herself had a spice of humor, and well did she remember, when Robert Haldane was but a boy, how he delighted in practical jokes. But, ignorant of the change which had taken place in his whole character, when she heard him propose to conduct family worship, she imagined he was in jest, and gravely rebuked what she deemed trifling with sacred subjects. She exclaimed, in broad Scottish accents, "Family worship! none of your jokes, Mr. Haldane;

that's an o'er serious subject." With considerable difficulty he convinced the good old lady of her mistake, and that he was in earnest; and great indeed was her astonishment.

Another fact may be here given, illustrative of the thoughtfulness of some of the higher classes of Scotland as to religion. In 1792, died Sir David Dalrymple, better known by his title of Lord Hailes, which he assumed on becoming a judge of the Court of Sessions in 1766. He was a man of great eminence for his knowledge of law and antiquities, and was on terms of intimacy with some of the most eminent men of the age. He was regarded by his friends as a pious man, and conducted the business of the courts in the administration of oaths with great solemnity. At a literary party at the house of General Abercrombie's father, a somewhat curious question was started: Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the three first centuries? Mr. Campbell, who was one of the party, thus writes: "About two months after this meeting, I received a note from Lord Hailes, inviting me to breakfast with him. He then asked me if I recollected the conversation about the possibility of recovering the contents of the New Testament from the writings of the three first centuries. 'I remember it well, and have thought of it often, without being able to form any opinion or conjecture on the subject.' 'Well,' said Lord Hailes, 'that question quite accorded with the turn of my

antiquarian mind. On returning home, as I knew I had all the writings of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.' Pointing to a table covered with papers, he said, 'There, I have been busy for these two months, searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I have found, and where I have found it; so that any person may examine and see for themselves. I have actually discovered the whole New Testament from those writings, except seven, or eleven verses, (I forget which,) which satisfies me that I could discover them also. Now,' said he, 'here was a way in which God concealed or hid the treasure of his word, that Julian, the apostate emperor, and other enemies of Christ who wished to extirpate the gospel from the world, never would have thought of; and though they had, they never could have effected their destruction.'"

CHAPTER IV.

OCCURRENCES IN THE LIFE OF JAMES HAL-
DANE.

1795 to 1797.

WHEN Captain *James* Haldane left the Melville Castle, how would he have been surprised had he been told that his future life would be spent in the ministry of the gospel. He had intended to become a landed proprietor, and to retire to the country to live in quietness and freedom from ambitious views; and already had he made some progress in the purchase of two estates, when facts began gradually to prove that his mission was of a far different character.

In addition to Drs. Buchanan and Erskine, and Mr. Black, to whom reference has already been made, the two brothers became acquainted with other brethren in Christ, whose conversation and influence greatly controlled their movements for many years after the period of which we are now speaking. One of these, as we have said, was Mr. John Campbell, afterwards a very useful minister in London, and a celebrated traveller in South Africa, in the cause of missions. To this gentleman James Haldane wrote in 1797, "There is no one more interested in our success than yourself, and none, I am persuaded, who remembers us more at a throne of grace. Therefore, be assured that when we are long in writing to you, it is not owing to forgetfulness; for I believe you are in each

of our hearts. You ought to be on mine, for there is no one whose preaching, conversation, or writings, have been so useful to me as the hours we have spent together."

Our readers will be glad to have a description of our worthy friend. John Campbell was a small man, of active habits, with an intelligent benevolent countenance and piercing dark eyes; he was of a practical turn of mind, and superior in his general manners to his position in life. He had enjoyed the benefit of a good education at the High-school of Edinburgh, and at the time of which we are writing, kept a large iron-monger's shop overlooking the Grass-market of that city. Without distinguished talent or learning, he possessed a large stock of strong common-sense and knowledge of human nature, combined with active zeal and a heart overflowing with love to God and man. Earnest, single-hearted, prayerful, and devoted to his heavenly Master, he achieved more for the cause of Christ than many men of commanding talents and station. He was known in Edinburgh as the publisher of religious tracts several years before the London Religious Tract Society, in 1799, commenced its prosperous career; while city missions, Sunday-schools, and all such benevolent objects secured his practical labors long before they obtained general attention.

The catholic spirit of Mr. Campbell appears in the journal of his first visit to London in 1789; and that it may be the better understood, it may be remarked, that at this time Mr. Campbell was a Presbyterian,

the first minister he mentions was a Baptist, and the other three were ministers of the church of England, Mr. Scott being the well-known commentator. "Abraham Booth is a first-rate saint; somehow calculated by nature and grace for the pulpit and the press, for prayer and conversation. Mr. Newton is nowise inferior to what he was represented. In the pulpit, I have always seen him bathed in tears. In *private*, he is a David for devotion, a Moses for meekness, a Solomon for knowledge, a Paul for zeal, and a John for love. His house may be called a Bethel. He told me some remarkable anecdotes of his present hearers. Mr. Scott is judicious, humble, frank. When I was there he made me a present of 'The Force of Truth.' I promised to spend next Sabbath with him. Mr. Romaine is another bright luminary in this southern hemisphere. In short, to say little of him, he is like a man out of the body altogether. Oh what life, warmth, and knowledge of the heart centre in this old man of God! For eloquence, he hath lips like Aaron; for zeal, a heart like Moses; and for age and faith, he is like Simeon. An Anti-burgher minister said to me, 'The church of England is thriving.'"

The religious history of Mr. Campbell may be given in a few words. Doubts, fears, and backslidings had often shaken his hope and almost driven him to despair, even when he was regarded by his friends as a sincere and consistent Christian. At length, as he said in a letter to the venerable John Newton, "The cloud which covered the mercy-seat fled away, and Jesus appeared as he is. My eyes were not turned

inward, but *outward*. The gospel was the glass in which I beheld him. I now stand upon a shore of comparative rest. When in search of comfort, I resort to the testimony of God; this is the field which contains the pearl of great price. Frames and feelings are, like other created comforts, passing away. What an unutterable source of consolation it is that the foundation of our faith and hope is immutably the same—the sacrifice of Jesus as acceptable to the Father as ever it was. Formerly the major part of my thoughts centred either upon the darkness I felt, or the light I enjoyed; now they are mainly directed to Jesus—what he hath done, suffered, and promised. And I do find, that when the eye is thus single, my whole frame is full of light.”

To this sketch of Mr. Campbell we may add that for many years he was the correspondent of many of the most distinguished Christians of his day, and after his removal to London surprised every one of his friends alike by the variety and constancy of his labors, and his success. The reader, if he knew him as we did, would understand the Countess of Leven, in writing to Mr. Grant, the father of Lord Glenelg, who playfully called him “one of the wonders of the world.” He died in London in 1840, aged seventy-four years.

Another friend with whom in after-life Mr. James Haldane was associated in public labors was Mr. John Aikman, to whom he was introduced in Mr. Campbell’s shop. That ingenious man, whose good-humored cordiality contributed much to his popular-

ity and usefulness, addressed James Haldane, "You, sir, are from the *East* Indies, and my friend here is from the *West*. You belong to the same prayer-meeting, and should be united." The introduction was mutually agreeable, and was the commencement of a Christian friendship which was never interrupted.

Mr. Aikman, when a young man, spent some years at Kingston, in Jamaica, where at that time much infidelity and irreligion prevailed. Feeling his soul in danger, in bad health, and what is called a "fortune" falling to him by the death of his brother, he fled from Kingston like Lot from Sodom. He returned to Scotland with a wounded spirit, probably as the result of complying with customs not approved by conscience, though it is remarkable that he always rigidly abstained from the transaction of business on the Lord's day. His agony of soul on account of his sins was so great, that he nearly lost his reason. He was brought to the knowledge of the truth by reading "Newton's Cardiphonia, or Utterance of the Heart," which he purchased at a book-stall in London, under the supposition that it was a novel, and would do for a circulating library he was then establishing in Jamaica. At the time of which we are now speaking he was studying at the college, and attending the divinity lectures with a view to the ministry. He had not the energy or physical strength of his new friend, but his ardent love to Christ and zeal in his service soon won the heart of James Haldane. He was fond of reading, and in after-years

was able to preach in the French language to the prisoners of war at Pennycuik, near Edinburgh.

That we may have a full and clear view of the importance of the period on which these honored brethren had fallen, and the work they had to do for God and the world, we must here take a view of the moral state of society in Scotland at a time which has been not improperly called "*the midnight of the church*" in that country. It was indeed a "darkness which might be felt," and the infidelity of David Hume, Adam Smith, and their coadjutors, first infecting the universities, had gradually insinuated its poison into the ministrations of the church. Not a few threw off the mask, and avowed themselves opposed to evangelical truth. Dr. McGill of Ayr published a Socinian work which John Newton declared alarmed him more than all the volumes of Priestley; and Dr. Blair's moral sermons showed how in Scotland, as well as in England, the professed ministers of Christ could become, in the words of Bishop Horsley, little better than "the apes of Epictetus."

But instead of using our own pen to describe the painful condition of Scotland when the Haldanes were raised up for usefulness in restoring the light, we will transcribe from "The Autobiography of the Rev. Dr. Hamilton of Strathblane" a gloomy picture, but alas, not too dark in its shades, begging the reader to remember that he was a faithful minister who lived and died in the communion of the Scottish church. He says, "Principal Hill and Dr. Finlayson ruled the assemblies, and the parishes were occupied by the

pupils of such divines as Simpson, Leechman, Baillie, and Wright. Many of them were genuine Socinians. Many of them were ignorant of theology as a system, and utterly careless about the merits of any creed or confession. They seemed miserable in the discharge of every ministerial duty. When they preached, their sermons generally turned on honesty, good neighborhood, and kindness. To deliver a gospel sermon, or preach to the hearts and consciences of dying sinners, was as completely beyond their power as to speak in the language of angels. The coldness and indifference of the minister, while they proclaimed his own aversion to his employment, were seldom lost on the people. The congregations rarely amounted to a tenth of the parishioners, and the one half of this small number were generally, during the half-hour's soporific harangue, fast asleep. They were free from hypocrisy. They had no more religion in private than in public. The expansion of feature, the glistening of the eye, the fluency and warmth of speech at convivial parties, showed that their heart and soul were there, and that the pleasures of the table and the hilarity of the gay constituted their paradise."

The whole history of the church illustrates the fact, that even in the darkest periods God has, often in the most obscure places, faithful servants, who zealously labor for the advancement of his glory, and who, probably under adverse circumstances, are preparing for extensive usefulness.

Such was the case with the Rev. John Jamieson, afterwards doctor of divinity, of Edinburgh, and the

author of several very important works. When but twenty-one years of age, after a regular education for the ministry, he was ordained, in 1780, over the Secession church at Forfar. Nothing could have induced him to accept a station offering not a single worldly advantage, but the hope of usefulness; and with this he was greatly favored, even in that unpromising place. Here is one instance of his usefulness, which we have selected from several before us.

The wife of a respectable farmer, a very pious woman, having become a member of the congregation, her husband was exceedingly angry that she should belong to a sect which was "everywhere spoken against." He remonstrated with her on the subject, and even threatened, that if she persevered in going to that place, he would expel her from his house. She heard him with patience and meekness, and told him with a smile that he would not deal so severely as he said. On the morning of the next communion the matter came to a crisis. The farmer was greatly excited, and he told his wife in a loud and menacing tone that if she went to the church she need not again return to the house, for he would not receive her. Her only reply was, "William, you will not be so hard as you say." She dressed herself, and set out.

When she was gone, the poor man felt as he had never done before, and said to himself, "This is most amazing. That wife of mine is as docile, obedient, and dutiful a woman as ever man had in every thing but on this point. There must be something uncommon about that church and minister. I'll go too."

The church was at some distance; and as he knew the road his wife was accustomed to take, he took another, and arrived at the church before her. "And what, sir," said he afterwards when telling his story, "do you think I was doing all the time of the whole service? I was going to have a *roup*, [sale,] in a few weeks, and I was busy in calculating what this field would bring, and what that lot of cattle would sell for." Such were his thoughts till Dr. Jamieson went into the pulpit after the communion. His attention was then arrested, and the arrow of conviction entered his soul. It was the hour of his merciful visitation, when "the Day-spring from on high" shone upon his mind, and he left the church a heart-stricken and humbled penitent, who could find no rest till he had believed on the Saviour of sinners, and cast in his lot with those he had so much hated.

This excellent man, who cordially loved the doctrines of a crucified Saviour, labored in his latter years to reunite the two bodies of seceders from the established church of his native country, and happily succeeded in the object on which he had set his heart. He received many literary honors from this and other countries, and special tokens of respect from his sovereign George IV. He died at the age of nearly fourscore years, in 1838.

We shall be forgiven if we here speak of Dr. Jamieson's readiness to turn passing events to account, in furnishing instruction to his hearers. He was once called to preach immediately after a great fall of snow. The streets were deeply covered with it:

the roofs were loaded; the windows of the church were half closed up, and a kind of twilight was diffused through the house. He read his text: "Cast not away therefore your confidence, which hath great recompense of reward." Heb. 10:35. The effect produced by the introduction, which we will now transcribe, may be easily imagined.

"A man has a journey to perform, which he is very anxious to accomplish. The day is dreary and tempestuous. The storm beats against the window, or rushes past in angry gusts, and the drift is flying in a thick and wreathed form. Every thing warns him of danger, and his friends urge him to remain, and not to expose himself to destruction. But seated as he has been beside a comfortable fire, enjoying health and vigor and great elasticity of spirits, he has no fear of the war of elements raging without. He judges from his present feelings, and refusing to think of the power of the storm, or to be swayed by the remonstrances of his friends, he sets out on his journey. The snow is deep, and he walks with difficulty; the drift blinds his sight so that he cannot see the path before him, and the opposing tempest gradually lessens his energies. He makes renewed and vigorous efforts, but his strength becomes exhausted, languor creeps over him, and he is unable to advance. Despair and anguish lay hold on him, and he sits down, lamenting in the hour of his dissolution that he rejected the testimony of reason and friendship.

"So is it with the sinner. The revelation of God tells him that the storm of vengeance is coming, and

that it will burst with resistless fury on the impetent; and in the most earnest and affectionate manner, entreats him to flee to the shelter which infinite mercy has provided. But the unhappy man laughs at the warning. He feels that the present life is a season of forbearance, in which God does not usually punish the transgressor; and as he feels at ease and in comfort, he hopes the future will resemble the present, and that the terrors of the Lord will never come. So he rushes along the path of time, reckless and unconcerned, till the season of forbearance has expired, and the wrath of God is poured out upon him; then he falls under the awful tempest, and perishes for ever.

“How different from all this is it with the believer in Christ. He credits the testimony of heaven, and improves the warnings graciously given him; he flees ‘from the wrath to come,’ and turns his feet into the way of peace. This man wisely takes God for his guide, and relies on infinite strength to preserve him amid the dangers and difficulties of life, and to deliver him in the hour of final trial. Thus holding fast his confidence in Jehovah, he overcomes all his perils, reaches the haven of his desired rest, and gains ‘the recompense of the reward.’”

Our first chapter has told our readers how worship was attended in some parishes in the day of darkness a few years before this; and we now see that when the church is surrounded by its enemies, God still has his witnesses.

One of the most important events which occurred

at the time of which we are writing, was a visit made to Scotland by the Rev. Charles Simeon, an evangelical and zealous Episcopal minister, then laboring, in the full vigor of his youth, in the university town of Cambridge. Invited by Dr. W. Buchanan, he was on his way to Edinburgh, and according to arrangement met Mr. and Mrs. James Haldane at Airthrey. This visit, though extending only to a few days, was marked by the blessing which it brought to a young lady, to whom, after listening to her music, he spoke on the importance of consecrating this and every other gift to the glory of God.

On their journey to Edinburgh, Messrs. Simeon and Haldane made a visit to the Rev. Mr. Stewart of Dingwall. Mr. Stewart had been previously earnest about his work as a clergyman from a sense of duty, but to use his own language, he "was never alive till then." His own letter to Mr. Black, written immediately afterwards, will best tell the interesting tale. "What thanks do I not owe you for having directed my late two visitors to call at my cottage, as I have thus had the honor and blessing of entertaining angels unexpectedly. Messengers of grace I must reckon them, as their visit has been thus far blessed to me, more than any outward dispensation of Providence that I have met with. They were so kind as to put up with such accommodation as we could afford them, though our house was a good deal out of order on account of Mrs. Stewart's illness, and spent two nights with us. Mr. Simeon gave us his friendly assistance on occasion of dispensing the

Lord's supper, and frankly preached two discourses on the Sabbath, besides serving a table in English. This was the whole of the English service for that day. His sermons, and the conversations and prayers, I have no doubt, of *both* gentlemen, have indeed been eminently blessed to me. Since I first entered on my sacred office, I have not felt such a lively season as the last week has been. I had some private conversation, too, with my kind friend Mr. Haldane, which proved not a little edifying to me. I shall not fail to return his visit when I go next to Edinburgh. I am sure I shall have vastly more enjoyment in collecting spiritual knowledge, and deriving vigor and animation from the fountain of life, through the conversation and counsels of the servants of the Lord, than ever I found, or can find, in the conversations of all the *literati* or metaphysicians that your university contains."

In another letter, Mr. Stewart speaks of the impression produced by a short interview in Mr. Simeon's bedroom; alluding to the manner in which his pious guest wished "good-night" to his kind host, when the latter conducted him to his apartment. In doing so, Mr. Simeon briefly expressed his prayer that Mr. Stewart might be fitted for the important and responsible charge which he held as a minister of Christ. But the words were "with power," and Mr. Stewart, under the influence of emotions produced by that memorable "good-night," having next gone to Mr. James Haldane, and also conducted him to his room, they sat down together, and talked much and

long concerning the gospel which had been so recently revealed in all its glory to Mr. Simeon's fellow-traveller.

The reader will be prepared to learn that Mr. Stewart's conversion was followed by a remarkable revival of religion in his parish and neighborhood, and that Mr. Simeon's visit, undertaken and conducted in the fear of God, proved useful to many souls. The two friends together ascended the summit of Ben-lomond, and Mr. Simeon says, "There, amidst mountain scenery inexpressibly majestic, we went to prayer together, and dedicated ourselves afresh to God."

We may remark here, as a matter of interest, that while Mr. Campbell had been the founder of the Edinburgh Tract Society, it seems that the first *public* distribution of tracts in Scotland was made by Mr. Simeon, who, during his tour, scattered both in the streets and highways the "*Friendly Advice*."

Mr. Simeon preached his "farewell sermon" at Edinburgh in Lady Glenorchy's chapel to three thousand people. Next day, after spending three weeks together, they separated. Mr. Simeon says, "We were mutually affected with fervent love to each other, and with thankfulness that we had been permitted so to meet together."

An anecdote of this truly excellent man cannot here be unacceptable. On one occasion he was summoned to the dying bed of a brother. Entering the room, his relative extended his hand to him, and with deep emotion said, "I am dying, and you never warned

me of the state I was in, and of the danger to which I was exposed from neglecting the salvation of my soul!" "Nay, my brother," replied Mr. Simeon, "I took every reasonable opportunity of bringing the subject of religion before your mind, and frequently alluded to it in my letters." "Yes," exclaimed the dying man, "you did; but that was not enough. You never came to me, closed the door, and took me by the collar of my coat, and told me that I was unconverted, and that if I died in that state, I should be lost. And now I am dying, and but for God's grace I might have been for ever undone." This affecting scene made an impression on Mr. Simeon's mind, rousing him to more Christian zeal to the end of his life, which was extended to seventy-eight years. He died in 1836. His funeral was attended by his entire congregation, and also by about seven hundred members of the University—the whole procession of not less than thirteen hundred persons being clothed in deep mourning. At the commencement of his ministry in that town, he was bitterly persecuted. At his funeral the places of business were all closed for the day, and a silent awe pervaded the whole community.

The tour which James Haldane had taken in company with Mr. Simeon, had done much to call forth his Christian zeal and an ardent desire for the welfare of souls. This spirit was much increased by spending a week in travelling through the west of Scotland with Mr. Campbell, whose heart was set on the establishment of Sabbath-schools. We are not surprised when we hear him say, "I began secretly to

desire to be allowed to preach the gospel, which I considered as the most important as well as honorable employment. I began to ask of God to send me into his vineyard, and to qualify me for the work. This desire continued to increase, although I had not the most distant prospect of its being gratified, and sometimes in prayer my unbelieving heart suggested that it could not be. I had no idea of going to the highways and hedges and telling sinners of the Saviour."

At length James Haldane and Mr. Aikman, of whom we have already spoken, began to preach in a neighboring village, and Mr. Haldane wrote, not long afterwards, "Ever since the Lord first allowed me to speak of him to others, I have found increasing pleasure in the work, and seen, I hope, more of the inward workings of my corrupt heart, while I have found his grace all-sufficient."

Among those present at James Haldane's first sermon at Gilmerton, May 6, 1797, was the well-known Dr. Charles Stuart of Dunearn, who was a lineal descendant of the good Regent Murray. He was a man of deep piety, and was led to enter on the study of divinity at a time when the ministry of the church of Scotland presented few temptations to a man of birth and family. Dr. Stuart was surprised and delighted with the energy and earnestness of the preacher, and from that time became his adviser and friend. The decline of his health compelled Dr. Stuart to resign the ministry, and not very long afterwards he became a dissenter and a Baptist. He took his degree as a physician, lived to a good old age, and to

the close of his life promoted every enterprise which “tended to the furtherance of the gospel.”

The preaching at Gilmerton was attended with a blessing. The people flocked in crowds to hear Mr. Aikman and “the Sea-captain,” as they called Mr. Haldane. The parish minister, who at first did not notice the proceedings, soon burned with indignation, and took means to deprive them of the school-house in which they had hitherto preached, and which had been filled to overflowing. But a pious tradesman procured for them a spacious loft, and when this was insufficient to hold the people, a large barn was obtained, which also was filled to excess by hearers intensely interested in their earnest and affectionate appeals. Not long before his death James Haldane told with emotion of his once crossing the High-street near the market, when a countryman dressed like a miller, with a whip tied over his shoulder, rushed across the street, and eagerly holding out his hand, said, “Oh, sir, I’m glad to see you.” James Haldane, surprised at his familiarity, replied, “I do not know you.” “Ah, sir,” exclaimed the honest carter, as the big tear rolled down his manly cheek, “but I know you, for you preached the gospel to me at Gilmerton.”

These labors at Gilmerton produced considerable excitement, and some even of the evangelical ministers of Edinburgh became afraid of the consequences of lay-preaching. To all such objectors James Haldane said, “We would not be understood to mean that every follower of Jesus should leave the occupa-

tion by which he provides for his family to become a *public* preacher. It is an indispensable Christian duty for every man to provide for his family; but we consider every Christian is bound, wherever he has opportunity, to warn sinners to 'flee from the wrath to come,' and to point to Jesus as 'the way, the truth, and the life.' Whether a man declare those important truths to two or two hundred, he is, in our opinion, a preacher of the gospel, or one who declares the glad tidings of salvation, which is the precise meaning of the word '*preach.*'"

Influenced by these views, James Haldane and his friend Mr. Aikman, having heard of the deathlike state of the north of Scotland, and the carelessness and immorality of the ministers there, resolved to examine personally into the state of religion, and to preach in its different towns and populous villages. They travelled at their own expense, in a light open carriage purchased for the purpose, largely provided with religious tracts and pamphlets, of which they circulated about twenty thousand. Modestly glancing at the good effected, James Haldane added, "To the name of Jesus we would desire to render all the glory of the undeserved honor and happiness of being instrumental in plucking any of our fellow-sinners as 'brands from the burning.'"

From many facts of deep interest which occurred on this tour, we select two or three which will afford instruction and profit, as proving that travelling ministers calling the people together by bell-men and town-drummers by thousands, and preaching to them

in market and school-houses, but more frequently in fields and other spots in the open air, may do vast good. At Aberdeen, Mr. Haldane preached on a Sabbath evening in the college close, when it almost seemed that the whole population of the city, comprising persons of all conditions, crowded to hear him; for the powers of "the preaching captain" began now to be known, and in addressing the multitude, which "almost trod upon each other," from "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth," Rom. 1:16, he spoke with such earnest fervor of spirit as solemnly to impress those least accustomed to think on the vast realities of eternity.

During this tour, James Haldane arrived at a village near Banff, where he determined to preach on Saturday evening and three times on the Sabbath. An instance of his usefulness occurred on the Saturday evening, of which he never heard on earth, and which shows how little a minister may know of the effects of the messages he delivers. We somewhat condense the narrative as given by the excellent wife of the Rev. Dr. Morison of London to his son and first biographer.

"In the summer of 1797, Captain Haldane, as he was then called, visited my native town, in company with one or two other gentlemen, whose names I do not remember. By the usual mode of advertisement, the tuck [beat] of a drum, a sermon was announced, not at the usual place, the Battery-green, but at a neighboring village, on the green banks of the gently-

flowing Dovert. The reason for the selection of this spot was the fact that the Battery-green had been previously engaged by a company of equestrians. I was then a very little child, and I well remember I had been invited by a school-mate to accompany her to see the equestrians.

“We had actually set out to go to the place; but before reaching the spot, a worthy lady, who knew us both, met and accosted us: ‘Where are you going, my young friends?’ My companion replied, ‘To the Battery-green, to see the horsemen.’ ‘Oh,’ she said, ‘you had better go with me to the green banks, and hear Captain Haldane; it will do you more good.’ My companion said, ‘No; I can hear a sermon at any time, but I cannot see the horsemen.’ She determined to execute her purpose, and went to the Battery-green; and so far as I have heard, she has never entered on the narrow path. Young as I was then, I was influenced by an unseen hand to accept the pressing invitation to go to the sermon on the green banks, and quitted my companion. Captain Haldane arrived on horseback at the place where the people were assembled to hear him. He was then a young man, under thirty years of age, and had on a blue greatcoat, braided after the fashion of the times. He also wore powder, and his hair tied behind, as was then usual for gentlemen. I can never forget the impressions which fell on my young heart, as in a distinct and manly tone he began to address the thoughtless multitude who had been attracted to hear him. His powerful appeals to the

conscience, couched in such simple phrase, at the distance of more than fifty years are still vividly remembered, and were so terrifying at the time, that I never closed an eye, nor even retired to rest that night. I cannot be quite sure what was your father's text; but from the frequent and pointed repetition of the words, 'Except ye repent, ye shall all likewise perish,' I think these must have been the subject of discourse. One thing I know, that the impression produced by what I heard was never effaced from my mind; for though I did not fully embrace the gospel for years after I had listened to your honored father, yet I never relapsed again into my former state of indifference to eternal things.

“ And oft, amid the giddy throng,
Did conscience whisper, Thou art wrong;
Thou art not fit to die.”

From another quarter we learn that the sermon here referred to produced a very general and deep impression. The preacher drew the character of various classes, the rich, the poor, the learned, the ignorant, the old, the young, the sinner, and the self-righteous, exposing the various subterfuges under which the deceitfulness of the human heart shrouds itself, and concluding in regard to each, “Except ye repent, ye shall all likewise perish.”

During this tour, James Haldane, accompanied by Mr. Aikman, visited the Orkney islands, then most lamentably destitute of evangelical truth, and preached to very large crowds with a delightful measure of success. He crossed over to Shappinshay in a

boat sent by the people for the purpose, and preached by the seaside to the greater part of the population of the island. This visit was rendered memorable by the conversion of an old man of ninety-two, who had been born in the reign of Queen Anne, and was now confined to his bed. Mr. Haldane visited him after sermon, and found him scarcely able to speak, though quite sensible. In his journal he writes, "I asked him what was to become of him after death. He replied, that he was very ignorant, could not read, but had sometimes prayed to God. On being asked whether he knew any thing of Christ, he confessed his entire ignorance. The old man stated that he remembered when a lad herding cattle, under a sense of darkness as to his future state, he once prayed to God that some teacher might be sent to enlighten his ignorance. This prayer seems to have entered into the ears of the Lord of sabaoth, and after being treasured up for nearly eighty years, was answered almost at the last hour of life. James Haldane came to the old man as the messenger of peace, and preached to him the gospel; declaring that now the Lord was waiting to be gracious, and that if he believed what the word of God testified of his guilt and misery, and of the person and work of Christ as that of an almighty Saviour, he should be saved. He seemed much affected, and grasped the speaker eagerly by the hand. He cried to God for the pardon of his sins; and being informed that his prayers could only be heard through Jesus Christ, who came to save the very chief of sinners, he called upon the

Saviour for mercy, and repeatedly exclaimed, '*I believe, I believe.*' This recalled strongly to our mind the case of the blind man, who, as soon as he knew the Son of God, worshipped him."

Amid the excitement of preaching to thousands who hung upon the lips of the preacher, many of whom drank in the words of eternal life, the poor solitary dying man of ninety-two at Shappinshay was not forgotten. Mr. Haldane again visited him, but found him unable to speak, though still sensible and capable of expressing intense pleasure in once more seeing his instructor. He was supported in his bed while the preacher spoke, and showed that he understood what was said by clasping his withered hands, and raising them to heaven in the attitude of thanksgiving. On being asked whether he wished that prayer should be made, he showed his desire by attempting to speak. "His wife said that he wept much after our leaving him on the former day. She had occasionally read to him parts of the Scriptures." He died on the next Lord's day; and the joy with which he received the gospel, the earnest delight with which he welcomed the second visit of his spiritual teacher, and the devout peace in which he departed, gave cheering evidence that he slept in Jesus.

Caithness, the most northerly county of Scotland, was visited by Messrs. James Haldane and Aikman on this tour. Its moral condition at that period was truly affecting. We are told, indeed, that it was then almost the universal practice there to commute for a sum of money the public profession of repentance

enjoined by the church of Scotland on those guilty of adultery or other open transgressions. When such persons paid the fine, they were admitted to the communion-table without scruple. And it is further testified, that religion was kept alive in the interior parts of the county only by those who lived at the greatest distance from the churches, and who met together by themselves on the Lord's day for religious conference and worship. In this county Mr. Haldane spent two or three weeks addressing congregations, beginning with three hundred persons, and gradually increasing to more than three thousand. Here too he heard on a Lord's day morning a sermon from one of their ministers, who cautioned his hearers *against* trusting for acceptance with God to the blood of Christ. The reader will now be prepared to read some extracts from a letter relating to this period, though written in 1851, fifty-four years after the occurrences took place. It is from the pen of Mrs. McNeil, the wife of a venerable minister at Elgin, and the daughter of Mr. A. Miller, who very hospitably entertained Mr. Haldane at his house. After speaking of a visit she paid to an aunt, she says,

“Some days after I went there, my aunt had gone into Thurso, and when she returned, she said the town seemed in an uproar about a remarkable preacher who had come there, and that he seemed very zealous, and was preaching in the open air. I immediately set off, accompanied by one of my cousins. It was on a Saturday evening. He was standing on the top of an outer stair, dressed in a grey coat, with

tied hair, and powdered. But I think I shall never forget the fervor and divine unction with which he proclaimed the gospel of mercy. It rained very heavily, and although very wet and miry, no one, I think, moved to go away until sermon was over. I felt very unwell, but was riveted to the place, and sorry I was when he finished.

“On Sabbath I went in the forenoon to the parish church. The minister’s text was the fourth and fifth verses of the sixth chapter of the epistle to the Galatians. In the evening Mr. Haldane preached in a yard, where it was thought there were four thousand people assembled. He took occasion to show the fallacy of the doctrine preached in the forenoon. I was standing beside a number of the *genteel* people, but not *religious* people. Some of the gentlemen called out, ‘Stone him;’ others, ‘Stop him;’ but no person obeyed their commands, and Mr. Haldane went on. At last all these gentry left the place, and I was very glad to be rid of them. This minister, of whose erroneous teaching Mr. Haldane had said so much, was a particular friend of my dear father. My mind was in distress, lest my father should take any dislike to Mr. Haldane; and that if Mr. Haldane should go to Wick, I might not have the liberty to hear him.

“When Mr. James Haldane arrived, [in Wick,] an express was sent to my father to let him know. When I heard this, my heart trembled between fear and joy. I was afraid my father would not allow my sisters and myself to hear him, because he had

said so much against his favorite minister; and I was just saying this to my eldest sister when he came into the room, and said, 'Make yourselves ready to go and hear Mr. Haldane, and your mother and myself will also go.' I could not describe my joy. We went, and the people were assembling. It was in a large yard. Mr. Haldane, after singing and prayer, read as his text the seventh verse of the first chapter of Haggai: 'Thus saith the Lord of hosts; Consider your ways.' My father heard with deep attention. As for myself, I was completely riveted; my eyes could see nothing but Mr. Haldane, and my ears hear no sound but his voice. Well, that was the text and sermon which the Lord blessed for the conversion of my dear father. After sermon, my father said to my sister and myself, 'Go in to Mr. Craig's,' who was my brother-in-law, 'and give your mother's compliments and my own, and ask Mr. Haldane if he will kindly come out to Statigo with you.' My joy was great, and I thought, surely the Lord has heard my prayers. Mr. Haldane very kindly consented at once, and for two weeks, if not more, he remained in my father's house—indeed, as long as he was in the place, except when he went into the town to preach, which he did every day, and we always walked in and out again with him. My eldest sister and my youngest brother were both at that time also brought to Christ, so that there were four of us who, I trust, were all brought out of darkness into God's marvellous light. Could I but love that worthy man? He threw his whole soul into his subject, and commended

‘the truth to every man’s conscience, as in the sight of God.’

“When Mr. Haldane came first to Wick, in the year 1797, it was in harvest-time, the month of October. One gentleman, at that time a very careless man, gave liberty to his men to leave the field to hear Mr. Haldane, which they did, and reaped the field by moonlight. From that time he paid more attention to religion, and I believe, under Mr. Cleg-horn’s ministry, was savingly converted to the truth. The deep distress of mind I was in when I first heard Mr. Haldane I could not describe; and when the gospel was revealed to me in all its glory, my joy was great, so much so that I was sometimes so overcome with it, I thought I could contain no more. Often do I wish I now felt the same brokenness of heart, and the same lively hope which I had in the days of my youth. Often when these good men were in Caithness, many would walk twenty miles to hear them, and return in the evening.”

Having taken leave of Caithness, and rejoined Mr. Aikman, James Haldane went to Sutherland, and found its county-town in a dark and gloomy condition. The people were without the preaching of the gospel, but held prayer-meetings of a somewhat peculiar character, which had been maintained since the revolution of 1688, when religion in Scotland was in a comparatively prosperous state. At first the people generally met in the minister’s house, or in some private house within the parish, but at the time of which we are now speaking, they assembled

in the churches. The minister acted as moderator. He began with singing, and then prayed. If the meeting were small, he read and explained a portion of Scripture, and then inquired if any person had a question or case of conscience to propose for the consideration of those who were to speak at the meeting. A passage of Scripture was then read by some one present, and a question relative to experimental religion founded upon it. The moderator expounded the passage, and stated the question as intelligibly as possible. The several speakers delivered their sentiments with an earnestness suited to the importance of the subject, and the moderator summed up the whole, corrected what might have been improperly stated, and gave his own opinion; the man who stated the question never speaking to it. Prayer was offered about the middle of the service, and again at the close, when another psalm was sung. These meetings, in many places, were the chief means of sustaining religion, and in some churches were always held on the Friday preceding the administration of the Lord's supper. Experienced Christians did much in this way to promote the edification of their weaker brethren.

James Haldane, on whom, during this long and memorable tour, the labor had chiefly fallen, began to find that even his physical energies were not equal to his zeal. Mr. Rate said he had known a louder voice, but never one that combined so much strength and compass, but it had been greatly overworked. In chapels, town-halls, at market-crosses, by the sea-

shore, or by the river's side, he had preached to crowded audiences ; and even when addressing five or six thousand people, he commanded silence, and was heard with attention. He often suffered much from soreness of his throat, but had never once been disabled from preaching till he had completed the circuit.

During this tour, assuredly the "blossoms did not go up as dust," and the fruits cannot perish. The extent of its usefulness will never be known till the number of the elect shall be accomplished, and the Lord shall hasten his coming. Several years later the Rev. Mr. Cleghorn named, as within his own knowledge, in the small town of Wick alone, forty cases in which there had been a solid work of conversion. But perhaps its chief usefulness was in the impulse given to the various denominations of Christians in Scotland, which was not the less because seldom acknowledged. The laborers sought not the applause of men, but sacrificed all for Christ ; and the services they rendered to his cause will one day be acknowledged in the presence of angels and of men.

CHAPTER V.

INCIDENTS CONNECTED WITH MESSRS. ROBERT
AND JAMES HALDANE, TILL THE OPENING
OF THE CIRCUS CHURCH IN EDINBURGH.

1797, 1798.

AFTER James Haldane's return from his first northern tour, his position was entirely changed. His idea of leading a retired life as a country gentleman was at an end. He had assumed a new character, incurred new responsibilities, and attracted to himself the notice of all Scotland. He had "put his hand to the plough" in the gospel field, and to have drawn back after such encouragement would have been spiritual ingratitude and rebellion. The slumbers of a careless and worldly clergy had been broken, the attention of the people had been aroused, and while the gospel had been received by many, a great number began to inquire, "What must we do to be saved?" There was great excitement, and not a little irritation. But the blessing to himself, as well as to others, which had attended James Haldane's labors, was the best evidence of his call to the work of preaching the glad tidings of redeeming mercy. The learned and pious Dr. Erskine bore testimony to the blessing which had previously attended the labors of a zealous lay preacher in the Highlands, in the conversion of many who would not otherwise

have listened to the gospel ; and the celebrated Mr. Cowie of Huntly, familiarly called the Whitefield of the north, wrote, "No honest pastor has any thing to dread from the friendly visits of such men. They come not to shake his influence, but to place him higher in the affections of his people, by spreading the light of truth among them." The same excellent minister, writing soon after this in the "Missionary Magazine," a monthly periodical which had been commenced by some of Messrs. Haldane's friends, said, "I and several other ministers heard Mr. Haldane on his late tour ; and I confess, though I have been little short of thirty years a minister, and have heard many excellent preachers, and laid my hand on many heads, I have very seldom heard any thing so much to my satisfaction, and nothing that could exceed Mr. Haldane's discourses. He carries his credentials with him, and needs not recommendatory letters. 2 Cor. 3 : 1."

Under all these circumstances, it was not probable that James Haldane should falter in his course, or that he should not persevere in his practical answer to Dr. Carlyle and others, when they opposed foreign missions, and asked, "Have we not enough of heathen at home?" He felt that he had been forgiven much ; and having known the Lord Jesus as the only and almighty Saviour, he spoke from the heart to the heart, as intent on rousing Scotland from a state of spiritual death.

In carrying out these home missions, it was important to make a systematic effort to provide other

preachers to continue and extend the work which had been already begun. Dr. Bogue, their warm and cordial friend, had already established a society in his own neighborhood to evangelize the surrounding villages; and he was quite ready to assist in forming a plan to aid in training young ardent Christian men for the ministry. Meetings were held in Edinburgh for this purpose, and on Jan. 11, 1798, a committee was formed of twelve laymen, nine of whom were engaged in secular pursuits. In their first address they said, "It is not our design to form or to extend the influence of any sect. Our sole intention is to make known the gospel of our Lord Jesus Christ. In employing itinerants, schoolmasters, or others, we do not consider ourselves as conferring ordination upon them, or appointing them to the pastoral office. We only propose, by sending them out, to supply the means of grace wherever we perceive a deficiency."

The cause was essentially served by a sermon delivered on behalf of Sabbath evening schools, by the Rev. Greville Ewing, then a minister of the Established church, and editor of the "Missionary Magazine," in which he boldly advocated field-preaching: "The Holy Spirit and the church unite their voice, and continually cry to sinners, *Come*. This precious invitation is so necessary to be known, and known without a moment's delay, that every one that heareth is commanded to repeat it. Like a multiplying and never-dying echo, 'the joyful sound' must be on all sides transmitted from one to another, that in this accepted time, this day of salvation, he that is athirst

may come, and whosoever will, may take the water of life freely."

As the good providence of God enabled James Haldane and Mr. Aikman to preach the gospel of Christ without charge, they labored independently of the society to which we have referred, and resolved in the spring and summer of 1798 to visit the south and west of Scotland, on the same errand of mercy which had led them to the north in the preceding year. They made known this fact to their brethren, whose sympathies and prayers they sought in their undertaking; and having learned somewhat from past experience, they added, "We are resolved to confine ourselves, in our intended journey, to the declaration of what we consider as the truth of God, without making personal remarks on any individual." Their conduct in thus travelling to preach the gospel met with the somewhat qualified approbation of many of the clergy, such as Dr. Erskine, Dr. Stuart, and Mr. Simeon; while good John Newton went so far as, in writing to Mr. Campbell, to say, "If all were like-minded with Messrs. Haldane and Aikman, I would pray the Lord to increase their number a hundred-fold. Give my love to them, and tell them that I rejoice in their zeal, their acceptance, and their success. Why should not the Orkney and the Shetland islands deserve attention as much as the islands of the South sea? I hope gospel zeal will in due time sail northward to Shetland, and westward to St. Kilda and all the intermediate islands."

Just before our itinerants set out on this tour,

they were called to mourn over the decease of their cordial friend the Countess of Leven. This venerable lady, in her younger days, had encouraged Whitefield boldly to denounce and rebuke "hirelings;" but age had rendered her more cautious, though amidst her fears she observed that, "after all, any thing is better than dust gathering through drowsiness and indolence."

• Setting out on their journey in June, James Haldane and John Aikman travelled by Peebles, Biggar, Hamilton, Greenock, etc., into Ayrshire and Galloway, preaching the gospel in all these districts, and finally completing their circuit home by way of Berwick. The attention they excited in the west and south of Scotland was as great as that in the north. To the hearts of very many the gospel was brought home with power. In some places they encountered more opposition than before, and especially at Ayr, where James Haldane was interrupted in preaching at the market-cross, and summoned before the magistrates. But he had done nothing unlawful, and he was not the man to yield to intimidation. He was threatened with imprisonment if he should preach on the following day, as had been announced; but he assured the magistrates that menaces without lawful sanction were of no avail. He would not indeed preach at the cross, or at any place to which just exception might be taken, but simply in preaching he infringed no law, and on the contrary was protected by the Act of Toleration. One of the magistrates said, "Depend upon it, that you will be arrested." Mr. Haldane replied, "And depend upon it, sir, I

shall be punctual to my appointment." He was on the ground at the appointed time, and preached to a large audience without molestation.

One of the gentlemen most eager in opposition to the preaching was a county magistrate, lately returned from India with a large fortune. In the course of this altercation, having discovered who the preacher was, and that they had mutual friends, he was disposed to treat him with greater courtesy, though still persisting in the determination to put down field-preaching. He appeared on the ground next day with some other magistrates, as if intending to carry their threat into force. James Haldane proceeded, fearless of their menaces. They listened in silence, offered no interruption, and went away apparently awed and solemnized.

An account of James Haldane's first sermon at the Cross of Ayr was written by the late Rev. John Watson, afterwards minister at Dumfries, and for many years a very useful itinerant in and about Edinburgh. It will gratify the reader to examine the good man's account of his own conversion, written more than half a century after the event. We somewhat condense the narrative: "In the year 1798," writes Mr. Watson to the son of James Haldane, "your late venerated father, along with the late Mr. John Aikman, 'whose praise is in all the churches,' visited my native place, the ancient town of Ayr. On their arrival, one Saturday, intimation was made by the town bellman that Mr. Haldane was to preach at the cross the same evening. I received this infor-

mation from a good old woman, who asked me if I would go and hear. I replied, 'No, no ; I never go to hear men who preach in the streets for bawbees.' In answer to this she assured me 'they were independent gentlemen, who did *na'* preach for *siller*.' This appeared to me so extraordinary, that I at once resolved I would go and hear for myself, which I accordingly did. His sermon was delivered with such fervor and earnestness as to produce a deep impression on the listening multitude. Intimation was also given that he would again preach, with the Lord's permission, on the same spot on the following [Sabbath] morning at nine o'clock. I was at the cross, with my father, before the hour, where large numbers soon assembled. The text was John 3:3, 'Except a man be born again, he cannot see the kingdom of God.'

"About the middle of the sermon, the town officers came from the magistrates, and said, 'You must go with us to the council-room,' where the authorities were then assembled. Mr. Haldane went, but requested the people to remain, as he hoped he should not be long detained. He soon returned, and informed the people that he was commanded to preach no more in that place, but he told them he would finish his discourse. Before doing so, however, the officers were again sent to stop him ; but when they came near, instead of putting their orders into execution, they stood respectfully behind until he had finished, and they were heard to say that they were ashamed to execute the orders against such a gentleman. I

should explain that the cross stood in a corner of the street where there was an open space, which afforded accommodation for the assemblage, so that the thoroughfare was but little interrupted. On dismissing the people, Mr. Haldane intimated that he would preach that evening on the other side of the river, on the Newton-green. The report of such treatment gave general offence to the inhabitants of the place, and brought a still greater number to hear him in the evening. On Monday morning Mr. Aikman preached to a large assembly on the town green. A private individual, who rented a part for grazing cattle, had offered his portion of the green for the public accommodation.

“Although more than fifty years have run their course since these things were done, the remembrance is fresh on my memory as if they were only the transactions of yesterday. In my imagination I see Mr. James Haldane’s manly form and commanding attitude, in youthful but dignified zeal, pouring out of the fulness of his soul a free, full, and everlasting salvation to the wondering multitude, who by the expression of their faces seemed to say, ‘We have heard strange things to-day.’ And I may well remember that first sermon of Mr. Haldane’s, in 1798, standing as he did on the steps of the old cross of Ayr, as it may be said to have been the pivot on which the events of my after-existence all turned. It was that sermon which led me to Christ, and eventually to the relinquishment of my business and other engagements in Ayr. It was that sermon which led me to your

uncle's academy at Dundee and Edinburgh, and from thence to the pastorate of the Congregational church at Dumfries."

While James Haldane and Mr. Aikman were prosecuting this second successful tour to preach the gospel of Christ, a stranger appeared from England who added not a little to the religious excitement of the country. The two preachers had gone to Langholm, in the county of Roxburgh, in the hope of doing good to the multitude assembled at the county fair. On a summer's evening in the last week of July, when walking on the romantic banks of the river Esk, they passed an English clergyman, also enjoying the beauty of the scene, and engaged in close conversation with the minister of the parish. His person and his errand were alike unknown to them. His tall, commanding figure, piercing eye, and aquiline nose, gave effect to a countenance beaming with intelligence. It was none other than the celebrated Rev. Rowland Hill, with whose narrative of the interview the reader will be pleased.

"Having no opportunity to appoint different stages at which to preach between Carlisle and Edinburgh, I spent the Thursday evening at Langholm. It happened to be the time of their public fair, and a sad example it exhibited on my first night's lodging in Scotland, the opposite to what I expected to find of decency and good behavior among the people in those parts. The fair was a downright revel; dancing, drunkenness, and lasciviousness seemed to have been the principal motives which had brought

them together. As the same horse, with a light vehicle, conveyed me and my servant from stage to stage, the next being a long one, I was under the necessity of spending the night in this temporary hell; but that I might enjoy a little respite from the wretched tumult, I took my evening's walk out of the town, by the side of a romantic river. Here I was very kindly accosted by a gentleman, who, I conceive, was the minister of the parish, and who with much hospitality offered me every accommodation his house could afford from the confusion of the town; but having already secured a private lodging, I declined his very friendly offer. While we were in conversation, Messrs. James Haldane and Aikman passed. These gentlemen were then unknown to me. I was told in very candid language their errand and design; that it was a marvellous circumstance, quite a phenomenon, that an East India captain, a gentleman of good family and connections, should turn out an itinerant preacher; that he should travel from town to town, and all against his own interest and character. This information was enough for me. I immediately sought out the itinerants. When I inquired for them of the landlady of the inn, she told me she supposed I meant the two *priests* who were at her house; but she could not satisfy me of what religion they were. The *two priests*, however, and myself soon met, and to our mutual satisfaction passed the evening together." Mr. Hill on the next morning went forward towards Edinburgh, while his two friends remained to complete their labor of love.

Little was it supposed by any who met in that evening party, that Mr. Hill and themselves, with others, were about to commence a course of labors having a mighty influence on the highest interests of the world, and the results of which will extend into eternity. A party of Christian gentlemen, all of whom were members of the Established church, were one evening assembled in Edinburgh, among whom was our friend John Campbell, of whom the reader has already heard. They had been speaking of a scheme which that gentleman had formed for the improvement of Africa, when, with his inimitable simplicity and directness, he said that he had another scheme in his head as important as the African one. "What is that?" asked Robert Haldane. "The Tabernacle in London is a large place of worship, supplied by popular ministers of different denominations from the country, each preaching for a month. The crowds it attracts, and the good it has done are very great." His narrative was closed by a proposal to have a similar house of worship in Edinburgh. All agreed that such a thing was desirable. "Who could be got to supply it?" Mr. Campbell suggested Rowland Hill and other English ministers. "Could a large place be obtained for a year on trial, before proceeding to build?" "Yes, the use of the circus may be got for Sabbaths, as the Relief congregation, who have had it while their new place was building, are on the eve of leaving it." With his usual promptitude, Mr. Robert Haldane turned to a lawyer who was present, saying, "Mr. Dymock, will you inquire

about it to-morrow, and if it be to let, take it for a year?"

It was secured the next day; Mr. Hill was invited; he came; the details we will give hereafter. On one occasion he made a collection for the city charity workhouse, which amounted to about one hundred and fifty dollars, almost entirely composed of half-pence and penny pieces, which were taken away, we believe, in a wheelbarrow. During Mr. Hill's stay in Edinburgh many persons were converted, some of whom had been grossly immoral. This made much noise in the neighborhood, so that even some soldiers attended the meeting, at that time a very unusual thing. A woman was overheard to say to one of her neighbors, "Oh, sir, what will become of us now, when the very soldiers are beginning to pray?"

About this time Robert Haldane sold his beautiful estate at Airthrey. His own account of this affair is exceedingly suggestive. "For some time after this I did not lay aside my endeavors to get out to Bengal, and in the meanwhile was busied in selling my estate, that there might be no delay on my part if obstructions from without should be removed. I accordingly at length found a purchaser, and with great satisfaction left a place in the beautifying and improving of which my mind had been once much engrossed. In that transaction I sincerely rejoice to this hour, although disappointed in getting out to India. I gave up a place and a situation which continually presented objects calculated to excite and to gratify 'the lust of the eye and the pride of life.'

Instead of being engaged in such poor matters, my time is more at my command, and I find my power of usefully applying property very considerably increased. I can truly say I experience the accomplishment of the gracious promise, that leaving houses and lands, (though in a very restricted sense,) as I trust¹ for the gospel's sake alone, and what I esteem my duty, I have received manifold more, though, as it is added, 'with persecutions.' "

Two facts relating to the disposal of his estate may yet be referred to as instructive. He himself used to relate, that after he had resolved to sell Airthrey, he sent for Mr. Morison of Aloa to survey the estate and make an estimate of its value. On the morning Mr. Morison arrived to begin his work, the chapter read in the usual course of family worship was the second of Ecclesiastes, including the passage, "I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits: I made me pools of water." It was impossible not to be struck with the coincidence.

The other incident was truly characteristic of Robert Haldane. Dr. Innes, then the minister of Stirling, relates that on the evening when he had the immediate prospect before him of quitting for ever his paternal estate, Mr. Haldane assembled all his domestics, including the gardeners and laborers, in the servants' hall, where supper was provided for them and their families. On that occasion, after attending to their comforts, he addressed them, and

took a kind farewell of them all, asked them to forgive any thing in which he had failed in his duties as a master, and expressed his desire for their temporal and eternal welfare. For some of those who were old or infirm, or had been long on the estate, he secured small pensions. There was one aged person who was much attached to the family, who could not bear the disruption of the tie, whose forebodings were dissipated by her own death on the very day the family left Airthrey.

When Rowland Hill met James Haldane and Mr. Aikman at Langholm, as already related, he was on his way to preach the first sermon at the circus, according to the plan which had been proposed by Mr. Campbell. On the 28th of July he arrived at Edinburgh, and as Robert Haldane had then no residence in that city, he was received, as his journal said, "at the hospitable abode of Mr. James Haldane, in George-street, where nothing was wanting but more gratitude and thankfulness on my part for such a kind and affectionate reception." Mrs. James Haldane fully appreciated the worth of the honored guest whom in her husband's absence she entertained, and always spoke with the highest pleasure of this memorable visit. The importance of the subject demands a somewhat full account of Mr. Hill's labors. Speaking in his journal, under the date of July 29, 1798, he says, "Preached for the first time in the circus. The building is large, and is supposed to contain more than two thousand five hundred people. It gave me pleasure to find that expounding, or *lecturing*, as it is there

called, is the general practice in Scotland. The richness and glory that rest upon the language of inspiration are peculiar to itself; and I have always found that weighty, warm, applicatory remarks immediately therefrom, come with a peculiar influence to the heart. Surely, therefore, nothing less than a whole chapter, or at least a considerable portion, should be selected for these occasions. We are never so assured that we make people wise unto salvation, as when we lead them to the pure word of God itself.

“My morning subject was the prayer of Moses, ‘If thy presence go not with me, carry us not up hence.’ Exod. 33:15. I preached to the people the feelings of my heart. Without our God we can do nothing. A much larger congregation attended the evening service, and I took another subject just suited to the frame of my own mind, 1 Cor. 1:22-24; and I employed some time in showing Paul’s method in treating his proud Corinthian hearers.”

On the following Thursday Mr. Hill preached to two thousand people at Leith, in the open air, from the text, “The Son of man is come to save that which was lost,” Matt. 18:11; and he adds to his account of the sermon, “Plain language is the only profitable language for sinners like these.” On Friday he preached to four thousand people on the Calton hill. He observes in his journal, “The loveliness of the situation, the stillness of the evening, and the seriousness of the people, produced all that was desirable. Oh for more of the life and unction and power of the Spirit of God on my soul, that I may not disgrace the blessed cause

I wish to uphold." Such was the commencement of preaching in the circus, which produced so much excitement, but was so little intended to interfere with the stated places of worship, that the early service began in the morning at seven o'clock, and another in the evening at six o'clock.

During the week Mr. Hill, accompanied by Robert Haldane, also visited Stirling, Crieff, Dunkeld, Perth, and Kilross, and having returned to Edinburgh on Saturday, he preached again in the circus on the Sabbath, and on Monday he set off with Mr. Haldane, so as to be in time to preach in the evening in the churchyard of the old cathedral of Glasgow. He remarked in his journal, "The scene was solemn. Underneath were the remains, I may venture to say, of *millions* waiting for the resurrection. Here I stood on a widely extended space, covered or nearly covered with the living—all immortal souls, five thousand, I should suppose, at the least. What solemn work to address such multitudes! Who is sufficient for these things? I attempted to illustrate the passage, 'Thy God thy glory.' Isa. 40:19. Could we but explain to sinners, and make them feel that God, a God in Christ, is their glory, and that it is their privilege to glorify God in return, we should have more than abundant recompense for all our little toil in a work so glorious."

Mr. Hill returned to Edinburgh on Saturday evening, in time to preach at the circus at seven o'clock in the morning, again at eleven o'clock, and in the evening under the canopy of heaven. He says, "It

was now quite out of the question to preach within doors on the Lord's day evenings. On the Calton hill I addressed the most solemn congregation I have seen for many years—fifteen thousand, on the most moderate computation, were said to attend. I know on these occasions one principal aim should be to alarm sinners; this I attempted from Mark 8:36, 37, from the consideration of the immortality of the soul, and the awfulness of eternity." His account of his last Lord's day in Edinburgh during this visit furnishes so admirable a picture of Rowland Hill, his earnestness, his sincerity, his zeal, though with somewhat of quaintness, that the reader will be glad to see it. It was written in his journal under the date of September 2:

"My last Sabbath in Edinburgh. The circus could scarcely contain the early or noon congregation. I conceived the most serious part of the hearers came together like those of old, 'Early will I seek thee.' I therefore dealt with them from that fine prayer of the apostle Paul, Eph. 3:16-19. Reader, mark that prayer: who can tell the worth of a Bible, if it were only for the sake of those four verses; who can describe the blessedness of the man who feels and enjoys its sacred contents?

"At the second service, I preached from Genesis 49:22-24, on Joseph's blessing. I thought the subject would well suit the lecture. It is time that simple-hearted ministers should bestir themselves. Once was I young, but now I begin to be old. I never had too much of the seraph, but always too much of the

snail, having been shot at by many an angry archer: though I fell so short, I was willing to encourage a young society to itinerate far and wide. May their zeal, guided by the Saviour's wisdom, surprise the north; that many a dry formalist may blush for shame under the humiliating reflection, how little has been done by them, while so much has been accomplished by those they despise! May these be blessed with the boldness of the lion, the meekness of the lamb, the wisdom of the serpent, and the harmlessness of the dove.

“On the evening of the day, I preached my last sermon save one in this vicinity, on the Calton hill, to an audience of many thousands. Shame forbade me a thousand times to take a text, once the language of Paul, Acts 20:24. I believe, however, that a spark was felt of the same flame which he enjoyed, therefore I ventured. Had I a thousand lives, I trust they would be spent in the Lord's blessed work. I dare not be fettered by human laws while I am under a divine command to preach the gospel to every creature, and to spend and be spent for Jesus Christ.”

On the following morning, accompanied by Robert Haldane, Mr. Hill set out for his summer residence in Gloucestershire, preaching on his way at a number of places, both in Scotland and England. The journey afforded Mr. Haldane a full opportunity of thinking of Whitefield's plans for the revival of religion in England, and he resolved, after consulting with his friend Dr. Bogue, entirely to relinquish the mission to India, to build a number of houses of worship in

Scotland, and to educate young preachers to labor in them.

The reader has observed that Rowland Hill says, in his account of his last Sabbath in Edinburgh, during this visit of 1798, "Now I begin to be old;" but little did he suppose that his labors for Christ and his church would yet continue for nearly *thirty-five* years. Perhaps no man of the age was so useful in the conversion of souls, as assuredly no man preached so many sermons, or engaged in carrying out so many plans for advancing the holy cause. He paid a subsequent visit to Scotland, but party spirit had then become high, and the controversy between him and the leaders of the church of Scotland, sadly hindered his usefulness. Everywhere else he was eminently successful, preaching to almost the last Sabbath of his life, which ended in his eighty-ninth year, in 1833.

Before we close this notice of Mr. Hill, we will quote from the Rev. Dr. W. B. Sprague the information he obtained, and the opinion he formed of him in several interviews held with him in 1828: "I have never seen another man to whom Rowland Hill could, on the whole, be likened. He was the son of a baronet, and there was nobility impressed upon his whole appearance and bearing and character; and yet no man labored more zealously than he for the improvement of the humbler classes. He had an exuberance of wit and fun, and yet it was evident he lived almost continually amidst the realities of the future. He was gentle and mild and winning, and yet, when occasion required, he could come down like a thunderbolt, or

an avalanche. He was one of the few original characters that appear in an age, and he performed a most important mission; but whoever should attempt to imitate him, would be sure to come out a finished specimen of the absurd and ridiculous."

Let us in justice to our excellent friend of many years, add here one sentence. Tales have been told of him tending not a little to disparage both him and the cause he served. The reader may settle it in his mind that Rowland Hill was the complete Christian gentleman, and whatever may be said of him inconsistent with such a character cannot be true.

CHAPTER VI.

FROM THE ADOPTION OF THE PLAN OF A SEMINARY FOR PREACHERS, TO MR. JAMES HALDANE'S RETURN FROM HIS SECOND TOUR IN THE NORTH.

1799.

THE Circus church in Edinburgh was intended to be supplied by a number of popular English preachers, chiefly of the Congregational body; and when Robert Haldane visited England in company with Rowland Hill, he engaged a number of excellent ministers to follow each other in this work. He soon, however, discovered the difficulty of obtaining a regular supply; nor could the society we have already spoken of as existing in Edinburgh for the evangelization of Scotland, find suitable evangelists for the accomplishment of their purpose. Under these circumstances, when in England, in 1798, Robert Haldane determined on the plan, to which we have referred, of educating a number of pious young men for the ministry, who might be selected, as in primitive times, from the various occupations of life, and who, having first given evidence of piety and promising talents, might receive the instruction they needed. With the exception of his brother, the only person to whom he first communicated his intention was Mr. Campbell; to whom he says, in a letter dated Oct. 6, 1798, "I intend to give one year's education to ten or twelve persons, of any

age that may be fit for it, under Mr. Bogue, with a view to the ministry. Will you and my brother be looking out for suitable persons to be ready by the time I return?" Such was the origin of the seminaries which afterwards existed on so large a scale.

Not less important was the other plan, to which we have already alluded, which was closely connected with the seminary system—the erection of places of worship, resembling Whitefield's English tabernacles, in different parts of Scotland. He reckoned that he might depend on his brother to supply the Edinburgh tabernacle, while possibly Mr. Ewing and Dr. Innes might occupy two similar places in Glasgow and Dundee. The announcement of this plan added greatly to the excitement already existing in the public mind. Shortly after this time Messrs. Ewing and Innes left the Establishment, and about twelve persons resolved to organize themselves into a Congregational church, of which they called James Haldane to be pastor. Hitherto he had aspired to no other office than that of an evangelist, preaching in the villages around Edinburgh, occasionally making distant and extensive tours, and more recently drawing round him crowds of attentive listeners on the Calton hill. But having given himself wholly to the study of the word of God, "meditating upon these things," he had become "mighty in the Scriptures;" his profiting had appeared to all; while his unction in prayer, the solemn and unpretending eloquence of his direct and powerful addresses, his persevering zeal and success, his unwearied attendance on the sick,

and his general consistency of conduct, marked him out as a man "full of faith and of the Holy Ghost," well qualified for the pastoral office. It was not, however, without serious deliberation that he accepted the call, nor till he had stated his own conviction that he was better adapted for the office of an evangelist. He at length yielded to what he deemed the will of God, and assumed a post from the labors and responsibilities of which he never shrunk for the remaining years of his active and eventful life.

No one acquainted with all the facts of the case will attempt to draw an argument from these proceedings in favor of an uneducated ministry, for James Haldane was assuredly a well-educated man and a most diligent student. It is quite certain, however, that he never attempted to *display* learning in the pulpit. As has been said of a minister in this country, so may it be said of him, "Every truth he presented had the perspicuity and force of an intuitive axiom, and conclusions were so easily drawn by every hearer, that the speaker would have lost time by uttering a 'therefore' or urging a demonstration. He well knew that the traveller in a tornado is not occupied with the philosophy of pneumatics, nor the drowning mariner with any theory of the tides. Christless sinners could not trifle under his preaching, for he fully roused their attention to their danger, and then earnestly pointed them to a crucified Saviour." Nor did James Haldane less feel what has since been well expressed by Archbishop Whately, that "many are misled by their admiration of what is

called a powerful discourse, forgetting that is the most powerful which best effects the object proposed. The power of a sample of gunpowder, or of a piece of ordnance, is tested, not by the loudness, but by the impression made on the target." Judged by the standard of great results, James Haldane was truly a powerful preacher.

Almost immediately after the organization of the Circus church, more than three hundred persons desired to unite in its communion. Not a few of these were first led to Christ by the preaching, in and around Edinburgh, of James Haldane himself or Rowland Hill. Mr. Haldane's ordination took place on Lord's day, Feb. 3, 1799. It was an occasion of solemn influence, and deep was the impression it produced upon crowds of spectators. To the notes he prepared for use on this important occasion we have already been indebted for the facts of his conversion, and we now simply present a short extract as to the manner in which he proposed to discharge the duties of his calling. He says, "A minister, in an especial manner, should habitually cherish a spirit of humility and dependence on the Head of the church. His situation and temptations are peculiar: he must not only keep his body under, and bring it into subjection, lest, preaching to others, he be himself cast away; but he must watch over the flock over which the Holy Ghost has made him overseer as one who must give an account. I do not expect my trials to be few, especially if the Lord should honor me in the work. I desire to give myself to the word of God

and prayer, to study the Scriptures with attention, that my doctrine may ever be agreeable to the word of God, and that I may rightly divide it, giving a portion to all who may attend my ministry. It shall be my study to comfort the feeble-minded, and to lead the weak to the Rock of ages. I shall endeavor to alarm the careless, reprove the backslider, and to edify the body of Christ. To instruction I shall endeavor to add my example in every Christian grace, never rendering railing for railing, but in meekness instructing those who oppose the truth. I shall wish to act with tenderness to all who profess the faith of the gospel, to possess much of that love which thinketh no evil, and which covereth a multitude of sins; to bear with those who are weak in the faith, and may manifest an improper spirit on any occasion, to point out their error in love and meekness, and to be patient and gentle towards all men; to study to get acquainted with the cases of those to whom I minister, that I may speak to them a word in season, in public or private; to visit the sick and afflicted, and sympathize with all, but especially with the friends of Jesus, as members of the same body; to study to maintain the ordinances of Christ pure; to study that discipline may be maintained, without preferring one above another; to exhort or reprove, agreeably to the commands of Christ and his apostles, and especially to endeavor to cultivate a spirit of love, not only among our own members, but in myself, and then towards every disciple of Jesus."

The solemn services of the ordination, it is said,

extended to nearly five hours, but a crowded audience showed the most serious attention, and not a few appeared deeply affected. Mrs. Matheson, the excellent biographer of her father the Rev. Greville Ewing, says of the state of things among the people at that time, "With many souls it was the season of first love; and even those who had long known the grace of God, looked back to it ever after as a time of life from the dead. There was a fervor of spirit, a love to each other for the truth's sake, a delight in all the ordinances of the gospel, which made it perhaps more resemble the pentecostal period in Jerusalem than any which has succeeded it. The fear of singularity and the love of the world seemed alike for the time to have lost their power. The work of God in seeking the conversion of sinners was made the business of life. The multitudes also who crowded to the Circus, the zeal and activity of those engaged in Sabbath-schools and various other useful institutions, the intelligence received from others sent forth to more distant labors—all these were animating in the highest degree. They furnished in abundance topics for the most improving conversation, while they became alike the source of thanksgiving and encouragement in prayer. To warn, to beseech, or to exhort sinners was a spontaneous, delightful employment; to describe the blessedness of 'peace with God through our Lord Jesus Christ,' was but to express the overflowings of their actual experience. And to crown all, they were at peace among themselves."

We have already intimated that an important plan of Robert Haldane for the advancement of religion, was the establishment of a seminary for the preparation of pious young men for the ministry. Some of the first students were placed under the care of Mr. Ewing of Glasgow, and among the first of these was the venerable Dr. Archibald Maclay, now of New York; another company were sent to Gosport, and their studies were directed by the excellent Dr. Bogue. Mr. Cowie of Huntley also sent "four of his spiritual children." The young men were all maintained at Robert Haldane's expense, ascending to a scale drawn up for each married and unmarried student. Before their admission they underwent a strict examination as to their qualifications; and next to the importance of engaging in the work on purely Christian principles, nothing was more strongly impressed upon their minds than that there was no design to elevate them in their social position—that it was not intended to make gentlemen of such among them as were mechanics or laborers, but catechists or preachers; and that after their term of preparatory study had closed, they must not look to their patron for support, but to the leadings of divine Providence and their own exertions.

It will be readily believed that these remarkable movements, especially as every one saw they were only introductory to still greater progress, excited no small attention, and that while not a few rejoiced and fervently prayed for their success, many others made opposition in various forms, and sought to arrest the

whole movement. But the hand of the Lord was in it.

It is believed that of the three hundred young men who received more or less preparatory training for the Christian ministry, at an expense of not less than one hundred thousand dollars to Robert Haldane, not more than two now survive. One of the last who died was the late Rev. Dr. Henderson, once a distinguished laborer in the Bible cause in Iceland, but more recently the president of Highbury college, London. The only present survivor, except Dr. Maclay, is the Rev. James Kennedy of Inverness. The jubilee of the ministry of the last-named servant of Christ was celebrated in the church edifice he had occupied for thirty years, in the month of July, 1856, and from the details then given, we glean a few facts illustrative of the manner in which the great Head of the church carries on his cause in our world.

This venerable man, the father of an eminent minister in the English metropolis, and of an equally distinguished missionary at Benares, in India, was ordained in 1806, pastor of a small Independent church at Aberfeldy, in Perthshire. The circumstances of his little flock were at that time peculiarly distressing. Neighboring proprietors threatened those who dared to associate themselves with the new sect with the loss of their farms, and sometimes put the threat into execution. On one summer Sabbath evening, the congregation was assembled in a field on the banks of the Tay, and the preacher had commenced his discourse, when the offended laird rushed through

the crowd, took hold of the preacher by the collar, and dragged him off the field to the highway. But there the preacher took his stand, and said, "I am now on the king's highway; you had better take care what you do." Ground on which to erect a house of worship was refused, but at length a dwelling-house was built, and one of its floors was devoted to worship. This little Bethel was soon crowded with warm-hearted Highlanders, who not unfrequently were compelled by want of room to adjourn to the village-green to listen to the words of eternal life.

In a very few years, the labors of this man of God told with great effect on a large district of country around, and among other places at Glenlyon, about twelve miles from Aberfeldy. For its spiritual ignorance this place might be called the valley of the shadow of death. But to those who sat in darkness a light from heaven shone forth. A few of the inhabitants had heard a sermon from a minister at a distance which had excited their attention, and the conversation held on the subject seemed to kindle up a spark among the people. Mr. Kennedy then went to preach in this glen, and the effect was such as to lead all who saw it to exclaim, "This is the finger of God." Day after day, and night after night, crowds assembled in barns and under the shelter of the woods to listen to the strange things which had been brought to their ears. Sometimes amid bleak winds and drifting snows, with their lamps suspended from the fir-trees which sheltered them, preacher and people were so overcome that the service was interrupted by the

strength of their emotions. The great theme on these occasions was the love of Christ. The same wondrous story which arrested the callous and stupid Greenlanders, to whom for years the Moravians had taught the being and attributes of God in vain, melted the hearts of the Highlanders, and won many of them back to their God and Father. For weeks together the Aberfeldy pastor was compelled to neglect his own flock, or to leave them to feed themselves. He could not, he dared not run away from the many whose urgent cry was, "What shall we do to be saved?"

A very few years after these occurrences, a similar movement occurred in another direction. Revivals took place in Strathardle and elsewhere, and a much larger edifice was erected for worship at Aberfeldy, to which the Earl of Breadalbane, one of his former opposers, contributed nearly two hundred and fifty dollars. At this period not a few persons travelled twenty miles to hear the gospel in Aberfeldy. This, we are assured by a still living witness, was no unusual thing. From distant parts of Glenlyon on the west, and of Strathardle on the east, large numbers of persons reached Aberfeldy every Sabbath morning, long before the hour of service, leaving their homes at three and four o'clock in the morning, and usually walking the greater part of the way. "I remember," says one of the sons of the venerable pastor, "as if it were yesterday, our watching for the arrival of these parties, their distribution among the houses of the village members to receive breakfast; and their distribution after service to receive dinner, before they

resumed their long, but not weary, but rather their happy journey to their distant homes. Our own house was crowded on these occasions."

But these scenes, so far as the pastor was concerned, were to end. Five years after the new church edifice had been built, and while the work of God continued greatly to prosper, Mr. Kennedy was induced, by the repeated and urgent applications of a few Christians in Inverness to originate a new church in that town. On a dark November morning, many hours before sunrise, he and his family set out on their northward pilgrimage. The cavalcade was of a very humble and primitive order; but their departure was quite an event in the history of the romantic village, which had been so long the scene of a faithful and successful ministry. The whole population turned out to bid them farewell. With lamps and torches, a large number accompanied them for miles, and bade them God speed. In three days they reached Inverness.

To sketch the labors and success of the good man during his thirty years' labor in that town, is no part of our plan. Suffice it to say, that there are scattered in many parts of the world those to whom he has been the agent, under God, of imparting spiritual life; while he has also had many precious opportunities of scattering the seed of divine truth in spiritually barren parts of all the northern counties, and not without cheering evidences of success. He is the father of his denomination in Scotland.

We have already made more than one reference

to the reverend and excellent George Cowie of Huntley, who heard James Haldane preach in 1797, on his first tour for evangelical labors. So cautious at that time was the worthy minister, that he would not enter the place where the preaching was going on, but sat at the window of the manse, where he distinctly heard a solemn and striking discourse from John 5 : 28, 29 : "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth : they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation." Overcome by the earnestness, the power, and the unction of James Haldane, George Cowie felt ashamed of his backwardness, and in the evening accompanied him into the house of worship, and from that hour lent to the preaching of the itinerants the sanction of his official character and influence, for which, in 1799, he was deposed from his pulpit. Of this eminent man the Rev. Dr. Morison of London, who knew him well, says, "He had no competitor, no equal in the north of Scotland. He was a man of genius, bold and fearless in all his movements, and in his feelings of charity and liberality, half a century at least before the ecclesiastics of his day. In the pulpit Mr. Cowie was truly great. His appearance was that of dignified simplicity. He could declaim, and he could be pathetic. His discourses partook of the colloquial. He had studied human nature, and he knew how to approach it at every avenue. The power he had over an audience was great beyond description. He could make them smile or weep. His

appeal to the conscience was unceremonious and direct. He never lost sight of the theme of the pulpit. All things were by him counted loss for the excellency of the knowledge of Christ Jesus his Lord. He was a stern reprovcr of sin; but he melted with tenderness over the sinner, beseeching him to be reconciled unto God. I have seen hundreds dissolved in tears under his ministry, and I have wept from pure sympathy when I was too young to understand the message."

Almost immediately after the ordination of Mr. James Haldane at Edinburgh, his brother Robert proceeded to Glasgow, where, on the Dean's brae, our venerable friend Dr. Maclay first heard him, in a colored dress, powdered hair, and a *queue* falling down his back, addressing a vast concourse of people with solemn earnestness. Among his hearers, manifesting tearful interest, sat the excellent Dr. Balfour, the minister of one of the largest churches in the city. Not long after, when the worthy doctor was told that the brothers Haldane were about to organize a new church, and that several of the best of his own people meant to associate with them, he avowed his conviction of the excellence of the work, and his readiness to part with some of his best friends to coöperate with them. In this city Mr. Haldane purchased the circus, a building hitherto used for public amusements, for about fifteen thousand dollars; and in 1800, he obtained another large house in Dundee. In the former of these edifices the Rev. Greville Ewing became the minister, and in the latter Dr. Innes, both of whom had previously left the Established church.

But it would be impossible within the limits we have prescribed to ourselves, to enter into detail as to the labors or the donations of these extraordinary men to advance the cause of Christ in the world. Suffice it to say here, that from 1798 to 1810, Robert Haldane alone contributed "of his own proper goods" considerably more than three hundred and fifty thousand dollars! Will it be believed, after this, that no small part of the opposition with which he had to contend had its origin in the minds of his opponents in a suspicion of covetousness?

The property of James Haldane was always small compared with that of his brother. But he was not less devoted to Christ and his church. In the matter of personal sacrifice, the one relinquished a beautiful estate, with the usual appendages of worldly distinction; the other gave up an honorable and then lucrative post, with the prospect of a large fortune; both were content for a time to be sneered at by the world, and accounted madmen in their zeal for Christ. Each dedicated intellectual talents of no common order to the same cause. The one by his writings, the other by his preaching, taught and vindicated the same grand truths. While the one was expending thousands and hundreds of thousands of dollars, in the education of missionaries and preachers, in the erection of church edifices, and in the circulation of the Scriptures, the other was, at his own cost, travelling through the destitute parts of Scotland and the north of Ireland, preaching the gospel to listening multitudes; or as a stated minister for half a cen-

ture, unwearied in well-doing, discharged without emolument or the shadow of worldly recompense, the sacred functions of a laborious pastor, blessed in his work and signally owned of his great Master.

The reader will have borne in his recollection, that when James Haldane undertook the pastoral care of the Circus church in Edinburgh, he expressly stipulated that this should not prevent his laboring as an evangelist in "the highways and hedges." In 1799, therefore, he determined to make a second tour to the north with Mr. Innes and Mr. Aikman. Our limits will only permit us to refer to a few of the more striking facts of the tour. At Dundee, his native town, he preached twice on the Lord's day in the Relief Presbyterian chapel to overflowing congregations. He says, "Many were obliged to go away. The spirit of hearing in this place is remarkable. May they not be forgetful hearers, but doers of the word." The following Lord's day he preached at Inchtute, near the beautiful seat of Lord Kinnaird. In this country village not less than a thousand people assembled in the afternoon to hear the gospel; after which he returned to Dundee, and preached in the open air in the evening to a vast multitude. Thousands occupied the ground, listening in attentive silence and with solemn feelings. Before he left Edinburgh, he had received a letter from Meigle, expressing the determination of the people to hear no more itinerants, and to accept of no more tracts. He went thither on Monday, when "all the village turned out to hear, and the people expressed their

strong disapprobation of the letter." It had been signed by several under the pressure of strong influence, but they now declared their earnest desire to hear the gospel and receive tracts.

While intent on these labors, James Haldane, to employ the words of his brother Robert, received an intimation that "his strength was not of iron, nor his bones of brass." Although he had been from home but four weeks, he had preached more than sixty times, often in the open air, to great multitudes; and continued exertion, with exposure to the rainy weather, brought on quinsy, which confined him to his inn at Huntley. His fellow-laborers, returning from a preaching excursion, found him so ill that he had determined to return home next morning, and with that view had packed up his portmanteau, and ordered a postchaise. During the night, however, the quinsy broke, and he obtained relief; he determined to remain, and on the following Lord's day evening he preached to a large congregation in the open air.

The effect of these itinerating labors in the north of Scotland may be learned from the Rev. Dr. Knox, the celebrated historian of John Knox. This gentleman about that period was sent to ordain a minister at Kirkwall, and the impression made upon his mind by the earnestness of the people and their interest in the gospel never was effaced, and is said to have altered the tone of his preaching, and given to it more pointed simplicity and directness of personal appeal than he had ever before manifested. From his Life, as written by his son, we transcribe a pas-

sage from a sermon preached after his return to his own people: "In the country from which I have lately come, you will see persons hearing as those who have souls which must be saved or lost. *There* you may see the most lively concern depicted on every face, and hear the important question put from one to another, 'What must I do to be saved?' *Here* it is a miracle to see one in tears while hearing the gospel; and if at any time we witness the solitary instance, we are tempted to think the person weak or hypocritical. *There* it is no uncommon thing to see hundreds in tears, not from the relation of a pathetic story, nor by an address to the passions, but by the simple declaration of a few plain facts respecting sin and salvation. *Here* it is with difficulty that we can fix your attention on the sublimest truths during a short discourse. We must contrive to amuse you with some striking form of address. We must keep you awake by mingling amusement with instruction. *There*, in order to be heard with the most eager attention, one has only to open his mouth and speak of Christ; and after he has done, they will follow him to his house, and beseech him to tell them more about Christ. *Here* it is only certain preachers that can be patiently heard; *there*, so far as we know, there has not been one from whom they have not received the word gladly, nor one sermon preached that has not brought tears from the eyes of some."

At the time of which we are writing, Shetland, at the extreme north, which our tourists visited, had little connection with Scotland, so little, that a re-

spectable woman inquired if Edinburgh was as large as Lerwick, one of their small villages. Some of the inhabitants of the islands seldom heard a sermon, and when a venerable clergyman eighty-eight years of age had given his pulpit for James Haldane's use, he rose at the close of the sermon, and in a commanding tone warned the people to take heed to the words they had heard, more especially as this visit was a new and unprecedented occurrence in their history. In their account of the tour, the preachers mentioned the great kindness they received from a gentleman to whom they had no introduction, and who insisted on their making his house their home. This gentleman, whose name was Hay, was not at that time much interested in the truths of the gospel, but he appreciated their motives and enjoyed their society. They expected throughout their tour no other accommodation than the cottages afforded, instead of which they were frequently urged to accept the best accommodations in the houses of ministers and gentlemen.

One exception to this general kindness they did meet with, which they sometimes mentioned with much good-humor, but respecting which they said they would have been quiet, but for the probability that prejudice might misunderstand their silence. They had one afternoon landed on an island where there was only one respectable house, which was near the beach, and as they were weary and almost famished, they hoped to have found a stranger's, if not a prophet's welcome. But here they were coldly received, with a strong intimation that the people had

no need of more than the occasional preaching which was already provided. Leaving Mr. Innes in the house, Mr. Haldane had gone down to obtain from the boat a large packet of tracts for distribution ; but on returning and observing the same frozen manner, he took Mr. Innes aside, told him it was time to return, and briefly apologizing to the inhospitable group for the intrusion, left the house with his friend. Soon after he preached on the sea-shore, where some of the party, who were themselves visitors, added to the incivility by sending for their own boatmen, who were listening to the sermon. It was too late after the service again to put to sea ; so, having obtained shelter in a fisherman's hut, they procured some salt herrings and oatcake for their meal, and a dry floor for their bed. This circumstance occasioned great indignation among all classes, both rich and poor, in Shetland, and not only brought much censure on the inhospitable family, but induced others to increase their kindness towards the missionaries, to wipe away the stain which had been, in their estimation, cast on the hospitality of the Shetlanders.

The nearly six weeks spent among these islands were not lost. The people heard the gospel with grateful attention, many of them were much affected, and subsequent years developed many instances of success which had followed these arduous, and in more than one case *dangerous* labors. At that time the Shetlands contained a population of twenty-six thousand persons, occupying thirty scattered parishes, placed under the care of twelve ministers, of

whom not more than two or three preached the gospel. Long before the close of his life, James Haldane heard of a very happy revival of religion among them, much of which could be traced to the labors of himself and Mr. Innes. One who well knew the facts of the case has said, "The earnest and rousing addresses of our brethren broke in upon the dangerous repose of the people, exciting a spirit of inquiry there before unknown, when, by the blessing of God, not a few were turned to righteousness."

On the whole, this third tour of Mr. James Haldane, and the second to the north, was attended with very much that was encouraging. The preachers saw many precious fruits of their former labors, and though they were exposed to dangers both by land and sea, they had been preserved, and had reason to thank God and take courage. James Haldane had now preached the gospel in every part of Scotland, and distributed vast numbers of religious tracts from the Solway Firth in the south round about to the Tweed, and thence beyond Caithness and the clustering Orkneys and Shetlands, even to the *Ultima Thule* of the Romans. He had also skirted the fastnesses of the islands from Dunkeld to Sutherland, but had felt the difference of language an obstacle to his progress in these districts, which often led him to speak of the value of the miraculous gift of tongues, that in apostolic times so wonderfully facilitated the diffusion of the gospel.

CHAPTER VII.

FROM THE COMMENCEMENT OF ROBERT HALDANE'S LITERARY LABORS, TO THE DEATH OF JAMES HALDANE'S DAUGHTER CATHERINE.

1799 TO 1802.

THE pertinacity with which the opponents of evangelical preaching imputed political motives to the originators of the plans for advancing the gospel in Scotland, was truly remarkable. The proposal to put an end to field-preaching by legislative enactment was not an unmeaning threat, and that all this should be encouraged by an influential class of Christian ministers was painful. But even this was attended with good; it called forth the activities of thousands of Christians in favor of religious freedom, and it introduced Robert Haldane to the world in a new character, that of a writer for the public press, in which department of usefulness he was hereafter to appear prominent.

The pamphlet to which we allude was entitled, "An Address to the Public, by Robert Haldane, concerning Political Opinions, and plans lately adopted to promote Religion in Scotland." In this production, which bears the stamp of truth on every page, with manly frankness he sketches his past history with as little of egotism as his object would allow, while he traces to their source each of the plans in which he was engaged. He declares his attachment

to government as an ordinance of God, and boldly pleads for unlimited freedom in extending religion in every way approved by its friends.

The attempt of Mr. Pitt, in the bill at this time introduced into Parliament, to put a stop to lay preaching, did not interrupt the progress of James Haldane. In June, 1800, in company with Mr. Campbell, who had now relinquished secular pursuits to engage fully in the ministry, he set out for his fourth summer campaign. Mr. Campbell, in his usual graphic style, writes, "I hope I shall bless God for ever for this journey. We are really a gazing-stock to men. Wherever we go in a town, doors and windows are thrown open to allow those within to examine our appearance as we pass along. When we enter a town, we generally disperse a few pamphlets, to notify that the missionaries are arrived; then, after putting up our horses, we take a walk through the town to tell the people of the sermon. This, along with drum, horn, or bell, according to the custom of the place, makes our intention generally known. Last night I heard some of the hearers, after the sermon, expressing their surprise that there was no collection. 'They cannot be poor men,' said one; 'I cannot tell what they are,' said another."

The reader will remember the opposition which James Haldane met from the magistrates of Ayr two years before; at this time he spent two Sabbaths in that place, and instead of meeting with opposition, he was welcomed by one of the magistrates, while the people flocked attentively to hear the gospel, in

crowds amounting to from three to five thousand souls. Mr. Campbell writes on Sunday evening, June 29, "Mr. Haldane preached in the evening to about four thousand. Many of the gentry were present. His text was, 1 Cor. 1 : 18, 'For the preaching of the cross is to them that perish, foolishness ; but unto us which are saved, it is the power of God.' He told them part of his own history. I sat at the outside. I believe not above forty people went away till after the blessing was pronounced, which was at nine o'clock. Afterwards a gentleman called on Mr. Haldane who had been much affected by the sermon. I understood that a good many had been brought under concern about the world to come by the last visit of Mr. Haldane and Mr. Aikman."

During the same summer of 1800, after visiting the little island of Cumbray and the beautiful shores of Bute, James Haldane sailed over to Arran, and preached in all its villages. The ignorance of the Celtic inhabitants was indeed great ; as an illustration of which he stated, at his Jubilee meeting of 1849, that on a sacramental occasion he had been present in a parish church, where there was a long pause, none of the people seeming disposed to approach the tables. Suddenly he heard the noise of sticks, and looking round, saw one of them fall on the bald head of a man behind him. It was the ruling elders driving the poor Highlanders to the table, much in the same manner as they were accustomed to pen their cattle. Had this happened in a remote corner of popish Ireland, it would have been less sur-

prising, but the Gælic population of Arran seemed to be accustomed to submit to this rough discipline without a murmur.

From Mr. Campbell's journal we furnish a condensed continuation of their tour. On reaching the west side of Arran, they came to Kintyre, a long neck of land stretching towards the northern coast of Ireland, the chief town of which, called Campbelton, had a considerable population. As their parish extended to wherever there were human beings, and hearing that there was not a gospel preacher in the whole range of seventy miles, except in the chief town, they determined to pay it a visit. They engaged a boat, making towards the part of the coast where was a small inn, which they reached at ten o'clock at night. After scrambling over the rocks on the beach, the sailors led them to the inn, where they found the inmates fast asleep; but the landlord was easily roused, and soon cooked them a Highland supper, which universally is ham and eggs. He was much excited, and did his best to please his visitors; he had been in the army, and willingly joined them in evening worship. He told them he had some near neighbors who would readily hear a sermon in the morning in the front of his house; but as only three came, after conversing with them, they proceeded to Campbelton, where they stopped for several days, preaching every morning and evening on the green slope of a hill to about one thousand people in the morning and fifteen hundred in the evening, and twice in the neighboring villages during the day.

But the progress of our preachers was not to be without opposition. By the advice of friends at Campbelton, they employed a messenger to go down to Kintyre, and announce four sermons each day at the different villages. To all this the clergy were opposed. They were, for the most part, deeply immersed in farming, fishing, or trading in sheep or cattle. Their official duties, if attended to at all, were performed in the most careless manner, and not a few of them denied the divinity of Christ. At their instigation, the Highland chiefs combined to stop the itinerancies in the neighborhood. One of the gentlemen more zealous than the rest, a military man and heir to a baronetcy, gave notice that the magistrates had resolved to allow of no more field-preaching. James Haldane plainly told the gallant major, as he had previously told the magistrates of Ayr, that the justices were exceeding their powers, that such an illegal mandate would not be obeyed, and that he should certainly preach at the places where sermons had been already announced. The major, although somewhat disconcerted by the calm determination with which he was met, repeated his prohibition, and said he would be at their next place of meeting before them. He was indeed there, but failed in his resolution. He sat on horseback during Mr. Haldane's sermon, in a scarlet hunting-coat, saw tracts distributed among the people, but could not muster courage to offer any interruption. He allowed them to mount their horses and depart.

But the major had not yet done with the itinerants.

Attended by his groom, he soon after passed them in a handgallop, and then pulling up, turned round, apparently once more resolved on putting in force the arrest he had contemplated. But as often as his eye encountered James Haldane's unflinching glance, his courage seemed to fail, and he passed on. Arriving at Whitehouse, the next preaching station, the major was joined by the parish minister and several magistrates, all on horseback, and full of excitement. Field-preaching was beyond their philosophy, and to persist in it after their prohibition, appeared to these little chieftains like "bearding the lion in his den," and it was evident that a great blow was meditated. Still Mr. Haldane, in sight of the assembled magistrates, left the inn to preach in the middle of the town, and strange to say, against him none of all the party ventured to execute the arrest. The people, however, were so much intimidated by the presence of their chiefs and of the magistrates, that, for the most part, they stood and listened at a distance.

Mr. Campbell's duty was to preach at an adjoining village, and though his friend was left unmolested in the town, no sooner did he set out, than, to use his own words, "I was followed by the person in the red coat, and ordered by him, as a justice of the peace, to return to Whitehouse, which I did, and put my horse into the stable till Mr. Haldane returned from preaching." Mr. Campbell was a man of great faith and strong passive courage, but he was small of stature, and had not much of the bearing which, especially on occasions of difficulty, characterized his companion.

On his return from preaching, James Haldane was surprised to find Mr. Campbell a prisoner at large. But to bring matters to an issue, he coolly ordered their horses to be saddled, while he advised Mr. Campbell to go to the gentlemen who were assembled with the parish minister in the adjoining room, and inquire by what authority he had been ordered to return to Whitehouse. They replied, pointing to a sealed paper, "There is a warrant to send you to the sheriff of Argyll; and the volunteers who are to attend you will be ready in a few minutes." The parish minister had, on the previous Sunday, silenced their messenger, while announcing the preaching to the people who were coming out of the church. Standing with a heavy leaded whip in his hand, he exclaimed, "If you repeat that notice, with one stroke of my whip I'll send you into the eternal world."

Mr. Campbell's journal continues the narrative of their progress under arrest, and though it may possibly be thought somewhat long, it is in itself so interesting, and is so admirably adapted to excite our gratitude for the superior privileges we enjoy, that we will transcribe it: "A sergeant, with a party of volunteers in their uniforms, being arrived, we were told we might stop where we pleased; that the soldiers had only directions to see that we went to the sheriff. As the soldiers had no horses, of course our progress was slow. After dark, we arrived at the town where we should have preached, and learned that a congregation had assembled, and did not disperse till it was almost dark. We took up our quar-

ters at a good inn. As it was our custom to have worship at all the inns where we halted, we had it there, and desired the landlord to invite as many of his neighbors to attend as he pleased. The room, which was of a good size, was well filled, and our volunteers all attended. A chapter of the Bible being read, and an address founded on it being given, and prayer offered, the company dispersed. Next morning at seven o'clock we set off, and had about fifteen miles to go to Lochgilphead to breakfast. While at this meal an old man called, who said, 'We heard of your coming, and of your having arrived at the inn; and though I have been a soldier in the German wars of '56, and seen many prisoners, yet never having seen any prisoners for preaching the gospel, I thought it was my duty to call upon you, and therefore am I come. But you will have some things to converse about among yourselves, I therefore wish you good morning.' After an interview with a justice of the peace, to whose care we had been committed, we went on to the sheriff's, about seven miles farther, under the care of the postmaster."

To the sheriff they were very unwelcome visitors. He was an old man, and having been apprized of their coming, was by no means disposed to commit himself to the violent proceedings of the anti-preaching chiefs. He proposed several questions, which were satisfactorily answered, and after consulting with a gentleman who sat with him as his adviser, said, "But have you taken the oaths to the government?" James Haldane replied that they had not, but that they were

ready to do so instantly. The sheriff said that he had not a copy of the oaths, and that therefore they must go to Inverary for the purpose. The words of the Toleration Act were quoted to show that, "if *required* to take the oaths, they were to be administered before the *nearest* magistrate." "Now," said Mr. Haldane, "you are the *nearest* magistrate. We are peaceable, loyal subjects, transgressing no law, and prepared to do all that the law requires, but to Inverary we will not go, except as your prisoners and on your responsibility." The sheriff had wished to make the affair a drawn battle, and to screen the magistrates from blame, while he declined to act against the preachers. But James Haldane felt the importance of refusing all compromise, and of bringing the question to an issue. The sheriff was therefore obliged to give way, and after again consulting with his friend, said, "Gentlemen, you are at liberty."

Thus released, and feeling their rights had been vindicated, the intrepid missionaries returned and preached at all the villages where they had been expected. The people, who had been previously intimidated, now flocked in crowds to listen to the gospel. Mr. Campbell says, "At Whitehouse, when Mr. Haldane returned, the whole town seemed to have turned out." Another gentleman who was present, wrote, "He was in one of his finest keys, and preached with an eloquence, a fervor, and an animation which seemed to have acquired redoubled force from the circumstances in which he had been placed."

The arrest was clearly illegal, and the magistrates

concerned in it might have been prosecuted, more especially the gentleman whom a Scottish judge described as acting more like a constable than a justice of the peace. It is believed that they were informed of their mistake by the then Lord Chief-Justice Clerk, who had met the party on the road, and on learning the facts was much surprised. But Messrs. Haldane and Campbell had no desire to be litigious or revengeful. It was, however, a remarkable coincidence, and one which will not be overlooked by those who remember that nothing happens by chance, that the very next time Mr. Campbell met the magistrate who had acted towards him with so little justice, it was within the precincts of the Abbey of Holyrood at Edinburgh, where the major himself was a prisoner at large within the asylum for debtors. It may be added as one of the anecdotes which have escaped oblivion, and flit across the scenes amid the lights and shadows of these bygone days, that on the morning when Messrs. Haldane and Campbell left the sheriff the whole party were drenched in a shower of rain. Arriving at a small Highland inn, they called for breakfast and a fire, where they might dry their wet garments. There was but one fireplace in the hut, and they were all crowding round it, with their coats off, some wrapped in tartan plaids or blankets, while ham and eggs were in preparation. James Haldane, whose naturally joyous spirit quickly caught the ludicrousness of the scene, exclaimed, "What a fine subject for a caricature; field-preachers refreshing themselves after a shower."

The results of that tour were not evanescent. On their return to Edinburgh, they prevailed on a worthy preacher, who was a native of the place, to go and labor in Kintyre. Besides attending the college, he had just finished his preparatory studies for the ministry at Robert Haldane's seminary, and he keenly felt the spiritual destitution and ignorance of his countrymen. At the end of two years, Mr. Campbell again visited the place, and found as the result of Mr. Macallan's labors, the sheriff himself converted, as also the minister's man, who aforesaid had been prohibited from hearing him preach; in spite of opposition a house of worship had been erected, many notorious sinners had been converted, and the gospel had reached several of the neighboring villages. It was also stated that one of the parish ministers, having in vain opposed the preaching of the gospel, and attempted to counteract its effects, became so unhappy in its success that he resigned his living and emigrated to the United States.

From the sixth of May, 1797, when James Haldane preached his first sermon to the rude colliers of Gilmerton, to the middle of the year 1800, the work which he accomplished would have filled the life of an ordinary man. Within that period were included his first three itinerancies, which, taken together, occupied little short of twelve months of incessant exertion; during the greater part of which he preached at least once every day, generally twice, often thrice, and occasionally four times. While stationary in Edinburgh, even before he was ordained, his labor in

the surrounding villages, and his occasional excursions to a greater distance, were frequent and unwearyed. After his ordination, his "mission to the highways and hedges," as he called it, was not abandoned; and on the Calton hill of Edinburgh, or beneath an overshadowing rock in the King's park, or on the links of Bruntsfield, Newhaven, or Leith, his voice was heard by thousands, interested, solemnized, or awed by his direct and earnest appeals to the heart and conscience. To his old friends and companions the secret of the extent and success of his labors was marvellous, while the masses, partly attracted by novelty, and partly touched by sympathy in the "powers of the world to come," were disposed to listen with delight to a voice which stirred their inmost souls, and brought the gospel of salvation to their ears and their hearts.

Though so much engaged in public duties, no man was more exemplary in all the duties of domestic life than James Haldane. With his children, he was as playful as if he were himself a child, though he never for a moment lost sight of the respect due to him as a parent. With an increasing family, his affectionate wife could not but feel the discomfort of the protracted tours of a husband so much beloved, and of the dangers, real and imaginary, with which they were associated. Even the threats of magisterial influence, though proved to be unauthorized by law, were not then deemed groundless; nor did she feel altogether reassured by the compliment paid to the amiable qualities of her own character, when told, by

some of her relatives, that regard for her feelings had been a shield both to her husband and his brother.

While James Haldane was thus actively employed, the exertions of Robert were not less arduous, though in a different way. He had made a noble effort to found a mission in India, and one which he did not abandon until even good men began to fear lest the continued agitation of the plan might be considered as attempting to coerce the government. Before he disposed of his beautiful estate of Airthrey, it was for several years the centre of attraction to Christians of all denominations, where all found a cordial welcome. A temporary house of worship was fitted up in the woods, where such honored ministers as the Rev. Dr. Bogue, and Messrs. Simeon, Ewing, and others of kindred spirit were accustomed to preach on the week-days. The most interesting and animating topics connected with the progress of Christianity were discussed at Robert Haldane's table; and often did their host sit up with one or more of his guests until the morning sun put to shame the candles, which had been once and again lighted to show them to their apartments. In all his plans his wife became nearly as much interested as her husband; and when he sold his estate, and reduced his establishment, that his means of usefulness might be increased, she voluntarily resigned her carriage, and would never again allow of the expense. They had but one child, a much-loved daughter, who was in her twelfth year when they left Airthrey, and who

was married to an excellent Christian man before she was eighteen. There were, therefore, fewer domestic occupations to absorb Mrs. Haldane's attention, and thus was she able to devote much of her time in assisting her husband in the preparation of his works, both by copying his manuscripts, and making extracts from other writers.

From the time when Robert Haldane left Airthrey, in the summer of 1798, to the same period of the year 1800, when he published the "Address" to which we have referred, he had been the means of bringing over from Africa about thirty children of native chiefs, to be educated in the principles of Christianity. He had, as we have already seen, opened the circus, and made arrangements for other large houses of worship, at his own expense, in Glasgow, Dundee, Perth, Thurso, Wick, and Elgin. He had, even at that early period, selected about eighty students, and placed them under the care, for two or three years, of Dr. Bogue and Messrs. Ewing and Innes. He had printed for circulation an almost countless number of religious tracts, and distributed many Bibles and New Testaments, when as yet there were no London Tract or British and Foreign Bible societies. He had formed or assisted in forming not a few Sabbath-schools; and in bringing the well-known Andrew Fuller to Scotland, had given an impulse to the translations of the Baptist missionaries at Serampore, in the East Indies, which were then languishing for want of funds, and were scoffed at in the world-renowned "Edinburgh Review" as the

abortive efforts of "a nest of consecrated cobblers;" but to the ability and success of which even that work has since borne honorable testimony.

The Rev. Andrew Fuller was originally a farmer, and in early life became a Christian and a minister. Steadily devoted to the study of the Scriptures, he rose to great eminence as a practical theologian; and with Carey, Ryland, and others, founded the Baptist Missionary Society in 1792, of which he remained the efficient secretary till his death in 1815. Invited by the Haldanes, he first visited Scotland to collect for the Bengali translation of the Bible, in October, 1799. His works on the Socinian controversy, and his "Gospel its own Witness," which Mr. Wilberforce had warmly commended to the study of the celebrated Mr. Pitt, the prime-minister of England, had already made his name popular, and Mr. Haldane, having sent him some five hundred dollars for the Serampore translations, he was not indisposed to accept his invitation to visit Scotland. Mr. Fuller said that till Mr. Haldane sent this donation, he had not known that it would be worth while to go to that country, but that he now saw the truth of Sir Robert Walpole's maxim, that "every man has his price." Dr. Innes testified to the powerful effects of Fuller's preaching in Scotland; and Fuller himself wrote, "I have been in company with Messrs. Robert and James Haldane, Aikman, Innes, Ritchie, and some other leading men in the Circus connection. Certainly these appear to be excellent men, free from the extravagance and nonsense which infect some. Robert

Haldane seems a very disinterested, godly man, and his wife as disinterested and amiable as himself. They have agreed to sell a large estate, and to live as retired as possible, to have the more to lay out for the furtherance of the gospel." Elsewhere he says, "The two Haldanes, with Messrs. Innes, Aikman, and Ewing, appear to us very intelligent, serious, and affectionate in their work; active, liberal, and indeed almost every thing that we could wish. No drollery in their preaching, but very desirous to be and do every thing that is right."

It is gratifying in this connection to introduce an extract of a letter addressed by the late truly excellent Divie Bethune, Esq., of New York, who was then in Scotland, to his valued friend, Rev. Dr. John M. Mason, written at Edinburgh, July 17, 1801. He says, "I met with Mr. Robert Haldane at his father-in-law's, near Glasgow. He has sold his fine landed estate for seventy thousand guineas, and bought into the funds, for the purpose of being ready to appropriate his money for promoting the interests of religion; and out of an income of six or seven thousand [pounds] a year, he limits his family to five hundred pounds sterling. All the rest goes to building and supporting tabernacles, and sending missionaries everywhere. He has them in Denmark, and feels interested for America. He says that we have the means within ourselves in America, if we had only the spirit. I am to see him again on his return to Edinburgh, and will get him to write to some of you on the subject." Returning to the subject in his

postscript to the same letter, Mr. Bethune adds, "Robert Haldane has set a glorious example. He says, 'Much money is laid out for temporal comforts; the benevolent of the world take care of public institutions for the bodies of men, but are not their souls more precious?' He sold one of the most enchanting seats in Scotland, and gave all up, having his wishes centred on 'the inheritance of the saints in light.' I love him in my heart for this."

While Robert Haldane was busy in directing great plans, and in persuading others to make known the gospel, he was not himself indisposed to assist even in field-preaching. His brother's success encouraged him in the spring of 1798 to commence this important work. Dr. Innes, who was present, speaks thus of his first effort: "We proceeded to Dunkeld on Saturday evening, and next morning rode up to Weem, a few miles from Taymouth. After hearing a sermon in the church, I requested the people, as they were dismissing, to remain, as a gentleman who was there wished to address them. This was something altogether new, especially as Mr. Haldane wore colored clothes. We got the accommodation of a barn from a good woman in the neighborhood, when he expounded the first eight or ten verses of the second chapter of the epistle to the Ephesians with great clearness and force. Two years afterwards he took a house in one of the straths—I think strath Brom—above Dunkeld, when he preached the gospel to all around. But with his characteristic energy and vehemence, he spoke so loud and so frequently, that he

ruptured a bloodvessel, and was compelled to desist." Robert Haldane's voice, calm, mellow, and pleasing, combined much of power and pathos, but it had neither the force nor compass of his brother's, nor could he, like James, vary his tones to give so much emphasis, impressiveness, and effect.

Some years after this, Robert Haldane sometimes related an anecdote connected with this year. He was travelling in a post-chaise from Edinburgh to London, and arriving at Stilton, in Huntingdonshire, he determined to preach there on the Lord's day, especially as he learned that no evangelical truth was preached in that neighborhood. He proposed to the landlord to address the people in the yard of the hotel, and that gentleman very readily acceded to the proposal. The carriages were cleared out of a spacious shed, and intimation was given throughout the town of the sermon. Mr. Haldane addressed a very numerous and attentive congregation, and next morning proceeded on his journey. Four years afterwards he again spent a Sabbath at the same inn, and hearing there was then a Methodist chapel at hand, he went there to worship. The gospel was faithfully preached, and at the close of the service he was retiring, when an old lady, earnestly looking at him, exclaimed, "Here's the beginning of it all!" On explanation with the minister and others, it was discovered that the sermon he had preached four years before had been blessed to the conversion of some who heard it; that as the result, they were anxious to learn more of the truth, and to enjoy a faithful ministry;

and that thus the Methodists had erected the house in which they had that morning worshipped. For many years Robert Haldane frequently, as his strength permitted, preached in the open air and in covered buildings.

No sooner had James Haldane accepted the office of stated minister of the Circus, than his brother Robert began to erect for him a spacious church edifice at the head of Leith Walk, Edinburgh, which, after the fashion of Mr. Whitefield's houses of worship, was called the *Tabernacle*. It was larger than any of the previously built city churches, and was estimated comfortably to seat three thousand two hundred persons, and on special occasions four thousand could be crowded into it. The whole cost was borne by Robert Haldane, and when the building was finished, he proposed to convey it in perpetuity to his brother. James, however, declined this, saying that so long as it was devoted to religious purposes, it was as well in his brother's hands, who could at his death make what arrangements he pleased. In May, 1801, the *Tabernacle* was opened for public service, and within its walls James Haldane preached for nearly fifty years, counting it his highest privilege to minister in the gospel of Christ. Its seats were at first partially, and in after-years entirely free to the public, and whatever was obtained by collections or subscriptions, after paying the current expenses of worship, was devoted to the extension of the gospel. Mr. Aikman soon afterwards erected at his own expense, except a donation of three or four hundred

pounds from Robert Haldane, a new house of worship in another part of the city.

As might be expected, the young men who studied in Edinburgh, preparing for the ministry, usually attended on the preaching of James Haldane, who took a deep interest in their studies and their prospects. In the week evening services they usually took a part. On one of these occasions, one of their number, the late Rev. A. Kirkwood, for many years a faithful minister of Christ at Berwick on Tweed, delivered an address on the importance of the Scriptures in the conversion of sinners. Mr. Haldane misunderstood the speaker, and followed him with a very forcible address on the necessity of the agency of the Holy Spirit in effecting that great work. At the close of the service, several of the students waited on Mr. Haldane, assuring him that he had altogether mistaken their companion, who believed, fully and cordially, the doctrine of divine influence. A lengthened and searching conversation with his young brother satisfied him that he had done him wrong, and at the meeting of the following week, the worthy pastor publicly acknowledged his own mistake, and declared his entire satisfaction with his young brother in a manner which could only be shown by a truly magnanimous mind.

In another way he manifested his interest in their improvement, and we may add, advanced his own. He would not unfrequently invite a number of them to spend the evening with him, and to stay over the night at his house. The evening was spent in his

proposing difficult scripture texts and knotty points of theology, and inviting their opinions on these matters. Having very carefully listened to their views, and elicited whatever he could of importance from them, they separated to meet at the breakfast-table on the following morning, when he labored to confirm or revise their opinions, and would candidly tell them what of advantage he had derived from them. The profit obtained from these interviews was beyond all calculation.

For the two facts above given, we are indebted to the Rev. Dr. Maclay.

Among the students who had by this time completed their two years' preparation for the ministry, and who for the most part scattered their labors over Scotland, was a Mr. Morrison, who was sent to itinerate in the north of Ireland. He wrote in January, 1800, a letter to Robert Haldane, in which he thanked him for his liberality in furnishing means for this mission, and prayed that he might be "enriched with all the blessings of that joyful sound which he had been so blessedly instrumental in communicating to others." The success which attended these first labors in Ireland, stimulated further exertions in the strongholds of error and superstition.

In May, 1801, James Haldane once more proceeded on a preaching tour in the south of Scotland, taking with him his wife and children, whom he placed at Dumfries, from which as a centre he might radiate on preaching excursions. For four months he preached in Dumfries every Lord's day to large congregations

in the open air or under a tent, and he also preached at least once every day in the neighboring towns and villages, except in one week during the harvest. He was fond of riding, and had a powerful and excellent little gray horse, which seemed as patient of fatigue as its rider. Sometimes in his excursions from Dumfries, he would make a circuit of fifty miles in one day, and preach three times. To the good effects of these labors there was abundant evidence during his life, and since his death pleasing testimonies have been given of permanent happy results in that neighborhood, of which he probably never heard. When he had closed his labors in that district, he went over to Ireland, and labored for four weeks, in company with the late Rev. George Hamilton of Armagh. During this tour he preached more than once in Episcopal churches. In reference to the students whom his brother had sent over to Ireland, he says, "The Lord seems to have prepared the country for the young men, who will, I trust, prove eminently useful."

In his journal, he says, "I had the happiness of visiting a family of respectability as to worldly matters, where I also met with a signal display of divine grace. They were dissenters, but a dissenting minister in many parts of Ireland is only another name for Arian and Socinian. They were remarkable for gayety; and as the family was large, the young people sometimes amused themselves by acting plays. This went on until within the last two or three years, and now salvation is come to that house, so that almost the whole family are devoted to God. Much

as this account pleased me, I was not less gratified in hearing the means which God had employed in effecting the change. He sent a pious young woman there as a servant. She was ridiculed by the young ladies for her religion, but she did not render evil for evil, but would allow them to laugh at her, and then mildly reason with them. She made it her study to be attentive and useful, and would offer to read the Scriptures to them when they went to bed. They soon fell asleep under the sound, but she was not discouraged. Having exemplified Christianity in her life, the Lord sent a fever to call her home to himself; and though the young ladies were not permitted to see her during her illness, they heard of her behavior, and it did not lessen the impression her conduct had made upon them. Soon after, the two eldest made a profession of religion; the little leaven spread, and now all the nine young ladies appear truly pious. Nor is religion in this highly favored family confined to them. Other means were employed by God in producing this great change, but one of the two who first became serious informed me that she chiefly ascribed it to the life and death of the servant-maid. What a proof of the power of practical Christianity! What encouragement to servants, to all, to 'adorn the doctrine of God our Saviour.'

"This house," adds the journal, "is now open for the preaching of the gospel. Any pious minister, whether Established, itinerant, or Methodist, finds a hearty welcome. A very short notice brings hundreds of the country-people together, and the spa-

cious rooms are thrown open for their accommodation. May the blessing of Obed-Edom rest on the house. But the Lord did not stop here. Another family in the neighborhood, nearly connected with them, heard the tidings of all their young friends having run mad about religion. It occasioned much anxiety, and apprehension of the contagion spreading. At last, the mother of the latter family went to see how things were. She belonged to the Established church, and when she visited her friends, Mr. Mathias of the Bethesda chapel, Dublin, a pious and able clergyman, was there. His preaching and conversation were much blessed to her, and now that family rivals the other in singing, 'Oh, to grace how much indebted.' I preached in the latter house to about two hundred people, although the neighbors had only been warned [informed] during the day. The kindness I met with in both families was great, and it was doubly pleasant as it was conferred for His sake who is able to reward it, and who will not suffer a cup of cold water given in his name to pass unnoticed."

In 1804, in a subsequent visit to Ireland, James Haldane was received at Omagh, at the house of the late James Buchanan, Esq., who was afterwards so well known as, for many years, the British consul at New York. In writing to Mrs. Haldane, nearly half a century afterwards, from Quebec, Canada, under date of June, 1851, and shortly before his own decease, this gentleman said, "I first had the pleasure of seeing Mr. Haldane in 1804, who stayed a night at my

house. I recollect, on his being requested to lead our family worship, he read the first chapter of the first epistle of Peter, and his observations were deeply impressed on my wife. I have reflected often on the many blessings I have derived from Bible friends. All other favors or friendships are deficient in those feelings which affect the heart. They are fleeting, and pass away. It was from that meeting I became acquainted with his brother, Robert Haldane, and through him with your ever valued and esteemed father, Mr. Hardcastle. I am now in my eightieth year, and am declining fast, but I have my tomb built near my house; I believe I told you I have engraved on it, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' May the Lord lead us to hold fast our trust in him."

When James Haldane returned from Dumfries, in 1801, with his family, Catherine, their second child, then about six years of age, was in delicate health. She lingered till the June following, when she died, not without first giving blessed evidence that she fell asleep in Jesus. Her affectionate father published an interesting little memoir of her, remarkable for its truthful simplicity, and strongly indicating his desire to glorify Christ by being useful to children. It ran through about twelve large editions; it was widely circulated by the venerable John Newton, who much admired it, was translated into Danish by the late Rev. Dr. Henderson, and has long been published by the American Tract Society in their Children's Series. This little narrative is exceedingly valuable

as showing the character of the bereaved father. Occupied as he was with a large church and congregation, constantly called upon, whether at home or abroad, to preach in the villages, and exemplary in visiting the sick, he never forgot that his first duty was at home. There his affections centred, and there it was his study to win the confidence and love of his children by the most endearing sympathy, both with their studies and amusements, and especially to train them up in the "nurture and admonition of the Lord." Every night did he pray beside the bed of his drooping child, and gently did he lead her to the feet of the Saviour whom he served. Great joy reigned through the house when it was known that any rare circumstance detained him at home on the Lord's day evening. His children gathered round his chair, while he examined them as to their knowledge of the Bible, listened to the hymns or portions of the Scriptures they repeated, or interested them by the recital of stories after the manner of the parables, in which the imagination was gratified, while truth was imprinted on their hearts. But in nothing was his habitual communion with God more visible than in the surpassing value which at all times he attached to prayer. With this he parted with any of his family when going to a distance; with prayer and thanksgiving he welcomed them on their return; with prayer he taught them to ask the blessing of God in every thing which concerned them; and all this made his home happy and religion attractive.

Among the young ministers who about this time

entered what began to be called "the Tabernacle connection," was Ralph Wardlaw, afterwards Doctor Wardlaw, an eminently laborious and successful pastor at Glasgow, till he died, after preaching to his charge for more than half a century "the unsearchable riches of Christ." He might have boasted of descent from the old monarchs of Scotland, but he was more gratified that the blood of the excellent Erskines flowed in his veins. Before he was twelve years of age, this remarkable young man, who had already become a good Latin and Greek scholar, entered the university of Glasgow, where he received several prizes for his surprising attainments. Uniting with Mr. Greville Ewing's Congregational church at Glasgow, Mr. Wardlaw studied for the ministry under Dr. George Lawson, eminent for his biblical learning. In 1803 a new house of worship was dedicated in Glasgow, where, to a congregation raised by himself, the zealous minister dedicated all his powers. His success, under God, must be in no small degree ascribed to the practice then universal in the Scottish churches of all evangelical denominations, of devoting one part of the Lord's day to the regular and continuous exposition of the several books of Scripture. Dr. W. L. Alexander of Edinburgh, the biographer of Dr. Wardlaw, very properly says, "To this usage, affording so much scope for the elucidation of divine truth in the form in which it issued from the inspired pens, and constraining the speaker to withdraw from mere general disquisition or declamation, and to follow the footsteps of the divine Teacher, must be

ascribed principally that extent and accuracy of scriptural knowledge in which the Scottish people, as a mass, undoubtedly surpass all other nations."

The reader must have often observed, as he has read the biography of eminent men, that some kind word "fitly spoken," under peculiar circumstances, has produced beneficial results in after-years. So was it with the eminent man of whom we are now speaking. In the very earliest period of his ministry, young Wardlaw, just fresh from his literary and scientific studies, and supposing that what had commanded plaudits in the class-room was equally suited for the pulpit, delivered a finely wrought sermon. After he had done so, his maternal uncle, Ewing Maclae, said to him, "Ralph, did you notice that poor woman in the duffle cloak, that sat under the pulpit when you were preaching to-day?" "Yes, sir." "Well, my man, remember, remember that people like her have souls as well as their betters, and that a minister's business is to feed the poor and illiterate, as well as the rich and the educated. Your sermon to-day was a very ingenious and well-composed discourse, but there was n't a word in it for the poor old woman in the duffle cloak." This "word in season" sunk into the heart of the young minister, and never during his long ministry did he again need such a hint; nor did he ever forget to impress on the minds of the many young men who studied under his care for the ministry, the lesson he had received from his plain but truly excellent relative.

CHAPTER VIII.

JAMES HALDANE'S ITINERANCIES AND OTHER
LABORS.

1802 TO 1805.

As we have seen, during five summers, beginning with that of 1797, James Haldane had devoted himself to long and laborious itinerancies to preach the gospel. Nor did he in the summer of 1802 seek repose; but when it was needful to take his wife and eldest child to Buxton, in Derbyshire, to recruit their health and spirits, he went with a soul burning with love and zeal for Christ, determined to invite sinners to the cross; and happily did his journey lead to a season of holy revival. At the hotel where they stayed he made known the gospel of mercy to many of the boarders; and in the ball-room he preached the knowledge of Jesus, being cordially welcomed by an Irish bishop, as also by his son, a pious clergyman who accompanied him on several preaching excursions in the neighborhood. Many interesting circumstances were connected with his labors in Buxton, Macclesfield, Matlock, and other places, where he proclaimed the message of salvation in the towns, villages, hamlets, and green hill-sides of Derbyshire and Staffordshire. Everywhere his preaching was acceptable, and often was it seen that the "word was with power."

We must glance here for a moment at the results

of former labors. The reader recollects the visit, a few years before this period, of Messrs. Simeon and Haldane to the manse of the Rev. Mr. Stewart of Moulin, and the result of their labors in his conversion: that gentleman now reported the conversion of eighty persons since that happy time; and in the neighborhood of Dunkeld, another minister reported one hundred and forty-five persons whom he had ascertained to be the fruits of these itinerating labors; and in Aberfeldie fifty-seven attributed their conversion, under God, to the labors of Robert Haldane's missionaries. The reverend and excellent Mr. Garie, of whom the reader has already heard, had died a little before this period, and shortly before that event said, in a beautiful letter, that he had received seventeen candidates for church-fellowship, most of them young persons and newly awakened. At the close of this letter the good man added, "In general I feel a willingness to leave the world whenever my Master shall call me, yet I have often, on a Saturday, felt a peculiar unwillingness to die till the Sabbath was over."

But the most remarkable revival of religion of this period occurred at Breadalbane, by means of a Mr. Farquharson, a catechist of lowly origin, who had been recommended to Robert Haldane's class of students for the ministry on account of his earnest piety and zeal. It was soon ascertained, however, that his capacity for learning scarcely justified his persevering in academical studies. At the end of his first six months, he was sent to Breadalbane to

see whether he could be of use as a Scripture-reader among the poor and uneducated Highlanders. At that period the whole neighborhood was entirely destitute of evangelical preaching; not a Bible was to be found, very few New Testaments, and the people lived without prayer. So great was the opposition to this devoted catechist and reader of the Scriptures, that, in a circle of thirty-two miles round loch Tay, there were only three families who would receive him, and every inn and public-house was shut against him. But He who often chooses "the weak things of the world to confound the mighty," had ordained the eminent success of this worthy man. In spite of opposition and neglect, he went, during the whole winter, from village to village, reading the Bible, and speaking the words of salvation to all who would listen to him. In the early part of 1802 so extraordinary a revival had been gradually brought about, that one hundred persons, previously ignorant of the gospel, seemed to be converted. Mr. Kinniburgh, in his "Historical Sketch," says, "Families were divided, false reports were raised and circulated for the purpose of bringing the new converts into disrepute. Violent measures were devised and accomplished to deprive them of their houses and farms, and in not a few cases were their lives in danger; but they 'took joyfully the spoiling of their goods, knowing that in heaven they had a better and enduring substance.' They thought less of their sufferings than of the happiness of suffering for Christ. Here it deserves to be noticed, that when the work was going on in Bread-

albane, there were instances in which, when the converts acted with decision, persecution gradually subsided, but when there was apparent wavering it increased."

One illustration may here be given as to the character and conduct of the new converts. A number of young men were addicted to poaching, or stealing the game on the Earl of Breadalbane's estates, and were annually brought before his lordship, who usually dismissed them with a threatening reproof. One of these, who was also a smuggler, had his attention drawn to the gospel, and was converted. The next time the poachers were brought before the distinguished earl, he missed the smuggler, and asked what had become of him. The gamekeeper replied, "My lord, he has become a missionary, and will never trouble us again." His lordship observed, "I wish all these young men were missionaries." This same young man had been in the habit of illegally making malt without paying the accustomed duty; but after he embraced the gospel, he had no peace of mind until he had informed the government officers of his conduct, and delivered to the excise all the malt he had in his possession.

In 1802, Mr. Farquharson, the humble devoted man through whom this revival occurred, was himself sent a prisoner to Aberdeen for preaching the gospel in Braemar. He had not, however, been many hours in jail before a lawyer waited upon him, and placed a book in his hand, saying that a part of it was written in the very cell in which he was confined. The

lawyer added, "Read it, and you will soon be set at liberty," and immediately retired. To his no small surprise, Mr. Farquharson found the volume to be "Rutherford's Letters." As he read of the sufferings of that godly man, he felt his own to be comparatively light, and he was soon released by the friendly intervention of his visitor, who was better acquainted with the Toleration Act than the preacher's persecutors.

The accounts of success at Caithness were even still more delightful. While the missionaries were sending home the intelligence from Breadalbane and elsewhere which we have just given, Mr. Cleghorn, the excellent pastor of Wick, who had before, as we have seen, mentioned forty seals to James Haldane's ministry in that tour, now wrote of one hundred and twenty as giving evidence of the power of truth; and adds, that at Thurso the gospel had been at least equally successful. Encouraged by these facts, James Haldane determined to visit, in company with Mr. Campbell, the scenes of his first itinerancy, as also Breadalbane and its vicinity. They travelled on horseback, attended by James Haldane's faithful servant, Daniel Macarthur, a pious Highlander, whose knowledge of Gaelic made him especially serviceable in the Celtic districts. On the first Lord's day after their departure from Edinburgh, James Haldane preached in the Tabernacle of Perth, from a text singularly appropriate to the errand of mercy on which he was bound: "Go and proclaim these words *towards the north*, and say, Return, thou backsliding Is-

rael, saith the Lord, and I will not keep anger for ever." Jer. 3 : 12.

One of James Haldane's hearers at Perth, and that for the first time, was Mr. Lachlan Mackintosh, who was soon after admitted into the seminary at Edinburgh, and afterwards became the diligent and successful agent of the Baptist Home Missionary Society for Scotland. Mr. Mackintosh relates how, after the sermon, while a group of ministers and others were gathered round the preacher, he was introduced to James Haldane, who engaged him to announce the sermons as far north as Mr. Mackintosh had to go, and twenty miles further. Mr. Mackintosh says, "Though at this distance of time I cannot remember the sermons, I well remember their effects, both on myself and others. First, our views were brightened and our hearts encouraged in the ways of the Lord. The sermons I had been used to hear were a complete jumble of grace and works—our endeavors and the sufferings of the Son of God. Often there was nothing about Christ at all, but that God was merciful; so that I could not tell on what I was to trust for salvation. But in the sermons I heard from Mr. Haldane the distinction was made in the clearest and most solemn manner. The sinner was shown to be a guilty, helpless rebel, and all his righteousness as filthy rags. Isa. 64 : 6. Then Christ was proclaimed as a glorious and all-sufficient Saviour, his righteousness free to all who believed; while all who believed would be constrained by love to obedience, not in order to save themselves, but because they

were saved by his blood. The text which he quoted to me, on parting, I never can forget: 'Cleave to the Lord with purpose of heart.' It was a text which might have been the motto of both the brothers from the day they first knew the grace of God in truth."

On arriving in Breadalbane, and carefully ascertaining the state of things, our missionaries were enabled to report that there had been no exaggeration, but that there was really "a great cloud of witnesses" to the power of divine truth, who were living by faith on the Son of God, waiting for his glorious appearance. A pestilential fever was raging in the country, and prevented many from hearing the preacher, but it did not hinder either of the itinerants from visiting the sick and dying.

After being separated some time, preaching and visiting in several districts, James Haldane and John Campbell met at Dalwhinnie, where, in the month of June, the snow was deep on the hills, and still thickly falling; they had a large peat fire, but yet needed their overcoats. Yet on the next day they preached at Balden, to about four hundred people, at the side of a birch-wood, which sheltered them from the cold wind. Mr. Haldane also preached in the wood of Aviemore, and in many other places. The north side of the Frith was once called the Holy Land, because it contained so many faithful ministers, but they could not now hear of one who fully preached the gospel of redeeming mercy. Cold as the weather was, the days were now so long that James Haldane could read a small New Testament on the mountain at eleven

o'clock at night. They passed on to John o' Groat's house, and visited a number of the islands on their great errand of sovereign mercy.

It would be easy to fill many pages with an account of the hardships experienced by these heralds of the cross on this tour; of these, however, James Haldane seldom spoke, and then only as a matter of amusement. At one place they were in the street of a small village, seeking in vain for a place of refuge at ten o'clock at night, but were at length directed to a farm-house, where they were cordially received. Next day, as Mr. Campbell tells us, they went into a house, hoping to receive refreshment, yet afraid to offend by offering payment, but got nothing but a cup of milk and water. They then walked about announcing another sermon, until they were tired. At length they called at the house of a slater, where they were hospitably supplied with bread, milk, and cheese. Damp sheets, hard beds, or none at all, and a scanty supply of food, were their common lot. But they had both learned to endure hardness as good soldiers of Jesus Christ, to sympathize with the far greater privations of the first missionaries of the gospel, and to regard them only as trifles incident to their great campaign.

Shortly after their return from the north, in the month of September, our heralds unitedly took a journey on the same errand to the south of Scotland, and the north of England. After hearing one of James Haldane's sermons at Garlieston, the Earl of Galloway invited them to his house, and offered them a

site for a house of worship. At Wigton the provost supped with them at the hotel. This gentleman had been accustomed to allow James Haldane the use of the town-hall for preaching. The first time he did so, he hesitated, and was cheerfully met by Mr. Haldane requesting permission to announce the sermon by means of the bellman. The reply of the provost was, "No, no, sir; you cannot preach here." James Haldane's answer was, "I do not ask liberty to *preach*, but to *ring*." "Then you *will* preach?" "Yes, certainly." "Very well, you may send out the bellman."

In 1802, the Rev. Andrew Fuller made a second journey to Scotland, and his letters contain an account of his progress, during which he was accompanied by the truly excellent Mr. Wardlaw of Glasgow, of whom Mr. Fuller now spoke as "a young man of promising character." Mr. Wardlaw was educated for the ministry in the Burgher secession, which he had left for the "Tabernacle connection." Mr. Fuller thus wrote, "On Friday the seventeenth, I rose early, and went to see the town and castle before breakfast. Stirling is a most romantic situation, the finest spot I have seen in Scotland. Here the Scottish kings used occasionally to reside. I suppose it was their summer-house. Near this is the late seat of Robert Haldane, Esq., a seat which a Scottish nobleman has pronounced to be 'a perfect heaven upon earth;' but which he sold, and has ever since lived in a recluse style of life, laying out thousands every year for the propagation of the gospel in Scotland and Ireland.

'Oh,' say the gentry, 'he must have some deep scheme in his head.' Some of the clergy cannot endure him, but he has great interest with the common people. He is a great economist, in order to be generous."

While Robert Haldane was all this time fully occupying his time and talents, and employing his large wealth in sustaining public worship, and in training young men for the ministry not only in Edinburgh and elsewhere in Scotland, under the care of Messrs. Aikman, Campbell, Wemyss, Stephens, Hamilton, Ballantyne, and Mackintosh, but in Paris and Ireland, even at this early period he was not indifferent to the claims of the continent of Europe. He endeavored to persuade a pious merchant to settle at Leghorn to extend the gospel throughout Italy; and afterwards proposed to an able Irish minister to commence a mission in Germany. These did not succeed to the extent of his wishes, but it was well that it was in his heart, and by his constant intercourse with the young ministers by whom he was surrounded, he was unconsciously preparing for the great work of his later years.

Early in the spring of 1804, James Haldane preached a remarkable sermon on the death of Thomas Pitt, second Baron of Camelford, who was mortally wounded in a duel by a Captain Best, and died four days afterwards. This sad catastrophe produced an extraordinary public sensation, following as it did another duel occasioned by a wretched quarrel about the dogs of the contending parties. These events aroused attention to the miserable fruits of the world's

code of honor, in submission to which a young nobleman, at the age of twenty-nine, nephew to the great Earl of Chatham, and cousin to the prime-minister, had forfeited his own life, extinguished a peerage, and sacrificed a large fortune. Lord Camelford had fine natural talents, which had been greatly improved by the pains his uncle had taken with his education, and by the series of letters which that illustrious nobleman addressed to him, and which have since been published. In literature and science he was a great proficient; and it is painful to add, that he had acquired both in the navy and in the circles of fashion the reputation of a first-rate shot. The unhappy event between these gentlemen occurred through the instigation of an abandoned woman, then under the protection of Lord Camelford, who falsely accused her former protector, Captain Best, of having spoken disrespectfully of his lordship. Lord Camelford stated, both in his will, and with his dying lips, that he himself was alone to blame, but his pride would not allow him to make the acknowledgment in form. They fired, his lordship was wounded, was taken home, and in a few days died.

Of Lord Camelford, a clergyman wrote a singular article in the newspaper of the day, descriptive of the contradictory features in his character, concluding with strangely sanctioning the idea expressed by the dying peer, that he hoped the agonies of his death-bed might be an expiation for the sins of his life.

No one who knew James Haldane could be surprised that his spirit was stirred within him, when he

saw these statements circulated and read with avidity. As the public mind was fixed on the romantic character of Lord Camelford, as drawn by his reverend apologist, a Fellow of St. John's, Cambridge, who had attended his death-bed, Mr. Haldane thought that he might thus be useful to some who would not otherwise hear the gospel. He therefore announced that, without the possibility of injuring the dead, and in the hope of doing good to the living, it was his intention to preach, on the next Lord's day, on the death of Lord Camelford. It was understood that James Haldane meant to examine and expose the sin of this melancholy affair. Familiar as he had been for many years with a seafaring life, and once himself under the tyranny of these miserable "laws of honor," there was no man better qualified to discuss the subject. The fear of God was now his governing principle, yet it required more than common fortitude to meet such a case before such an audience.

The spacious edifice in which James Haldane preached, then capable of seating more than three thousand persons, was crowded to the doors. It occurred just at the time of the threatened invasion of England by Napoleon Bonaparte, when the whole British nation resounded with the clangor of arms, and the most peaceful civilians were often arrayed in military costume. When he entered the pulpit, there were before him, not only the usual congregation, but officers in full uniform from Piershill barracks and the castle—cavalry, infantry, artillery, and volunteers, officers on Lord Moira's staff, magistrates,

men of letters and philosophers, men of business and retired gentlemen, all assembled to hear what might be said in reprobation of duelling, and of the account which had been circulated in print. It was a great occasion; he selected no particular passage of Scripture on which to found his discourse, but the narrative of the facts themselves, justifying this mode of proceeding by our Lord's discoursing on the fall of the tower of Siloam. The late Rev. Christopher Anderson, who heard the soul-stirring discourse, said of it, about fifty years afterwards, "In his address, Mr. Haldane took up the statements made in the public prints, paragraph by paragraph, exposing and reprobating it, as he went on, in a manner which such a man alone could do. The immense audience was still throughout, in awe before his earnest manner and thrilling language; and some then present, and yet alive, well remember that solemn scene to this hour."

In the spring of 1805, accompanied by Mr. Campbell, who travelled from London for the purpose, James Haldane made another tour by way of Perth and Dunkeld, into Breadalbane, where they separated, and the people came to hear the gospel by thousands. At Killen, two years before, they could not hear of one earnest Christian, but now there were a goodly number of true disciples. We have before us a very pleasant narrative of James Haldane's progress from Breadalbane through Strathspey, written by Mr. Peter Grant, a pious preacher, and who was also called by his countrymen the Gaelic poet, a few sentences of which will be given. He says,

“The novelty of a field-preacher, especially a gentleman, attracted multitudes. In a short time the whole country was in a stir. Many said that we were all in a lost condition; others endeavored, by argument and ridicule, to banish all their fears; but the gospel kindled a flame at that time which I hope is not yet extinguished. I was young, and had but little concern about my own soul when Mr. Haldane visited this place. All that I remember is, having seen himself and John Campbell preach at Granton, on a market-day. They took their station a little out of the village, where a church has been since built. Almost the whole market gathered to hear. At first they thought to drown his voice by laughing and sporting, but in a short time his powerful and commanding voice overcame all their uproar, and solemnity prevailed till the end of his discourse. Some have since acknowledged to me that they received their first religious impressions on that occasion.

“The children not being accustomed to strangers, especially a gentleman, hid themselves in holes; but my wife, though as young as myself, saw something in him that encouraged her to come near him; and often has she shown me how with his hand he stroked her head, and endeavored to impress upon her young mind the importance of then attending to the concerns of her soul. The impressions then made were never effaced. Another circumstance not to be forgotten is, that he induced my father-in-law to set up a Sabbath-school, especially to read the Scriptures in the Gaelic language, for hitherto the children were

only taught to read English, of which they did not understand one word. Thus James Haldane was the founder of the first Sabbath-school, so far as I have heard, in all the north of Scotland.

“I was told that Mr. Haldane, while here, met with a captain with whom he was acquainted at sea. This captain invited him to his house, but in the invitation made use of a great oath. Mr. Haldane faithfully admonished him, but went for a night to his house, and the captain never again manifested hostility to religion. Ever after this, Mr. Haldane felt a lively interest in the cause of God and truth in Strathspey. For many years he and his brother supported Mr. Mackintosh, as our faithful and beloved pastor, when we could do nothing ourselves to support him. We sought his advice in all trying circumstances, and we believe his wise counsels, as a father in Israel, were at least one means of the measure of prosperity, unity, and love that remained among us when many other churches divided till they made themselves a by-word and a proverb among the people.”

Our itinerants stayed in Caithness for two weeks, during which time they visited, by the seashore, Dun Robin castle, where James Haldane addressed a regiment of volunteers, who, though out on a field-day, were dismissed early, that they might hear him preach. This was the last of James Haldane's prolonged and very extensive summer tours. In the following year, and at various other times, he made shorter journeys, both in the Highlands and the west and north of

Scotland, but he was never again absent for many weeks together. The number of faithful ministers throughout the country was now greatly increased, and the number was still increasing, while the ever-growing congregation at the Tabernacle demanded the whole attention of its pastor.

In reference to the work which had been performed, the late Dr. Russell has left this testimony on record: "By means of the movement which took place at that period, there was awakened a spirit of greater zeal in various religious bodies. A more pointed manner of preaching was adopted by many. There came to be more discrimination of character. The empty flourish of the instrument gave place to the well-defined tones and melodies which awaken all the sympathies of the soul. The unfettered freeness of the gospel was more fully proclaimed, while its practical influence was more distinctly unfolded. In the course of time, there appeared an increasing number of evangelical ministers in the Establishment, and a beneficial influence was formed to operate upon other denominations." In a word, Christ was now preached, and it concerned, comparatively, either of the Haldanes but little what agency was employed.

CHAPTER IX.

FROM THE CHANGES AS TO CHURCH ORDER,
TO THE DEATH OF MRS. JAMES HALDANE.

1808 TO 1819.

FOR many years after the existence of the churches connected with the Messrs. Haldane and their friends, very little discussion had taken place on their discipline and order. It would be useless to go here into the controversy which now sprung up on that subject, and we have only referred to it that we may show the feelings of these admirable men at this trying period. In writing to his chief opponent, Robert Haldane says, "On looking back on the intercourse you and I had, I see many things amiss on both sides, while I trust there is also cause for thanksgiving. But while we should be humbled in the dust on account of all that has been wrong, we should remember with gratitude that the door of mercy and pardon through a Redeemer stands open, and we ought to be ready mutually to explain, to repent, and to intercede for one another. Should the matter for the present unhappily end otherwise, I should regret it exceedingly, but I thus exonerate myself; and in order to make the return on your part to the path of duty at any time afterwards as easy as possible, I declare it is my determination, through grace, that no sinful distance or interruption to the maintenance of peace and love shall in future rest with me."

And whatever changes took place as to the ordinances and discipline of the Christian church, in the mind of James Haldane, his ardent love to Christ or the souls of men suffered no diminution. On one occasion, not less than four thousand persons assembled together on a Lord's day to hear his reasons for the change he had avowed, which related chiefly to baptism, and weekly communion at the Lord's table. Among his audience were men of high station, of literature, and of science, mingled with collegiate professors and magistrates. Looking round on the vast assemblage with a solemn and scrutinizing glance, he pointedly asked, and paused as if waiting for an answer, as to what were the motives which had drawn them together. "Was it to hear a man who has changed his opinion? Ah, my friends, there is something of infinitely deeper importance, which concerns the present and eternal welfare of the immortal soul of every one now present." Starting from this point, he pressed home upon them a sense of their lost and ruined state, and called on them to "behold the Lamb of God, which taketh away the sin of the world." He then noticed the differences which existed between Christians, and the stumbling-blocks which these differences often proved to men of the world. The effect was striking and solemn. All his friends well knew that his change of religious views would vastly lessen his congregation, but no one doubted his sincerity. To the love of popularity he was insensible, and regarded any sacrifice made for this end to be opposed to the profession of the gospel,

and degrading to the character of a minister of Christ.

Towards the close of 1809, Robert Haldane, feeling the necessity of retirement and recreation, both for himself and Mrs. Haldane, bought the estate of Auchingray, in Lanarkshire, which was obtained for an inconsiderable price compared with his former residence at Airthrey. At Auchingray he erected a comfortable and spacious residence, and by bringing a vast bleak moor, containing some thousands of acres, under cultivation, he rendered a very great service to the whole neighborhood. He left it a waving forest, studded with slated cottages and new farm-homesteads, an ornament to the surrounding country, the improvement of which, by drainage and the application of lime, had been stimulated by his example.

The candid reader will expect to find that these new engagements of Robert Haldane did not at all lessen his Christian zeal, and will not be surprised to learn that in December, 1810, he thus wrote to his friend John Campbell: "I now trouble you with this, to ask you if there be any translation of the Scriptures which you think would be useful, and is not likely to be carried into effect by the societies in London; or if you have any opportunity of an enlarged distribution of the Scriptures which you are not able at present to embrace? I should be glad to consider any thing of this kind that you should recommend. In giving, perhaps, considerable assistance to such objects, I would wish to do it in such way as

would be an *addition* to what is at present going on. Do you know if any thing of this sort could be done *on the Continent*? Can any thing more be done for Spain and Portugal? I suppose nothing could be attempted as to France, or would it be possible to send more copies of the Bible to that country? When convenient, I shall be happy to hear from you on the subject; and as I am writing to other places, I should be glad that it were soon."

After the house at Auchingray was finished, Robert Haldane was zealous in the advancement of public worship in its neighborhood. On the forenoon of each Lord's day he generally himself delivered an exposition of some portion of Scripture, which was always carefully studied, and full of useful practical instruction and profound theology. At a little distance from his house he had a chapel fitted up, where James Haldane used to preach two or three times a week when he visited his brother, and where he himself, after his return from the Continent, usually conducted public worship every Lord's day. On the week-days, after family worship and breakfast at nine o'clock, he generally remained in his own room, with his door bolted, declining to be disturbed till one or two o'clock, studying the Scriptures and other books, or writing. In the evenings he generally was occupied with lighter reading, including the newspapers, the periodical publications, and new books of useful information. He was also at this time preparing his work on the Evidences and Authority of Divine Revelation, the first edition of which, published in 1816,

contained the fruit of his early and laborious inquiries.

We have already seen the usefulness of Robert Haldane's study in early life of the evidences of Christianity, and we glance at the reasons which now influenced him to write on this momentous topic. He was dissatisfied with most of the works which had then been published on the subject. It was too manifest that the most eloquent and argumentative writers on the historical truth of revelation had not always been the most evangelical of its apologists. Neither Warburton, Paley, Lardner, nor Watson seem to have received the gospel in its full power and simplicity into their own hearts. The works of these writers, though admirable in composition, unanswerable in argument, and valuable as mines of information, do not indicate, as could be desired, the power of a vital acquaintance with those truths whose outward strength and glory they profess to establish. It appeared, moreover, to Robert Haldane, that these and such like books of evidences were generally addressed to infidels, and assumed the possibility that Christianity might after all prove a fable. On the contrary, he believed that the proofs of Christianity could only be properly set forth by those whose understandings have been enlightened to know the exceeding riches of the grace of God in Jesus Christ; and further, that the evidences of the truth of revelation ought to be especially studied by Christians, not because they doubt, but because they desire to know more of the certainty of what they assuredly believe.

We have already spoken of the skill manifested by Robert Haldane in his exposition of the Scriptures, and the reader will not be displeased by an illustration of this talent in reference to a passage at which infidels have often sneered as wanting dignity, and which has only proved that such men cannot understand the calmness of the Christian in the most trying circumstances. We refer to the request of Paul to Timothy to bring to him the cloak he had left at Troas, 2 Tim. 4:10. Mr. Haldane says, "On the approach of winter, in a cold prison, and at the termination of his course, the apostle Paul appears here to be a follower indeed of Him who had not where to lay his head. He is represented to our view as actually enduring those hardships which elsewhere he describes in a manner so affecting: 'In prison, in cold, in nakedness.' He had abandoned, as he elsewhere informs us, all the fair prospects that once opened to him of worldly advantages, for the excellency of the knowledge of Christ, and had suffered the loss of all things. And in this epistle we see all that he has said on the subject embodied and verified. He is about to suffer death for the testimony of Jesus; and now he requests one of the few friends that still adhered to him, all the others, as he tells us, having forsaken him, to do his diligence to come before winter, and to bring to him his cloak. Here, in his solemn farewell address, of which the verse before us forms a part, the last of his writings, and which contains a passage of unrivalled grandeur, the apostle of the Gentiles is exhibited in a situation greatly adapted

to affect us. We behold him standing on the confines of the two worlds: in this world, about to be beheaded as guilty, by the emperor of Rome; in the other world, to be crowned as righteous by the King of kings: here deserted by men, there to be welcomed by angels; here in want of a cloak to cover him, there to be clothed upon with his house from heaven."

Before he left Scotland for the continent of Europe, Robert Haldane received many testimonies as to the esteem in which his work on the "Evidences of Christianity" was held by those whose judgment he most highly valued. Two of these he deemed of special interest. One of them was from the pen of Joseph Hardcastle, Esq., a Russia merchant, the treasurer of the London Missionary Society, and with whom he had formerly held much counsel as to his mission to India, the education of African children, and the establishment of village preaching around London. In a suite of rooms connected with Mr. Hardcastle's counting-house, near the old London bridge, several of the valuable religious societies of the close of the last century and the beginning of the present had their origin, including the British and Foreign Bible Society; and here was conducted for several years the business of the Religious Tract Society, the Hibernian Society for sustaining religious schools in Ireland, and the Village Itinerant Society. After cordially thanking his friend for a copy of the "Evidences," and expressing his high opinion of its character, Mr. Hardcastle says, "I consider myself as standing on the verge of the eternal world, and the

decays of nature frequently admonish me that the time of my departure cannot be very remote. But I am cheered sometimes with the contrast which the present state of things exhibits, compared with that which existed when I first became acquainted with society; and I am thankful to God for the privilege I have enjoyed of associating with so many excellent friends, who have been made instrumental in producing results so beneficial and so extensive."

As we may not have occasion again to introduce the name of this excellent man in connection with Mr. Haldane, we will say here that he continued to adorn the gospel of Jesus Christ, and as far as possible to extend its triumphs, till his removal from earth in March, 1819, in his sixty-seventh year. Two short testimonies from men who well knew him, shall present an epitome of his lovely Christian character. The Rev. Dr. Collyer, his pastor, said, in his funeral sermon, "I have often stolen a look from this pulpit to the spot where, at the door of the vestry, he was seated, upon a countenance which might well be conceived to belong to the apostle John—so mild, so tranquil, so patriarchal, so full of feeling and affection; and although time and sickness had produced an alteration, it seemed rather like a visage from which all traces of past sorrow had been wholly effaced, than that of a present sufferer."

Dr. Morison, who wrote his biography, says, very truly, "It was not merely by his wisdom in counsel, or his talent as a writer, that Mr. Hardeastle justified the distinction conferred on him by the Missionary

Society. His mild and conciliating disposition, combined as it was with dignity and firmness, prevented the ill consequences of those differences of opinion which must sometimes inevitably arise in the deliberations of a numerous body, even when actuated by the most conscientious feeling, and the most upright intentions. His very look was calculated to disarm hostility, and beaming with the affection he so strongly cherished towards his brethren, reflected and communicated the tranquillity which reigned in his own breast. If difficulties did arise, he immediately set himself to accommodate matters between the parties, so as to eradicate 'any root of bitterness' which might spring up to mar the great object they all labored to advance. So far as he himself was concerned, the testimony delivered in his funeral sermon by Dr. Bogue, is corroborated by all who knew him. 'On one occasion,' says the doctor, 'being charged rather uncourteously, as well as unjustly, with finesse, he replied, 'On entering the Missionary Society, I made *this* resolution in the strength of the Lord, *never to be offended*, and I have, by the grace of God, endeavored to maintain it; I shall therefore take no notice of the remarks just made, but proceed to the business before us.' Such was his care over his own spirit; and in regard to others, he was the umpire to whose unbiassed judgment the wisest and the best agreed to yield the point in dispute. If at any time, on subjects of moment and difficulty, debate ran high between good men, each accustomed to take the lead in his own sphere, it was his blessed work as peacemaker

to prevent or heal dissensions like that which divided the labors of Barnabas and Paul.’”

The other letter in reference to the “Evidences” on which Robert Haldane set a very high value, was from his venerable friend Rowland Hill, whose ardent attachment to the brothers was unshaken by the changes which had taken place. He says, among other excellent things, “You have done, dear sir, not only, I trust, the most essential service to the general cause of Christianity in what you have written, but also to the spirit and temper of the gospel, by wisely dropping all those inferior differences that are of no essential importance when compared to the cause itself. Yes, dear sir, and the older we get, and the riper we grow in the divine life, the less we shall regard the matters that are disputatious and non-essential, because not so much the positive subjects of divine revelation, and consequently the cause of minor differences among those who are the happy recipients of the same grace, and partakers of a divine union with the same spiritual Head. And in this I desire to express my thankfulness before God for the concluding pages of your volumes. While some have vindicated Christianity as a mere nominal religion, you have not only pleaded for the temple of truth, but shown that God himself is to be the inhabitant of his own temple, and that men are to be unspeakably blessed in him.”

We turn now to mark the progress of James Haldane in his career of active usefulness.

The village of Portobello, to which in the summer

months he frequently resorted with his family, was the scene of many of his occasional labors for a period of not less than half a century. It may be the more desirable to glance at his preaching there, as in the outset not a few charged him with being opposed to the government of the country, and insinuated that he neither prayed for the king nor the minister of the parish. The oldest proprietor of the parish, on whose land most of the village was then built, who had many of the common people in his employment, and enjoyed their implicit confidence, heard these rumors; and being a warm friend of "the powers that be," determined to test their truth. Mr. Haldane had announced that he would preach on a certain day at a particular place near the public highway, and the gentleman to whom we have referred was present in the large company assembled. He went to remonstrate with the people under his own care, or even, if necessary, to exert his authority as a justice of the peace, in dispersing them. He had, however, listened to Mr. Haldane's fervent discourse but a few minutes, which was admirably suited to his audience, when he saw that he had been entirely misinformed, and with the frankness always manifested in such cases by honest minds, he at once confessed his error. A heavy shower of rain came on while the sermon was being delivered, which afforded the magistrate an opportunity of inviting the preacher to adjourn to a large barn which he had lately fitted up with coarse seats for another purpose, and there to finish the service. The offer was cheerfully accepted, and there com-

menced an acquaintance with the magistrate's family the blessed results of which will be eternal.

In connection with James Haldane's preaching in the neighborhood of Edinburgh, there is another incident to which we must refer. He had one summer's evening commenced a sermon near the beautiful bay of North Berwick. At that period the convivial habits of East Lothian were notorious, even in an age when Scottish hospitality was stained with riotous excess. The officers of the East Lothian yeomanry, and several magistrates, including one who had long sat in Parliament, were dining with the provost, or chief magistrate of North Berwick. They were already deeply intoxicated when they were informed that James Haldane was preaching in the immediate vicinity. The gospel had no charms for them, nor were they willing that others should hear it. Heated with wine, they began to consult in what way they should expel the missionary from their territory. One of them suggested that it would be a capital plan to seize on the preacher, as had been done in the case of some political lecturers in England during the suspension of the Habeas Corpus Act, and send him at once on board of a man-of-war; but others thought this would be dangerous, as both the admiral of the north seas and the commander of the king's land forces were related to Mr. Haldane. But as they drank on, they became more than ever resolute to put down the preacher and his preaching in that district. They sallied forth, threatening that if the preacher did not desist, if they did not find a law to

stop him, they would make one. In this infuriated mood they rushed with oaths and horrid imprecations to the scene. James Haldane received them with calm self-possession, and in reply to their demands intimated that he was infringing no law and obstructing no thoroughfare. He further said, that if as magistrates they required him to desist from preaching on that particular spot, he would certainly obey; but added, that when he heard men in authority setting such an example of profane swearing — “What,” exclaimed the magistrates, eagerly interrupting the half-finished sentence, “what do you say of us?” “I would not,” he replied with firmness, “say what I think of you.” Conscience, it has been said, makes cowards of us all; and the same determined composure of spirit, which a few years before had overawed the intoxicated mutineers at the door of the powder-magazine of the *Duttar*, seemed now to paralyze the ungodly throng who had rushed from their revel to insult and arrest the preacher.

While the *gentry*, so called, were thus acting, great was the indignation of the people who had crowded to the service, and it is difficult to say what might have been the result, had not a respectable farmer come forward and requested Mr. Haldane to adjourn the meeting to his field, which was private property, where the jurisdiction of the provost did not reach. He did so, and drawing a moral from the enmity to the gospel they had just witnessed, preached a most impressive sermon, which sent away the people deeply and solemnly impressed, and the whole of the pro-

ceedings were long remembered. It may be added, that even after an adjournment to the field had taken place, a further interruption was attempted. Nettled at the defeat the provost and magistrates had sustained, they prevailed on one of the county gentlemen, who commanded the yeomanry, to lend his drum, for the purpose of drowning the preacher's voice. This undignified act did not, however, succeed, as the drummer was not allowed to enter the field, which greatly added to their vexation.

There was a sequel to this story. Twenty years afterwards, James Haldane was walking, on a summer's evening, with some of his children near Porto Bello, when he was met by a tall portly gentleman, who on approaching him left the footpath, and uncovering his head, made a profound bow and passed on. James Haldane returned the unlooked-for courtesy of the stranger, and on the next day discovered that it was the officer who lent the drum at North Berwick. Since that evening he had never met the preacher, but he had deeply repented the part he had been persuaded to take in that affair, the recollection of which had lain heavy on his conscience. It is still more pleasing to know that this officer became a trophy of divine grace, and that James Haldane spoke to him the words of peace, and prayed with him as he lay on the bed of death. Four of his sons engaged in the defence of their country, and two of them at least were "good soldiers of Jesus Christ," and warm friends of him whom their father once persecuted.

In 1814, James Haldane repaired first to Buxton,

and then to Harrowgate, to seek health for his beloved wife, taking with them their eldest daughter and their second son. In this neighborhood he had many opportunities of preaching, and here he enjoyed once more a most agreeable interview with his old friend Rowland Hill, then a septuagenarian, and engaged on what he intended to be his last tour on behalf of the London Missionary Society. During this tour, James Haldane went, by the request of some friends, to preach in the open air in a large manufacturing village where the gospel of Christ was not preached. On arriving at the village-green, where the sermon had been announced, a constable informed him that he could allow of no preaching. With great presence of mind, the preacher took his Bible from his pocket, uncovered his head, and observed that at all events there could be no objection to his reading a portion of the word of God. The constable seemed perplexed, and was struck, it was said, with the bearing and appearance of the stranger, who thus quietly assumed his undoubted right to read the Scriptures to the people. The result was, that from reading he began to expound, and soon, without interruption, to appeal directly and forcibly to the consciences of his hearers, and concluded the service with prayer.

At Buxton, James Haldane constantly officiated in the ministry every Lord's day, and occasionally on week-days, attracting a large number of the visitors as well as the residents of the town. The war with France had then scarcely ceased, and such watering-places as Buxton were much frequented by the Eng-

lish aristocracy. At that period of his life James Haldane had a happy talent of introducing interesting conversation, and frequently turning it to good account. As he remained at Buxton long enough to rise, according to the usual rotation, to the head of the public table, his influence was more and more felt; and although there had been at first a dread of what was called his Methodism, he afterwards became a general favorite with the most intelligent portion of the company, which comprised judges, members of parliament, clergymen, general officers, and country squires. Among the rest there was a Welsh rector from Anglesea, who knowing nothing of Mr. Haldane, observed, in connection with some profane language, that "the Calvinists make their people believe that every thing, whether good or evil, is of God." Smiling at the prejudices of the good-tempered rector, James Haldane quietly replied, "Ah, sir, that is a grave subject. Do you not remember the vision that the prophet told to king Ahab, how he saw the hosts of heaven standing before the throne of God, on the right hand and on the left; and how the lying spirit received his commission to go forth and persuade Ahab to go up to Ramoth Gilead; and how Ahab went, and fell, though warned of his folly and his danger?" Long before the conclusion of Mr. Haldane's inquiry, the portly but not studious divine, coloring red as crimson, confessed himself at fault, and gladly turned the conversation. This visit was eminently useful to very many, as was ascertained from their conversations and letters.

In 1816, James Haldane spent some weeks at Gilsland, in the county of Cumberland, in the hope of recruiting his wife's health, which had still continued to droop. On that occasion he met a late well-known Catholic archbishop of Ireland, Dr. Everard of Cashel. This gentleman was one of the old school of Irish priests educated in France; he had a cultivated mind, and had seen much of the world, having lived in the families of some of the highest English aristocracy. He first appeared at the hotel simply as Mr. Everard, and was only known to belong to a superior class of society by the awe with which he was regarded by a priest also staying in the house, and by his evidently restrained conversation and manners.

On the first day they met at the table, the archbishop singled out James Haldane from the crowd of visitors, and in the evening engaged him in very interesting conversation. The next day his attentions became more marked, and at the dinner-table it appeared that his servant had received orders to wait on Mr. and Mrs. Haldane as much as on himself. The intimacy increased, and every day several hours were spent in the walks or drives around Gilsland, discussing the claims of the Romish church and the doctrines of the gospel. Mighty in the Scriptures, and armed in the Christian panoply, James Haldane repelled every argument drawn from the traditions of the church or the authority of man; and on the other hand, assured his new acquaintance that, if Romanists refused an appeal "to the law and the testimony," it must be because there was "no light in them."

These friendly discussions were carried on with intense earnestness, and in a spirit which inspired mutual respect. Dr. Everard confidentially disclosed his rank and position in the Romish church, but solemnly appealed to heaven that he sought only the truth, and was indifferent to all secular considerations, and the conversations daily became more interesting. On the Lord's day James Haldane preached in the assembly-room. Before the service, Dr. Everard begged the daughter of his Protestant friend to persuade her father to preach in the drawing-room, and to tell him how much he himself desired to listen to him. After the service was over, the archbishop asked why his request had not been complied with, and why Mr. Haldane had not preached in the drawing-room, "where," he said, "I could have remained and listened without any breach of discipline or canonical law, though of course it was impossible to follow you to any other place." The preacher explained, that many servants and cottagers would have been excluded from hearing, had he conducted the service in the drawing-room, but offered to go over all the leading topics of his discourse. This he did, and discussed them with his usual candor.

A few days before he left Gilsland, the archbishop confined himself to his room, and did not appear in public. He afterwards sought a parting interview with his Protestant friend, which was very solemn and affecting. The archbishop told him that the conversations he had enjoyed with him, and particularly his appeals to the Bible, had shaken him more than

any thing he had ever before heard, and that it had made him very uneasy ; that he had therefore determined, with fasting and prayer, once more to seek counsel of God, that his error, if he were in error, might be shown to him. He added that his meditations, during his hours of fasting and retirement, had led him to this train of thought : Here is a man who is certainly mighty in the Scriptures, but who interprets the Bible for himself, and depends on his own private judgment. The case is different with myself. If I err, I err with a long line of holy men who have lived and died in the bosom of the Catholic church. James Haldane endeavored to show the danger of trusting to the examples or opinions of fallible men, though some of those named, such as Pascal and Fenelon, had been themselves persecuted for Protestant tendencies ; and he contrasted the opinions based on the shifting sands of human opinion with the certainty of the written word of God, read by the light of God's Holy Spirit shining on its pages. He also said something about "the traditions of the apostles." "What," asked Dr. Everard, "do you speak of traditions? I had thought you discarded them entirely." The reply was, "The traditions of fallible men I reject, but the traditions of the apostles, as recorded by the finger of inspiration, are to be received as every other part of the inspired word of God." James Haldane added, "Pardon me, but I must tell you, in faithfulness and love, it is my firm conviction that the church which you so much esteem is no other than the woman which the apostle John beheld in the Apocalypse, 'drunken

with the blood of the saints and martyrs of Jesus." Again he said, "Do not think me rude." The archbishop affectionately pressed his hand, and said, "No, my dear sir; I know you too well to think so. I am persuaded you only speak for my good."

In the conclusion of the interview, James Haldane once more urged on the archbishop the necessity of the further investigation of the Bible with prayer. He promised a compliance with this request, connecting with it the entreaty that his Protestant friend would do the same. James Haldane, however, replied that his convictions were based upon a rock too solid to be shaken, and that therefore they would bear to be examined again and again with minute attention; but he reminded Dr. Everard that all the claims of Popery rested on human testimony, on principles that would not bear the light of God's word, and around which there was at best a lurid halo of doubt and uncertainty. They parted with mutual expressions of regard, and the archbishop died a few years afterwards at Cashel, where there were whispers which intimated that his dying-room was carefully watched, to prevent the intrusion of those whose presence was not desired, and that the mystery which was kept up as to his illness, arose from the suspicion that he did not continue steadfast in the Romish faith.

In the early part of 1819, the chronic disease of Mrs. James Haldane, under which she had long labored, gradually became more serious, and in February a course of mercurial treatment was recommended by three eminent physicians, under which her

constitution rapidly gave way. Nothing could exceed the tenderness with which her husband watched over her dying couch, and the earnestness of his prayers for her recovery. It was not, however, till within thirty hours of her death that any very strong apprehensions of that event were entertained. The moment the danger became imminent, he collected all his children together, and kneeling down in the midst of them, he offered up a prayer which can never be forgotten, in which the most pathetic and earnest supplications for her recovery, if consistent with the Lord's will, were mingled with expressions of unreserved confidence in the love of God, and submission to the divine pleasure. In particular, he gave thanks that on a former occasion of dangerous illness, in 1803, the Lord had been pleased to answer prayer, to rebuke the fever, and to prolong her life during the sixteen years which had intervened. He therefore prayed as one who knew the Lord as the hearer of prayer, very pitiful and full of compassion. It was a night much to be remembered in his family. It exhibited the struggle and the triumph of faith, contending with the fondest earthly affection—the tenderest and deepest feelings of the husband and father, controlled by the resignation of the believer, saying, "Though he slay me, yet will I trust in him."

It was not, however, the will of God longer to spare the wife of his youth, or to grant the special request of those whose aid he sought in intercession with their heavenly Father. On Saturday evening, February 27, 1819, in the presence of her husband

and eight surviving children, Mrs. Haldane fell asleep in Jesus. The blow was heavy, but her husband knew whence it came, and where to look for comfort. In writing shortly afterwards to her only remaining uncle, who had addressed to him a letter of condolence, he touchingly said, "As I closed her eyes, a tear trickled down her cheek, and I thought it was the last she would shed, for she had gone to Him who wipes away all tears from the eyes of his people." On the very evening of her death, he wrote, in answer to the affectionate inquiries of his oldest friend, who had watched over him as a boy, "My dearest aunt, it has pleased Almighty God to remove out of this vale of tears my beloved wife. The stroke is heavy, but she has done with pain and sorrow, and is gone to be present with the Lord. And shall we murmur because another tie to earth is cut away? Not, surely, can those do so who have learned to wait for the appearance of their Master, and to account themselves strangers and pilgrims in this world, who declare that they have here no abiding city, but that their hearts and their treasures are in heaven." It was remarked, that at this time it seemed as if he had taken another step within the veil, and as if his communion with the Father and his Son Jesus Christ had become closer and more intense.

CHAPTER X.

MR. ROBERT HALDANE'S VISIT TO THE CONTINENT OF EUROPE.

1816, 1817.

TWENTY checkered years of failure and success had not damped the youthful ardor with which Robert and James Haldane had devoted their lives to the progress of the gospel. As their zeal was not the offspring of wild enthusiasm, its energy was not dependent on human contingencies. After a brief period of comparative repose, the termination of the great European revolutionary war opened up to Robert Haldane a new field of enterprise, which he was not slow to occupy. Somewhat to the surprise of his printer, Robert Haldane, in the summer of 1816, hastened through the press his work on the "Evidences of Christianity," but the mystery was solved when he announced his intention of making a missionary tour on the Continent of Europe. The results of that mission stretch into eternity, and will for ever connect the name of Robert Haldane with the revival of the gospel in France and Switzerland. Dr. Merle d'Aubigné, the distinguished historian of the Reformation, himself a trophy of this work of grace, has well said that a narrative of this revival would form "one of the most beautiful episodes in the history of the church."

The materials for such a narrative, however, are

much scattered; for it was characteristic of both the brothers, that they always seemed to dread the appearance of egotism, or of any thing which savored of glorying in man. Nothing was more cheering to their spirits than the success of their labors, but they were deeply persuaded that, in regard to the things of God, they were but the feeble agents employed by Him who has determined to destroy all boasting, and cause "him that glorieth to glory in the Lord." If there was ever the shadow of boasting, it was only in the success with which the Lord condescended to honor the exhibition of the light of his word, unclouded by man's wisdom and devices.

On October 9, 1816, Mr. and Mrs. Robert Haldane left Edinburgh, travelling by way of London, Dover, and Calais. At Paris, Mr. Haldane received from Mr. Hillhouse, a gentleman attached to the American embassy, a very melancholy account of the state of religion, both in France and Switzerland, but he supplied a list of Protestant pastors and laymen, which had been originally furnished to him, for the purposes of his tour, by M. Martin, President of the Consistory at Bourdeaux. The solitary pastor mentioned as an exception to the general apostasy at Geneva, was the late M. Moulinié, who is described by M. Gaussen as a pious man, but reserved in his manners, and a mystic. He also mentioned M. Galland, a minister who was at that time an inquirer, and still far from enjoying the gospel light.

From a letter addressed by Robert Haldane to the late Rev. Edward Bickersteth, a shining light

and a devoted laborer in the church of England, we transcribe the following most interesting passages :

“ For many years I had cherished the idea of going to France, with the view of doing something to promote the knowledge of the gospel in a country in which I had been three times before as a traveller. Accordingly, when the return of peace made my design practicable, I went to the Continent. Being, however, unacquainted with a single individual there, and therefore unable to arrange any particular plan of action, I feared that my object might prove abortive; and in consequence, when asked, before I left Scotland, how long I expected to be absent, I replied, ‘ Possibly only six weeks.’ The Lord, however, was pleased to open a wide and effectual door, leading me in a way that I knew not, and my residence abroad continued about three years.

“ On arriving at Paris, involved as it appeared to be in Egyptian darkness, I soon perceived that I had no means of furthering the object of my journey in that great metropolis. Unexpectedly, however, I met with Mr. Hillhouse, a gentleman of America, of whom I had not before heard. He had landed at Bourdeaux, and travelling through the south of France, had gone to Geneva, and thence to Paris. Having passed through Montauban, where the French Theological Faculty was founded by Napoleon, he had, there and in other places, inquired respecting the Protestant ministers, and he communicated to me all his information on the subject. He told me that at Geneva there were only two individuals to whom I could have

access, the one a pastor in advanced years, the other not a pastor, but what is termed a minister, and that nearly the whole of the other pastors were Arians or Socinians.

“Finding no opening at Paris, I immediately set out for Geneva. On my arrival, I called on the pastor alluded to, the late M. Moulinié, and conversed with him on the gospel. He was very kind, but appearing to acquiesce in all I advanced, discussion on any point was out of the question, and no progress was made. Being unable to discover means of usefulness at Geneva, and finding that the young man spoken of by Mr. Hillhouse had some time before removed to Berne, I repaired to that city, where I found he had been ordained a pastor. He was not an Arian or Socinian, but though very ignorant respecting the gospel, was willing to inquire and hear concerning the great truths it reveals. I remained in Berne about eight days, during which he came to me every morning at ten o’clock, and continued till ten at night—in fact, as late as it was possible for him to stay, the gates of the city, beyond which he lodged, being shut at that hour. During the whole day I endeavored to set before him, as far as I was enabled, every thing relating to the gospel, and have good reason to believe that the word spoken was accompanied with the blessing of the Lord.

“I hesitated whether I should return to Geneva, but at last resolved to do so: having heard of two Protestant clergymen, Professor Sack and his brother, who had recently been in England, and were

passing through that town, with whom it was supposed I might have an opportunity of conversing on the gospel; and also of a pastor at a little distance in the country, who, my new acquaintance at Berne informed me, would listen to my statements, but would 'draw himself up, and not answer a word.' To Geneva I accordingly returned. With the Prussian clergyman I found no satisfaction in conversing; and though I did not subsequently experience the reserve I anticipated in the pastor just referred to, I had not the gratification of meeting him till after the lapse of some time.

"I, however, again visited M. Moulinié, who, as formerly, was very kind, but with whom I could make no progress. It was, as Mr. Burgess observes, 'an unbroken field of labor, with a fallen church.' Calvin, once its chief boast and ornament, with his doctrines and works had been set aside and forgotten, while the pastors and professors were in general Arians or Socinians. Some exceptions among them there were, including M. Moulinié, who held the divinity of our Lord Jesus, and I believe, loved and served him according to their light; but that light was obscure—they were on the whole so ignorant that their preaching was without fruit. A small prayer-meeting had for some time been held, in consequence, I believe, of a visit of Madame Krudener to Geneva; and by one belonging to it I was told, that, sensible of their want of knowledge, they had prayed that an instructor should be sent to them, and that their prayer, they now believed, was answered.

“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 appear trifling, and thus to bring about results which 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 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, though willing to receive information. He 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. Had they been trained in the schools of Socrates and Plato, and enjoyed no other means of instruction, they could scarcely have been more ignorant of the truths of the gospel. 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.”

A short passage from the pen of Dr. Merle d'Aubigné, relating to this matter, will add to the interest of the above. He says, "The apostolic mission of Robert Haldane to the banks of the Lemane has been related to you in his admirable Memoirs. I will, however, add some facts of which I am a witness. Haldane came to Geneva with a letter of introduction to a pious clergyman, but the Scottish evangelist in vain sought through his means to enlarge the circle of his acquaintance. He did not succeed. 'I will leave Geneva to-morrow,' said Haldane to his friend. 'But you must first see the model of Mont Blanc, and I will come to your hotel to take you there,' replied the Genevese pastor. The following day that clergyman was confined to his house by a slight indisposition; he begged one of the students, M. James, to act as *cicerone* to the Scotchman. Haldane entered into conversation with the young man, and finding that several of the students would gladly hear him expound the Scriptures, he delayed his departure, remained at Geneva, and took a lodging in the place St. Antoine. The same evening he opened his drawing-room to all those who wished to hear his explanation of the epistle to the Romans. The trench is dug; Sebastopol will be taken. Ah, I remember well that time, forty years ago, when Haldane, pointing with his finger to the passage in my French Bible, showed me the fifth chapter of Romans. 'Yes,' I said, 'I see clearly that original sin is proclaimed in the Scriptures.' Then, raising his hand and pointing to me, he said, 'But do you see it in your own heart?'

That was the thunderbolt which sent me to the foot of the cross of Jesus Christ."

During the short interval which elapsed between Robert Haldane's first visit to Geneva and his return to that city, as mentioned in his letter to Mr. Bickersteth, he traversed a great part of Switzerland. At Lausanne he met a pious and zealous English lady, a Miss Greaves, who was afterwards very useful in persuading him to return to Geneva. The eloquent and excellent M. Galland was the young pastor with whom he had so much interesting discussion at Berne, and who was then led to embrace the truth. Thence Mr. Haldane proceeded to Basle, where, in the house of the celebrated Baroness Krudener, the friend of the Emperor Alexander, he met with M. Empeytaz. With the baroness, says M. Gaussen, "Mr. Haldane had a long conversation. He found in her, as he said, much of the spirit of charity, but very little knowledge." Soon after his arrival at Geneva the second time, he inquired for M. Gaussen, who had been licensed as a minister in 1815, and ordained on Good Friday, in 1816, as the pastor of Satigny, a delightful little village five or six miles beyond the walls of Geneva, and was the young man described as one "who would listen to his statements, draw himself up, but not answer a word." "I had already," M. Gaussen afterwards wrote, "submitted my faith to the great doctrines of God's word, but the gravity of Mr. Haldane, the authority with which he always appealed to the Scriptures, and his profound acquaintance with them, made an impression on me never to

be effaced, and that just before the time when the Lord, by a sudden stroke, took from me all the joys of this world. When I paid him my first visit, it was on the invitation of Charles Rieu ; and when he said to me, in the middle of our conversation, that he had returned purposely to see me, I looked at him with astonishment, and his countenance became red. I love to recall these little details, because all the remembrances of that excellent man, and the good he did among us, are dear and precious. His visit to Berne was blessed to M. Galland, and his visit to Geneva was blessed to us all. I visited him only occasionally, but I make bold to number myself with those who cherish his memory with the fondest and most affectionate gratitude."

Alas, that Geneva, for centuries an antagonist to the Roman heresy, where families from Italy who were proscribed for favoring the Reformation found an asylum, where Knox and other exiles from Scotland were hospitably received, where multitudes of French Christians fled for refuge after the revocation of the edict of Nantes, had long ago fallen from its ancient faith, and proved how vain are the mere efforts of men to maintain true religion in any given locality. The younger Turretine, the degenerate son of an illustrious sire, and Professor Vinet, who followed him in the professorship of theology, cherished Unitarian errors ; and such men as D'Alembert and Rousseau complimented them for their pains, or rather, ridiculed them for their moral dishonesty. During the reign of Napoleon, the first emperor of France,

Geneva was incorporated with that country, but the consistory was permitted to maintain its lifeless form of Protestantism. At the close of the war, it was annexed to the Helvetic confederation; but with French intercourse, French manners had crept in. The theatres were opened on the Sunday evenings, and even the pastors, on certain solemn festivals, dismissed their congregations earlier, that they might themselves participate in the festivities of the Lord's day, which was closed with fireworks on the lake.

At this period of its history, Robert Haldane entered Geneva; and as he passed through its ancient gates, he observed to one who travelled in his carriage, that he had been pondering on the divisions which would infallibly ensue, if the Lord should see good to make the gospel of his grace "the power of God unto salvation." But by whatever means he works, it is important to mark how the glory exclusively belongs to him who is the Wonderful, the Counsellor, the Mighty God.

It may be well to say here, that for several years before Robert Haldane was so unexpectedly conducted to Geneva, some smoking embers of holy fire had been collected, and some sparks of light kindled amid the darkness of its spiritual apostasy. Even so early as 1810, MM. Empeytaz, Bost, and a few other youthful and earnest inquirers after truth, had become weary of the wretched food supplied by their pastors, and instituted a society to advance their own spiritual improvement. They knew the way of salvation very imperfectly; but it is impossible to read their

first annual report, written by M. Empeytaz, without seeing that he, at least, had even then been led to soar above the chilling mists of Socinianism, and to feel somewhat of the adoring love which burned in the heart of Thomas when, convinced of the dignity of Jesus, he exclaimed, "My Lord and my God." Opposition to this society had destroyed its existence in 1814, when its most serious members united with the Moravian Brethren. "Still," says M. Guers, in his interesting *Life of Henri Pyt*, "the time of the pure light had not arrived. It was only for them the twilight of the gospel day." In 1813, Madame Krudener had induced M. Empeytaz to enter her household as chaplain, but her own views of divine truth were very indistinct, and in some things visionary. At the beginning of 1816, too, a pious English or Welsh mechanic named Wilcox, belonging to the Calvinistic Methodists, established himself on the ruins of the ancient convent of Rive, where the Reformation had been first proclaimed in 1534 by William Farel.

By these various means was the Lord opening the way for Mr. Haldane, who was indeed conducted to the right place at the right time. M. Empeytaz, one of the leaders of the little band of inquirers, had quitted the field of his unequal combat with a consistory determined to crush him. His colleague, M. Bost, had assumed the post of suffragan pastor at Moutiers Grand Val, in the canton of Berne, so that his genius and piety no longer "electrified" his young friends by "his noble aspirations after God and holi-

ness;" and Wilcox, the humble artisan, was himself leaving Geneva. But the prayers of the pious were graciously answered, and the instructor for whom they had asked was brought, "by a way which he knew not," to prove to them and many others in Geneva a messenger of peace.

The arrival of Robert Haldane at Geneva has been already given in his own simple narrative; it has also been thus glowingly described by the pious biographer of Henri Pyt: "The English friend mentioned above departed in January, 1817, leaving his brethren hungering after a better acquaintance with the counsels of God. But at that very moment the Lord, touched by their prayers, sent them one of the most eminent of his servants. Richard Wilcox had not quitted our walls, before Robert Haldane was within our gates. The chosen instrument in the hands of God to confirm the faith of Pyt and his friends, he was destined to become the source of blessing to many others. In a very short time a striking revival, effected by his means, was manifested in the school of theology. Around the venerable Haldane, their true professor, there gathered habitually more than twenty pupils of that auditory, converted by the instrumentality of that blessed word, which they began immediately to distribute at Geneva, or at a later period to carry into neighboring countries—and among the latter may be named Henri Pyt, Jean Guillaume Gonthier, and Charles Rieu, who died pastor at Frederica, in Denmark. It was on Thursday, the sixth of February, 1817, that

Mr. Haldane undertook to read and explain to them the English of St. Paul to the Romans. 'He knew the Scriptures,' says Pyt, 'like a Christian who has had for his master the same Holy Spirit by whom they were dictated.' He spoke in English; first M. Rieu, then M. Fred. Monod of Paris, or M. James of Breda, interpreted. Never, we venture to say, since the days of Francis Turretine and Benedict Pictet, of holy and happy memory—never had any doctor expounded the whole counsel of God with such purity, force, and fulness—never had so bright a luminary shone in the city of Calvin."

The student of theology who came to Mr. Haldane's hotel, and was the unconscious means of detaining him at Geneva, little thought how he was then employed as the messenger of grace, both for himself and others. It was M. James, afterwards French pastor of Breda. The other, whom he brought with him, was M. Charles Rieu, whose brief but brilliant career and triumphant death-bed are associated with the history of the church of Christ. The letter of Mr. Haldane to Mr. Bickersteth, already quoted, goes on to say,

"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 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 for my subject; and this portion of Scripture I continued to expound to them during the winter, and to dilate on the great doctrines 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 instructions concerning the gospel. The impression produced was, by the blessing of God, so great, that discussions became frequent on the grand truths connected with salvation.

“In this manner matters proceeded at Geneva till

the middle of the summer of 1817, which terminated the studies of the theological students. The pastors attempted to instigate the government to banish me from their canton; and when this proved unsuccessful, it was proposed in the 'Venerable Company' that I should be cited to appear before them, to answer for the doctrines I was inculcating on the students. On which one of them observed, 'Vous ne gagnerez pas grande chose par cela'—[You will not gain much by that.] And the matter dropped." He proceeds to state that, on inquiring why the pastors failed in this attempt, he learned that if strong measures had been resorted to, the students had resolved to leave their professors. Various measures were used to exclude from the pulpits the hated doctrines of the deity of the Saviour, of original sin, of grace, and effectual calling; but in spite of all their endeavors, the light was diffused to a very remarkable degree in Geneva, which, through the ministration of these Socinian and Arian teachers, had fallen from the glory which once belonged to it, and instead of being the centre of illumination to Protestant Europe, had become a synagogue of Satan, and a citadel of ignorance and darkness.

On both sides of the controversy the press was extensively employed. In November, 1816, M. Empeytaz published a pamphlet in favor of the divinity of Jesus Christ, which produced a great excitement among the students. Those on the side of the pastors assembled in the grand hall of the consistory, and chose for their president M. Merle d'Aubigné,

who was himself destined to receive the gospel from Robert Haldane, and to become an illustrious champion of the faith. Such was then the prevalence of error among the students, that two of them, MM. Henri Pyt and Guers, were the only persons who refused to sign the anti-Christian protest. Professor Cheneviere, a few years later, in his "Summary of the Theological Controversies which have of late years agitated Geneva," pointedly attacked Mr. Haldane as one of the chief authors of all the agitation. He described him as a rigid Calvinist, who invited a number of ministers and students to his house, where he occupied their minds with the *mysterious* points in the Christian religion, "inoculated them with his own intolerant spirit, taught them to despise reason, and to trample on good works." To this attack, the late Rev. Dr. Pye Smith of London said in reply, "I had never the happiness of knowing a more dispassionate or careful reasoner, or one whose habits of mind were more distinguished by the demand and scrutiny of sufficient evidence upon every subject. A grosser error could not be committed than to impute to such a man the sentiment that 'in the affairs of religion, reason ought to be trampled under foot.'" And the venerable Dr. Wilson, the late bishop of Calcutta, describes M. Cheneviere as "a harsh, violent, impracticable man, confessedly a Socinian in principle. He really frightened me by his fierce attack on spiritual religion."

Robert Haldane himself met his opponent in a solid and practical manner, giving an epitome of his

Exposition of the Romans, and touching with a master's hand almost every point of the great controversy. Of the fearless manner in which he addressed the professor, the reader shall judge. Mr. Haldane says, "I am free to declare, that never in my life did I hear the word of God so directly contradicted from the pulpit. In your exclamation, 'Ah, are we not born pure?' profound ignorance of the word of God was manifested, and the whole train of your reasoning proceeded on this assumed principle—a principle not more contrary to the declarations of Scripture, the conduct of Providence, and the whole plan of redemption, than to the universal experience of mankind. And yet, sir, you are theological professor at Geneva."

The results of Robert Haldane's instructions to the students at Geneva were of the highest and best kind. An extract or two from a letter addressed to Mr. Haldane by one of them, dated July 7, 1819, after he had become a pastor at Frederica, in Denmark, may be given as an illustration. Thus writes M. Charles Rieu :

"Sir, and much honored father in Jesus Christ, I have at all times deeply engraved in my heart the instructions which the Lord vouchsafed to me the grace to receive from you, sir, and which opened my eyes to the fundamental truths of the gospel. Now that I am called by a benediction for which I cannot enough praise the Lord, to teach them, as well as to feed on them continually myself, I feel every day more and more the incalculable importance and the absolute

necessity of founding upon these truths all other instructions and exhortations, if we wish that they should penetrate into the heart.

“To lead a parish of laboring people to Christ is the work that the Lord has confided to me at this time. Not having heard the truth preached to them for many years, I found them in that state of lukewarmness and alienation which naturally follows the neglect of the gospel. I seek to disperse to them the mystery of godliness with the greatest fidelity possible.

“If your engagements permit you to send me a word of friendship, will you impart to me all the counsels, exhortations, and directions, that you believe proper to fortify me in faith and piety in Jesus Christ. In my situation, insulated from all my brethren, I have greater need than others to be roused by salutary advices. I desire, above all, to make rapid progress in the knowledge of the holy Scriptures, since these are our only powerful arms, to convince, to overturn, and to build up. Following your counsel, I have resumed the reading of the Old Testament, and I have there found—what I did not before know was there, when I was less instructed in divine truth, and when, in many respects, the veil remained upon my eyes—that Christ is everywhere in it, from one end of it to the other. All render testimony to Him. The prophecies, in particular, were never presented to me with so much grandeur and so much beauty. Oh, how admirable is this! What perfection! What agreement! How is this work raised above all the impious attacks of men!”

M. Rieu closed his short but brilliant career within two years from the date of this letter. He was seized with an epidemic fever, and addressed a solemn charge to his parishioners, telling them that the vaulted roof of their church would bear witness to them that he had preached Jesus Christ, and declared to them the counsel of God, though with much weakness and fear of men; assuring them that even to his latest breath he would pray for them, and call down upon them the blessings of the Almighty. His journal, which he kept till almost the moment when he became delirious, was only intended for his family, and indicates what he calls "the unutterable peace and joy" of his soul. Thus does he write in it:

"I know in whom I have believed. I advance, with a joy not to be described, into the dark valley, for I advance towards Jesus, towards my God, towards Christ who has conquered for us. All his promises converge in one point to overflow my soul with a joy it never felt before. No, he has not deceived us. Happy those who have believed without having seen. I go to see him as he is. I see him already. I feel his hand supporting every part of my soul; in proportion as this clay falls, the inward man is renewed. I go to be changed into his image, to be like unto him there, where there is no mourning. How could I wish to make this joy pass into your souls! But it is there where you will enjoy it, and it is He who will now console you; for I am not separated from you: the moment when I fall asleep here, I see with you Christ coming in the clouds. May you all

sleep in him. . . . Resurrection and life. Eternity—eternity with Jesus!”

But we must go back again to 1817, when M. Rieu and his companions bore their part in the warfare against error in Geneva. Discussions respecting the gospel became frequent, but there was no public collision between Robert Haldane and the pastors or professors. He heard their sermons levelled against himself, or received the report of them from others, and so took occasion, with as little of personality as was possible, to expose their ignorance, rebuke their errors, and expose their sophistry. He says, “As in the presence of God, I spoke and acted, resolving to know no man after the flesh, and to give place to no one by subjection, no, not for an hour. These duties appear to me not to be peculiar to prophets and apostles, but in such circumstances to be incumbent on all who know the Lord, and seek to serve him with such talents as he has committed to them. Accordingly I labored to introduce the knowledge of salvation among that benighted people.”

The fire which had long smouldered within the precincts of the “Venerable Company,” soon suddenly broke out into a flame. Its first violence was directed against a young minister who was Regent in the University, and whose genius and accomplishments had promised to conduct him to emolument and renown. To Cesar Malan were first given the grace and glory to raise from the ground the tarnished banner of the church of Geneva, and from the pulpit of Calvin boldly to proclaim, without reserve or compromise,

that gospel whose echoes scarcely lingered within his temple. Thus did he himself write to the Rev. Edward Bickersteth:

“At the time I was awakened to life everlasting, I was still in darkness and great feebleness in almost all points, and I know how useful, how efficacious, under God’s blessing, to my mind, to my soul, to my humbled heart, were the teaching and fatherly guidance of Mr. Haldane, whom, in the bonds of love, I honor as a father sent to me by God, and who, before he left Geneva, had seen, not only in myself but in numerous other instances, that the word of truth, (not ‘tracts or addresses,’) had been blessed—yes, sir, wonderfully blessed from above—for the present and the eternal happiness of *many* souls. The glory be to the Lord, but the joy to that servant of Jesus and his spiritual children and brethren in our precious faith.”

M. Malan had been induced to visit Mr. Haldane by the influence of M. Gaussen. Being himself a minister, he could not with propriety attend at the meetings appropriated to the students, and he was somewhat prejudiced against what he heard of the Calvinistic doctrines inculcated. But after spending an evening with the missionary visitor, at his apartments in the hotel *La Balance*, he went away more favorably impressed. His satisfaction was increased by a remarkable incident on the closing evening of 1816. He was then the manager of a charitable society, in which he was deeply interested, and which was greatly in need of support. Its claims had been mentioned to Mr. Haldane, and when he accompanied

M. Malan to the door of his apartments, and took leave of his guest, without solicitation he placed in his friend's hand some gold pieces as a contribution to the charity. As soon as the door was closed, M. Malan, by the light of the nearest lamp on the staircase, counted the twelve Napoleons he had received, and found that they amounted to the very sum—two hundred and forty francs—which was next day required to pay the baker's bill, and the want of which, on that very evening had been a source of depressing anxiety. This interposition of Providence contributed, as might be expected, to increase M. Malan's interest in the remarkable stranger, and from that night his visits were repeated, his inquiries became more searching, and their conversations more earnest. The result has been told in part, but Malan further says,

“It was thus that the wise Haldane taught me. In general he waited till I put a question to him, and I only went to his house to hear his answers. He often made me repeat the question, to assure himself that he entirely understood me. ‘What do you think on that subject?’ he would say to me. I gave him my opinion. Then he would ask me to support it by Scripture. It was thus that he convinced me of ignorance or weakness. And when he saw me perplexed by my want of acquaintance with the Bible, he would begin to establish the truth in question by passages so clear, so explicit, that it was impossible but that I should yield to the evidence. If one of these passages did not appear to me conclusive, or if I gave it

a false interpretation, he would produce immediately four or five others which supported or explained the first, and put the true sense beyond a doubt. In all this discussion he would only say a few words. It was his index which spoke; for, exactly as his Bible, literally worn out from having been read and reread, opened of itself here or there, his finger rested upon the passage, and while I read it, his piercing eye looked me through, as if he wished to discern the impression which the sword of the Spirit made upon my soul."

It is highly gratifying to observe that, under the circumstances we have detailed, there met at Geneva two honored brethren from the United States, who bore testimony, in connection with Robert Haldane, to the great truths of the gospel. We allude to the Rev. Dr. John M. Mason and the Rev. Matthias Bruen, who travelled together in search of health and of opportunities of usefulness. M. Malan speaks of Dr. Mason as saying to him, "Oh, if it was necessary to give my blood to bring over those who raise themselves against the gospel, I would shed it. But it is not the blood of man which is necessary; it is that of God, shed upon the cross."

An extract of a letter written by Mr. Bruen to his brother, dated at Paris, March 26, 1817, cannot be read without interest. He says, "It is greatly to be lamented that so many of Calvin's successors should be unworthy of that honor. The cruel heresy Socinianism has in a great measure taken the place of the truth of our God and Saviour. But it gave us

great pleasure to find that the worst time has gone by; especially among the young ministers and students, there is a strong disposition towards the truth. So little real knowledge does the course of lectures given by the professors afford them, that they are anxious to seize every opportunity of instruction. A Scotch gentleman, who has been there some time, has a number who visit him regularly to study the Scriptures, a subject to which most of the professors do not think of turning their attention. One of the things which made my time glide by so rapidly, was the number who came continually to have their difficulties explained and the doctrines of grace illustrated. The evening before we came away, at one time Dr. Mason had, I think, fourteen. There is now every appearance that things will return to their old condition. It is almost impossible to conceive with what anxiety they inquire, and the influence it has when they find persons from remote regions answering immediately the current objections to these doctrines, for the depravity of man which excites them is the same everywhere. It could not fail to strike me as very remarkable that we should have arrived there just at this time, when the line is becoming marked, and it is very evident that Dr. Mason's character and instructions will not be without effect. This visit then may prove of high consequence to the best interests of the church."

One scene connected with the early evangelical ministry of Dr. Malan must here be briefly described. It would seem, that even before the arrival of Mr.

Haldane in Geneva, Malan had actually preached a sermon that was doctrinally true, without exciting much attention. Whether his doctrine was not understood by his audience, or the coldness of his manner betrayed the fact that his soul was not yet fully awakened, as it afterwards became by the animated exhortations of Dr. Mason, it is certain, that when he was indeed roused, and the same sentiments were uttered before the Arian and Socinian company, by lips touched by evangelical fire, and from a heart burning with love to Christ, all the enmity of the natural man rose up in arms against the faithful witness for a dishonored Saviour. His eloquent words fell on the leaden slumbers of his audience like bolts of fire shot from heaven. Pastors, professors, syndics, and private citizens were cut to the heart, and almost gnashed upon him with their teeth, as Dr. Malan descended from the pulpit and passed through their opening ranks unrecognized, an avoided and rejected man. It was not in his loving heart and tender sensibilities to disregard the derision to which he was thus publicly exposed. His own relatives turned from him with unmingled emotions of disappointment, vexation, and shame. His affectionate wife, not then, as afterwards, a "partaker of like precious faith," beheld him with a grieved and wounded heart, and by her looks reproached him with the shipwreck of all the cherished dreams of their young ambition. He walked in his robes from the ancient temple of Calvin to his own house dejected and overwhelmed, intending to hide himself in his secret cham-

ber; but on entering his door, the manly form and benignant countenance of Robert Haldane met his eye, and his sinking spirits were revived as by a cordial, when his hand was grasped and the words were heard, "Thank God, the gospel has been once more preached in Geneva."

The result of all this to the preacher, the reader has already anticipated. An interdict was soon after laid on Dr. Malan against appearing again in the pulpit; he was divested of all his offices, and pursued as far as his enemies could pursue him as the enemy of religion. Happily, however, it was now seen that Messrs. Gaussen, Pyt, and Guers had "great boldness in the faith." They were commanded by M. Cheneviere to send in to him a confession of their faith; and though, with the wisdom of the serpent blended with the innocence of the dove, they clothed it in the language of a confession which had been sealed with the blood of some of the noblest martyrs of the French church, the professor declared that such sentiments were enough to make men "brigands;" they were denied ordination, and compelled only to preach the gospel without the bounds of the church to which they had devoted their lives.

Very soon was it seen that in Geneva there was a goodly number instructed in the truths of the gospel, and able to impart their knowledge to others. The names of Gaussen and Malan were of themselves a tower of strength, and they still for a time clung to the ancient church, though they protested against its apostasy. Messrs. Guers, Pyt, Gonthier, and others

held reunions in the place where the young reformer Froment had in ancient days opened a gratuitous school, and been the first to relight the lamp of pure Christianity in the city to which Calvin afterwards gave the lustre of his name.

Mr. Haldane now considered his work at Geneva accomplished, and the same earnest impulse which had led him to that city was about to conduct him to Montauban. He was succeeded in many of his evangelical labors in Geneva by Mr. Henry Drummond, a banker in London, whose attention had been most providentially attracted to the gospel, and who had been as wonderfully led to Geneva. His great wealth, combined with his fervent zeal, made him eminently useful to the poor persecuted ministers.

Of the full success of Robert Haldane's labors at Geneva we cannot speak, but we know that of twenty-one students who attended his expositions in that city, only one did not appear to be impressed; and the greater part, notwithstanding the opposition of their professors, and the risk, nay, the certainty that their temporal prospects would be blighted, avowed themselves subjects of a saving change—converts to evangelical truth. The magnitude of the work has become more visible as years have rolled on, and while the hand of the Lord is yet overruling all events, it becomes increasingly evident that, to use the words already quoted, "It was of God that Robert Haldane should visit Geneva at that time."

CHAPTER XI.

FROM THE JOURNEY OF ROBERT HALDANE TO
MONTAUBAN, TO THE DECEASE OF SEVERAL
OLD FRIENDS.

1817 TO 1833.

AT the end of June, 1817, Mr. and Mrs. Robert Haldane left Geneva on their route to Montauban. They travelled by way of Lyons, where they spent the Lord's day, and attended the French Protestant worship. There, however, they "heard not a word of the gospel." Mr. Haldane sought an interview with the pastor, but writes, "He had not time to converse with me on the subject of religion, being fully occupied with the fashionable amusements in which those who are there designated Christians spend the evening of that day." More than thirty years had elapsed since Robert Haldane had visited Lyons and admired the magnificence of that city, where the relics of the palace of the Cæsars and the tombs of the early Christian martyrs alike remind us of the fading glories of the world, and the immortal trophies of the victory of faith. But he had now only one object in view; and in quitting Geneva he did not seek either relaxation or amusement. At Geneva he enjoyed the magnificent scenery by which he was surrounded, yet declined joining in any excursions that might take him away from the important work to which he was dedicated. For the most part, in the afternoon only he walked out on the promenade

St. Antoine with Mrs. Haldane. "With her," says M. Gaussen, "I know that he had much secret prayer for a blessing on his labors." But while he pursued his missionary work with intense earnestness, his frequent allusions to the mountains around Geneva, and to the rich and well-watered landscape, told how greatly he admired the glorious sunsets which lighted up the sublilities of Mont Blanc, or gilded with effulgence the milder beauties of the wooded Jura.

Montauban was then the centre of education for the Protestants of the Reformed church in France, as Strasburg in the north was for the Lutherans. It is situated in a magnificent plain on the banks of the Tarn, before it joins the Garonne, and in clear weather commands a distant prospect of the majestic range of the Pyrenees. When Robert Haldane arrived there, Montauban presented but a feeble light glimmering amid the sepulchral darkness of Arianism and unbelief. There were, however, a few men with whom he enjoyed pleasant intercourse. Among these was M. De Rapin, a private gentleman of fortune, residing at La Garde, five or six miles from Montauban. He had been a faithful confessor of Christ, even in revolutionary times, when it was considered a crime to possess a Bible, and people sometimes buried it in their garden, that thus they might escape the guillotine. The dean of the faculty was the distinguished and learned M. Encontre, next to La Place then considered the most distinguished mathematician in France. This gentleman and Robert Haldane had many earnest conversations together on the way of

salvation; and when the dean, in pursuit of health, finally took leave, and as it proved, bade a dying farewell to his friend and teacher, in the spirit of a little child this eminent man grasped his hand and said, "I am a great sinner, but I have a great Surety." Many other indications of his successful labors gradually developed themselves.

But even before Mr. Haldane visited Montauban, there had been a state of preparation similar to that which had previously been seen at Geneva. M. Gachon, a pious Moravian missionary, had, in the south of France, been proclaiming the simple truths of the gospel, and under the influences of the Holy Spirit several had been awakened to see their need of a Saviour. The spark was indeed but feeble, and M. Bonnard, although in correspondence with all the French reformed churches, could not refer to more than four or five ministers of whom it could be confidently said that they preached the gospel. A few sentences from Mr. Haldane's own pen shall describe his labors and success.

"At Montauban, where I resided more than two years, I proceeded in the same manner as I had done at Geneva, in what appears to me the spirit which the Scriptures both inculcate and exemplify. I spoke plainly to the students, and to all with whom I had an opportunity of conversing. With pastors who came from a different part of France I entered into such close conversation as led us at once to discover the points on which we differed, and then discussed them fully. I endeavored to expose every thing false

in doctrine that I had heard from the pulpit, and to point out to all to whom I had access whatever appeared to be erroneous. The Lord was graciously pleased to give testimony to the word of his grace, which I was enabled to declare at Montauban, both among the students and others."

The most important production of Robert Haldane's pen was his "Exposition of the Epistle to the Romans," which in its first form appeared in the French language, and embodied the substance of his instructions at Geneva and Montauban. He was afterwards prevailed on to publish it in English. It cost him much labor, but it was to him a constant source of profit and delight. It was his earnest and unceasing prayer that this work, the result of hard study, might be blessed in checking the growth of those loose and erroneous views of the atonement of Christ which for many years past have extensively prevailed. He regarded unscriptural views of this doctrine and its kindred one, the imputed righteousness of Christ, dangerous to souls, as they tend to the subversion of "the faith once delivered to the saints." The last completed labor of his life was the revision and enlargement of this work, which he performed amid decaying and rapidly failing health, turning from it for nothing, except for a short period, that he might write one or two tracts in opposition to an attempt made to desecrate the Sabbath by running cars on the Glasgow railway. This work on the Romans was republished in the United States, and still has an extensive circulation.

Persecution will everywhere attend the faithful publication of the gospel. It was not the fault of the Arians that Robert Haldane's labors at Montauban were not put down by the strong arm of the government. At the time Professor Pradel regarded him as "a disastrous meteor," Mr. Haldane was denounced to the Minister of the Interior as a firebrand, who was teaching Calvinism. In consequence of these representations, M. De Villele, who was then at the head of the French cabinet, made some inquiries of the British ambassador respecting this remarkable foreigner. After full investigation, M. De Villele declared that it mattered not to him whether Mr. Haldane taught Calvinism or any other *ism*, provided it was not *Deism*.

Among many instances which might be related of the blessing which followed Robert Haldane's labors at Montauban, he has himself recorded one. A pastor in the south of France came to visit his brother at La Garde, who had received the truth spoken by M. Gachon. His father too, an old man ninety years of age, had listened with joy to the gospel, as preached by Henri Pyt. He himself was opposed to what he considered the fanaticism of the new doctrines, and he had even succeeded in shaking the faith of his aged parent. During his visit to his brother, he was grieved to hear that brother speak of salvation by faith without works, but on attempting to enter into controversy, was told, that if he wished to argue on the subject, he had a fine opportunity of doing so with Mr. Haldane himself. Confident in his own

powers, the indignant pastor obtained an introduction, called on Robert Haldane, entered into discussion with him, and finally was himself enlightened in the truth.

Before, however, the conversation occurred which was blessed to this pastor, another had arisen out of the inquiry, what was to be his text on the next Lord's day, and in what manner he intended to treat his subject. The pastor relates, that Mr. Haldane asked him how he could reconcile his religious sentiments with a text which he pointed out with his finger. "I replied," says the pastor, "that this was an isolated and extraordinary text. Mr. Haldane then showed me another equally embarrassing, and turning over his Bible, pointed with the same index to fifteen or twenty passages, all directly contradicting what I was going to preach. Not only was I confused at not being able to prove my doctrine from my Bible, but I was astonished at the great facility with which Mr. Haldane found the passages he wanted. When I left him I could not help thinking that perhaps my arguments were right, but that, at all events, Mr. Haldane's seemed to be drawn from the Bible, and I felt that I had too little studied the Scripture, and had a very imperfect knowledge of its contents. This made me lose confidence in myself, but I did not let him know my distrust. When I next conversed with him, he proposed to take a walk into the country."

We will now transcribe from Mr. Haldane himself.

"We immediately entered into a discussion respect-

ing the gospel, each of us maintaining his own sentiments on the subject. At length I began to speak to him on that all-important declaration of our Lord on the cross, '*It is finished,*' and endeavored to show from that expression, that every thing necessary for a sinner's acceptance with God was already accomplished, and that Christ is the end, the 'finishing,' or accomplishment of the law for righteousness to every one that believeth. I had spoken but a few minutes when it pleased God, in infinite goodness and compassion, to shine into his heart, to give him the light of the knowledge of God in the face of Jesus Christ. He suddenly stopped, and with extended arms, vehemently exclaimed, '*It is too great to be true.*' From that moment there was no more difference of opinion between us—no farther opposition on his part—no more objections. In Christ he was a new creature. Old things had in a moment passed away; behold, all things had become new. It was now all his desire to hear more of the great salvation. We returned to town holding the most delightful communion. He remarked with earnestness how differently he would preach when he should return to his flock. He confessed, at the same time, that he had often preached on texts in which there was something he had not fathomed, and that he now knew what it was. This is worthy of notice, as it shows the unsatisfactory state of mind of many, who professing to preach the gospel, understand neither what they say, nor whereof they affirm. He said he wondered that his people should have had patience to listen to such a system

as he had been endeavoring for seven years to inculcate upon them—so totally different from the doctrine of the grace of God. When we parted, he who an hour before hated and opposed the doctrine of salvation, was filled with peace and joy in believing.

“This happened on Friday evening. Next morning he called on me in the state of mind I had left him in the evening before, rejoicing in the grace of God; but he said that after we parted, being engaged to preach on the Lord’s day, he read the sermon he had prepared, and found that not one sentence of it could he preach, for it was altogether opposed to what he was now convinced was the truth of the gospel. He added, that he did not know what he should do, for that sermon, the only one he had with him, and which he had admired, being, as he thought, so well composed, he could not and would not on any account make use of, and that he was not accustomed to preach extempore. I replied, that I never knew a case so similar to his as that of the jailor at Philippi, and therefore advised him to preach on his question to the apostle, and the answer he received: ‘What must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved.’ After pausing a few moments, he said he would do so. The place where he preached was at some distance in the country; I did not therefore hear him, but was informed that the people who had known him before, listened with astonishment, wondering that he now preached the faith which so lately he sought to destroy. He spoke with great feeling and power, and

what he said made a deep impression on those who heard him. I had afterwards, during the short time he remained at Montauban, most agreeable conversations with him, and shall never forget his prayer when we parted. It was one of the most affecting I ever heard—evidently the warm effusion of his heart—entirely different from one of those written and studied prayers which many of the French pastors prepare before they deliver them. He referred in a very striking manner to his conversion, and to his former and present state; confessed the great sinfulness of the past part of his ministry, and prayed earnestly for himself and his flock.

“On his return home, he passed through a town, where he preached the same sermon as in the neighborhood of Montauban. It came closer on the consciences of his hearers than the discourses to which they had been accustomed to listen. One of the pastors of the church preached the gospel, but with less force. A flame was instantly kindled among them. The elders of the consistory remonstrated with their own pastor in the strongest manner, demanding of him how he could have allowed a man bringing such doctrines to preach for him. He declared that these doctrines were the same that he himself preached. They denied this most peremptorily; and the discovery was now made that some of them were Socinians. They threatened to denounce their pastor to the government, and during more than three months the greatest agitation prevailed in his church. I saw several letters which in the course of that time he

wrote to his friends at Montauban, declaring his apprehensions that it would terminate in his being expelled from his charge. At length, however, the storm subsided, and the preaching of the pastor from the neighborhood of Marseilles appeared to have done good.

“A very different feeling was excited when an account of his conversion was given to his father, a man above eighty years of age. I afterwards saw another pastor, who happened to be at his house on a visit. It was truly affecting, he said, to see the old man quite absorbed in the subject, and for several days going about his house, clapping his hands, and joyfully exclaiming, ‘It is finished.’”

A well-known French minister, who afterwards spent much time in England, wrote to Robert Haldane, in 1825, to tell him how the pastor just referred to had become, in the hands of God, the means of awakening him from spiritual death. After describing himself as having been a blind man leading the blind, till the year 1822, M. A—— proceeded: “At the above period I went to visit my former flock at ——, where I saw, after nine years of separation, one of your spiritual children, my old fellow-student. He became, in the hand of God, the instrument of my deliverance. I then learned the ‘great mystery of godliness,’ ‘God manifest in the flesh;’ and transported out of myself by the joy of my salvation, I returned to my church, where since then the Lord has given me grace to render testimony to him, and to advance a little, but very little, in the knowledge of him.”

If there was less of excitement and *éclat* in Robert Haldane's labors at Montauban than at Geneva, the work of evangelization yet prospered; his Christian friends acquired renewed confidence, many students and young ministers were delivered from error, and the seed was sown of an abundant harvest in France. Nor did the work meet with so much direct opposition and persecution as in Geneva, for De Villele's government shielded the Protestants from violence and Mr. Haldane from expulsion.

But domestic circumstances called the missionary and his family home. His wife's father was drawing near to death, and the separation from his daughter had been prolonged far beyond all calculation. In the hope of again visiting Montauban, which hope, however, was never realized, they left for Edinburgh. Their journey to Paris was made doubly pleasant by the society of M. Bonnard, the venerable dean of the Faculty of Theology, the recollection of whose faith and affectionate simplicity of heart was always cherished.

Many testimonies have since been borne to the usefulness of Robert Haldane, both at Geneva and Montauban. In the General Assembly of the Free church of Scotland, the Rev. Frederic Monod of Paris, and Dr. Merle d'Aubigné of Geneva, as well as other eminent foreign ministers, have testified to the blessings which resulted from his labors. During the meetings of the Evangelical Alliance in London, in 1851, one speaker was recommending the Foreign Aid Society, because it only employed Swiss and

French preachers, and did not send out Englishmen, when Dr. Merle d'Aubigné said, that he for one could not accept this as a recommendation, for had it not been for the grace of God in ordering the mission of the venerable Robert Haldane from Scotland, "I myself, so far as man can see, would not have been here to-day."

On his return to Scotland, Robert Haldane resumed his former activity. He placed ten young men under the care of a venerable minister to be prepared for home missionary labors, employed all the means in his power to extend the gospel on the Continent, in aid of which he organized an auxiliary society at Edinburgh, and renewed his labors in visiting prisoners in jail under the sentence of death.

Our narrative has applied for many of its last pages to the labors of Robert Haldane. We must now turn again to those of his brother *James*. He was found, on the return of Robert, to be still holding on the even tenor of his way, neither elevated by the excitement of popularity, nor depressed by the want of coöperation. He had still many seals to his ministry, so that he wrote to his friend Campbell, in 1809, "We were told that 'the world' would leave us, that no good would be done, and that there would be an end of usefulness. But numbers still attend, and we have received more converts from 'the world' than for four years previously." Dr. Andrew Thomson, who had one of the largest parishes in Edinburgh, said, that in examining candidates for admis-

sion to his half-yearly communions, he found a greater number of instances of awakening attributed to the preaching of James Haldane than to that of any other preacher in the city. The same testimony was borne by others; and a venerable minister in England, who visited Scotland, stated that in a conversation with Dr. M'Crie, the celebrated historian of John Knox, he observed that in his opinion James Haldane preached the doctrine of free justification more fully and more clearly than any other minister he knew. Nor was this surprising, when we see the devotion which marked his character. Writing about this time to a friend, he says, "I do not see any thing which I can do, unless it be to live near to God, and to preach his gospel where I am placed in the course of his providence." Hence he was "instant in season" and "out of season," always at his post, and never dreaming of rest till he descended to his grave. He was seldom absent from his own church, but he occasionally preached to the sailors in the floating chapel at Leith, where his sermons, as coming from an old seaman, were always welcomed by his attentive hearers.

There is in the use of Scripture language, in preaching, a striking illustration of the spirit and true character of the minister. Just about the time when the Haldanes were rousing all Scotland to religious feeling by their energetic use of the Bible, and Rowland Hill and Andrew Fuller, and some others, were doing the same work in England, we find the witty Sidney Smith, a canon of St. Pauls, in the English metropolis, saying, "There is a bad taste in the

language of sermons, evinced by the constant repetition of the same scriptural phrases, which perhaps were used with great judgment two hundred years ago, but are now become so trite that they may, without any great detriment, be exchanged for others: 'Putting off the old man,' and 'putting on the new man;' 'One thing is needful,' 'The armor of righteousness,' etc." This poor man would have nothing said to give offence to the mawkish delicacy of his hearers or to their polite religion. It has been well remarked, that words are things, and it is assuredly true when applied to "the words which the Holy Ghost teacheth;" for they resemble "a twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow." We do not recollect, in the whole course of our observation and reading, a single minister eminent in the work of the conversion of sinners who did not deal much in the use of scriptural language. The Holy Spirit generally works by the instrumentality of his own words. Aversion to scripture language is, generally speaking, aversion to scripture truths.

At the end of 1819, the last surviving sister of James Haldane's mother died, his attention to whom furnished a very pleasing illustration of his domestic character. During the last weeks of her life, besides his morning visits, whatever were his engagements, and however late he might be occupied by prayer-meetings, church-meetings, or preaching, he never failed to walk to her house, that he might pray by her bedside, and comfort her with some of the pre-

cious promises of the gospel. In all his private engagements of this character, he exhibited one of the brightest examples known to his friends of that pure and undefiled religion which visits the widow and the fatherless, and keeps itself unspotted from the world. The more closely his walk was observed, the more was it seen that his "steps were ordered of the Lord." Rather more than three years after the death of his first wife, James Haldane formed a second union of this character. The lady of his choice was a cousin-german of the distinguished Sir Walter Scott. The union was one productive of great mutual happiness till dissolved by his death.

We now turn again to Robert Haldane, who was still employed in opposing error, and guiding men, especially through the medium of the press, to the knowledge of the truth. His winters and summers were usually divided between his town-house in Edinburgh, and his country residence at Auchingray. When in Edinburgh, he never allowed any matter connected with the management of his estate to absorb his attention, if it could be avoided or postponed. When at Auchingray, his mornings were devoted to prayer, the study of the Scriptures, and the preparation of his work, and the latter part of the day was occupied, both before and after dinner, which was at five o'clock, with matters relating to his tenants, his plantations, and other country business. His evenings, after eight o'clock, were spent in the drawing-room, where he usually sat in a large chair, with a small table by his side, and a newspaper or book in

his hand, so that he could either read, listen, or converse at his pleasure. Few persons could be more agreeable, or even fascinating, when he found himself in congenial society. The urbanity of his manners gave little indication of the sternness with which he confronted error; and when he was in company with those whose character and information he valued, his flow of conversation was easy, graceful, and instructive. He could speak of the ordinary topics of the day, its politics, its remarkable occurrences, and its prospects, but he never descended to that which was idle and frivolous. He had a good memory, and a great fund of anecdote connected with his own times, the eminent persons he had known, the scenes which he had witnessed, and the generation which was passing away. But on the great truths of the gospel, and the things pertaining to the progress of the kingdom of God, both Robert and James Haldane chiefly delighted to dwell. On these matters their conversation was cheerful, animated, and always tended to edification. There was no constraint, no conventional talk about religion, nor merely sanctimonious phraseology. All was the utterance of the heart, and the expression of real feeling. Never did either of them approach to that pharisaic style of communication which chills the heart of the humble Christian, and repels the man of the world.

Few men could more tenderly sympathize in the afflictions of friends, or more wisely draw lessons from their trials, than James Haldane. In 1826, a venerable Christian minister, the author of an excellent vol-

ume on "Spiritual Comfort," was sorely exercised by an unhappy dissension in his church. On this subject Mr. Haldane thus wisely wrote: "It is a pity that in the doctor's old age such a dispute should have arisen, but I hardly ever saw it fail, when people looked up in an extraordinary degree to a minister, as I believe his congregation did to him, that something arose to sweep away their idolatrous attachment. I have frequently seen the same thing in individual members of our church; so much so, that now I never see any person who appears peculiarly ardent in expressions of admiration, but I lay my account that a complete revolution will ere long take place. It is the purpose of God to stain the pride of human glory, and his purpose shall stand. The nearer we live to Him, the more we are engaged in contemplating his glory, his love, and his grace to us, the more willing shall we be that He *alone* should be exalted; and as He is infinitely exalted above all created objects, so the happiness of the whole obedient and intelligent creation will arise and continue through eternity in beholding his glory. Did we perceive more of it, it would hide pride from our eyes; but as when the sun is withdrawn the stars are bright, so if our minds are turned away from God, we hold ourselves and the persons of our fellow-creatures in admiration, because of some real or supposed advantage over others."

The beginning of the year 1831 was to James Haldane greatly saddened by the death of his eldest son James, a young man whose vigorous constitution

but a little while before promised a long continuance of life and health. His end was peace; and though he was unable to speak much, he told his father that he had full confidence in Jesus, and entertained no fear of death.

As must have been expected, at this time also the old friends of the brothers Haldane began to be taken from their labors to their gracious reward. Mr. Aikman was the first removed of those who in 1797 went out into the highways and hedges of Scotland, to invite men to the feast of the gospel. Dr. Stuart, of whom we have more than once spoken, was suddenly called from time to eternity. In October, 1832, James Haldane wrote thus of the removal of the Rev. William Howels, an excellent Episcopal minister of London: "Mr. Howels' death will make a great blank, but the Lord liveth, and is carrying on his eternal purpose, and every thing, little or great, is subservient to its accomplishment. Humanly speaking, however, the death of an influential man, who opposed the heresies and errors of the day so steadily, is a great loss." And in the April following, the venerable Rowland Hill, who it was believed by many, during a ministry of far more than sixty years, brought, under God, more sinners to Christ than any other man of his day, passed to heaven. "Rowland Hill," says James Haldane, "has finished his course. His life has been very long, and he has maintained a most consistent character. Every thing here is fleeting and transitory."

CHAPTER XII.

FROM THE PUBLICATION OF MR. ROBERT HALDANE'S SECOND EDITION OF THE EVIDENCES OF CHRISTIANITY, TILL HIS DEATH.

1834 to 1842.

It was a striking feature in the character of Robert Haldane, that he seldom did any thing in haste, and never attempted to accomplish two objects at the same time. This was the more remarkable on account of the energy with which he pursued any design on which he had fully decided. Whatever he set himself to do, he did it with his might. We have seen that so early as 1816 he published the first edition of his "Evidences of Christianity;" a second edition had long been called for, but his other engagements did not allow him to prepare it for the press till 1834.

When Robert Haldane first sat down to write on this great subject, he carefully reread some of the most distinguished infidel publications, especially David Hume's "Moral Essays," and the sceptical chapters in Gibbon's celebrated History; and striking indeed are his exhibitions of their self-contradictions. He singles out Hume as an example of the folly of pushing reason beyond its legitimate province, and preferring the glimmer of its dubious ray to the pure and steady light of revelation. "The whole," says Hume, "is a riddle, an enigma, an inexplicable mystery. Doubt, uncertainty, suspense of judgment, ap-

pear the only result of our most accurate scrutiny concerning this subject." Hume's friends had delighted to represent their philosopher as "treading the common road into the great darkness," not only without fear, but with gayety. This was the testimony of Dr. Adam Smith, the author of the "Theory of Moral Sentiments," who also considered Hume "as approaching as nearly to the idea of a perfectly wise and virtuous man as perhaps the nature of human frailty will admit." When Adam Smith thus wrote, he knew that Hume had published an essay vindicating suicide, and that in the correspondence published after his death, he justifies and even commends adultery. Had the picture drawn of the last days of the philosopher been a true one, it would yet have been truly melancholy; and after all, it could have been of small importance to know how an unbeliever could die; but more than a little doubt has been thrown on the representations of it. The details are worthy of preservation.

In the year 1776, soon after Hume's death, Mr. Abercromby, a friend of Robert Haldane, was travelling to Haddington with two other friends in one of the old-fashioned stage-coaches. The conversation during the tedious journey turned on the death-bed of the great philosopher, and as Mr. Abercromby's son-in-law, Colonel Edmonstone of Newton, was one of Hume's intimate friends, he had heard from him much of the buoyant cheerfulness which had enlivened the sick-room of the dying man. While the conversation was going on in this strain, a respectable-looking

female, dressed in black, who made a fourth in the coach, begged permission to offer a remark. "Gentlemen," she said, "I attended Mr. Hume on his death-bed, but I can assure you, I hope never again to attend the death-bed of a *philosopher*." They then cross-examined her as to her meaning, and she told them, that when his friends were with him, Mr. Hume was cheerful even to frivolity; but that when alone he was often overwhelmed with unutterable gloom, and had, in his hours of depression, declared that he had been in search of light all his life, but was now in greater darkness than ever. These facts have been given by several of the travellers on that occasion.

The second edition of "The Evidences" having been issued, Mr. Haldane directed all his energies to the completion of his "Exposition of the Epistle to the Romans," of which we have already spoken.

In the summer of 1840, James Haldane visited his brother Robert, whose health was obviously declining, though the vigor of his mind was not abated, nor did his sight, his hearing, or the elasticity of his spirits evince any symptom of the common infirmities of age. His occupations were pursued as in former years, except that he did not preach on the Lord's day. In the morning, when the family assembled, he read the Scriptures and prayed. When his brother was with him, one usually prayed in the morning and the other in the evening. At breakfast-time he was cheerful and full of animation. Being no longer able to encounter the same amount of fatigue as formerly, the time spent in his own room was now prolonged

till three o'clock, or even later. Much of that interval was devoted to conversation on the great doctrines of the gospel, more especially with reference to the final revision of his "Exposition." He never himself appeared at luncheon, or required any refreshment between breakfast and dinner. About three o'clock he generally took a walk, when he talked without reserve on the various topics which arose: it seemed, however, as though he always felt that time was passing away, and his communications increased in interest, touching on the workings of his mind, his religious experience, and the eventful career of his brother and himself. At dinner he was affable, and even playful, but he never sat long at table. Before tea he would generally walk out again, and enliven his conversation by anecdotes of past times, and of the persons with whom from boyhood he had come into contact. At an earlier period, when in vigorous health, and even so late as 1839, he would often take long walks with his grandchildren, and his younger nephews and neices, or encourage them in their amusements by his playfulness and good-humor. He was at all times fond of children, and with them would still exhibit his early love of practical jokes. At eight o'clock the table was spread in the drawing-room, and after this social repast the servants assembled for evening prayers.

When this solemn but simple service was over, Robert Haldane would retire to his own room, that his conversation with his endeared brother on the subjects which chiefly occupied his thoughts might

not be interrupted by desultory talk. These conversations, often prolonged beyond midnight, were intensely interesting, and the rather so because it was impossible not to feel that they were fast drawing to an end. They were concluded by prayer, simple, affectionate, and earnest, breathing the spirit of adoption, and calling down the divine blessing upon his relative, for whom he prayed that the Lord would give him to fight the good fight of faith, and enable him to endure to the end. Those who regarded Robert Haldane merely as a controversialist, little knew the depth of his benevolence, or the settled peace and joy which he derived from the personal and unclouded appropriation of the doctrines of which he was so earnest and powerful a champion. Thus passed away the summer and autumn of 1840, and a part of 1841.

During the years when Robert Haldane was accustomed on the Lord's day to preach at Auchingray, for the convenience of the people he followed the Scottish country practice of connecting two services into one. The whole lasted from twelve o'clock till three, and the two sermons were only divided by the interval of a psalm, a prayer, and a second psalm. This was necessarily fatiguing, but the avidity with which the country people flocked to hear, and the tokens of their blessed effects, rendered him unwilling to leave them off. Every Saturday evening, at family worship, he had been wont to pray that many might come to hear, and that a blessing might attend the preaching of the word. Seldom probably have such sermons been preached in such a place · but they

were appreciated, and many actually travelled twenty miles or more for the purpose of attending. They cost much preparation, and even the scanty notes which remain indicate that they were worthy of the author of the Exposition of the Epistle to the Romans. Auchingray presented a beautiful sight on a Sunday when the country people came to the place of his preaching, across the hills in the direction of Shotts, or through the moorland and plantations towards Slamannan, most of them on foot, but some in their carts or on horseback, the women with red cloaks, and the men with blue bonnets. There was a gravity and respectability in their appearance which recalled the recollection of the old Covenanters of the west of Scotland, of whom they were in fact the descendants.

There was no church near the house of Auchingray. The post-town of Airdrie was more than six miles distant; the parish church of Slamannan was not much nearer; nor the kirk of Shotts, so famous for the extraordinary revival following the remarkable sermons of the celebrated Mr. Livingston, two hundred years ago. Several of the neighboring ministers were far from regarding these services as an intrusion, but an anecdote is told of a minister several miles off, who asked one of his parishioners, in a complaining tone, what Mr. Haldane preached, that took away so many of the people to hear him. With greater frankness than regard for his minister's feelings, the cottager replied, "'Deed, sir, I'm thinking it's just the contrary to your preaching.'" The object of Robert

Haldane was not the formation of a separate church, but only to preach the gospel to those who would not otherwise hear it.

In December, 1841, Robert Haldane left Auchingray, and for the last time arrived in Edinburgh, and not long after was compelled to abandon the literary works which had so long occupied his attention. In August, 1842, he was evidently sinking in bodily strength, though the clear light of his masculine intellect was as unclouded, and his mental energies as active as ever. He discussed matters of business relating to his own affairs and his family with all his usual shrewdness, and kindled into admiration as he spoke of the integrity of the Bible, its plenary inspiration, and the importance of maintaining the purity of its doctrines. On Saturday evening the twenty-seventh of August, he was very unwell, and the doctor was sent for. Shortly afterwards, in a private interview with his physician, Mr. Haldane requested him to say plainly what he thought of the prospect of his recovery. The doctor replied, "Mr. Haldane, you are a man of firm mind, and not afraid of death. I have, therefore, no fear of alarming you when I say that it looks like a last illness."

"Next day," says his nephew and biographer, "after hearing Dr. Candlish preach, I went to see him, and found him in bed, with his old Bible beside him, the same which he had used at Geneva, and which Dr. Malan described as then literally worn out by frequent reference. He had told no one of the doctor's announcement, and he did not notice it now; but his

manner was grave, and his countenance evinced the intensity of his self-searching meditations. He began at once: 'I have been thinking of our Lord's words to his disciples in his last discourse, John 14:21-23, 'He that hath my commandments and *keepeth* them, he it is that loveth me,' etc., and the parallel passage, Rev. 3:20, 'Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' Now, I have been asking myself, what must my answer be, if tried by this test. Have I kept his commandments—have I kept his sayings?' And with emphasis and an earnest expression, he exclaimed, 'I bless the Lord, that through his grace I can say, Yes; that I have his commandments, and have *kept* them.' He then explained the command to be, to believe in the Lord Jesus Christ, and that the Lord had been pleased to give him grace to believe; adding, 'I do believe, and I do love him; and in spite of much sin and weakness and great unworthiness, it has been my endeavor, ever since I knew the Lord and received his sayings, to serve him in simplicity and with godly sincerity. No doubt there have been much alloy and many errors, for I have no righteousness of my own. There is no merit in any of my works, but my trust has been, and still is, in the righteousness of Christ. I therefore can say, the Lord being my helper, that I have his commandments, and that I have kept them.' He then spoke of his course as a Christian generally, and of the remarkable unity of thought and action which had always subsisted between himself

and his brother, both in doctrine and practice; adding as his conviction, that 'the Spirit was given as the Lord saw good to all churches, and that it was the preaching of sound doctrine which the Lord blessed, and not particular systems.' "

"Although Dr. Davidson had truly expressed the opinion that this was his last illness, it was chiefly indicated by a failure of strength, and tendency to exhaustion. During the course of the week, he conversed for many hours almost every day, chiefly with reference to the great spiritual objects in which he was interested. Few of his friends were admitted to see him, except his brother, and those few visits were made soon after he rose from his bed; he suffered no depression of spirits, but maintained his usual vivacity in conversation even to his last day. But most frequently he was solemn and serious. He very frequently urged the importance of studying the ninth chapter of the epistle to the Romans, as to the view it gives of the sovereignty of God, saying he could not express the comfort he derived from it. We were thus taught to see God in every thing, and to trace every thing to God—to see his almighty hand, even in our mistakes, as well as in our successes; in our adversity, as well as in our prosperity. It is our wisdom, therefore, to commit ourselves and our concerns to his supreme guidance, to seek to do his will, and to be conformed to it. He recommended the study of his exposition of that chapter, as exhibiting the only solid ground on which right views of the gospel can rest, and as adapted to afford the greatest

practical comfort to all, who, as little children, will cast themselves in conscious helplessness on the almighty sovereign power of God. In speaking of a special providence, he said he rather objected to the word 'special,' as it seemed to overlook the fact that every thing is ordered of God, great as well as small.

"In the same month, the Rev. James O'Hara of Coleraine had an interview with Robert Haldane, who says, 'I believe I was the last person, not of his own immediate family, who had the privilege of spending an evening with him. He spoke for more than an hour, chiefly on regeneration by the word, as totally distinct from the office of baptism, and I was much struck with the clearness and arrangement with which he handled the subject, more as if he was reading from something which he had studied, and committed to paper, than giving expression to passing thoughts. I had often read of the bright views of Christians when on the eve of their departure, but never before had seen an instance such as was the case with him; and I left the house with reverence in my mind, and Balaam's prayer on my lips, as he evidently had but few days to pass on earth. It was a scene which has often recurred to me, and one which I never can forget.'"

At the close of November, it was evident to those around him that the last scene was fast approaching. His biographer says, "His medical attendants had given it as their opinion that he could not survive many days. On feeling that the hand of death was upon him, he sent for me to come to him, as he par-

ticularly wished to see me; and he fixed an hour when he was not likely to be interrupted by the visit of his physician. So anxious was he for this interview, that he was the first to hear me ring the bell, and he desired his head to be raised on his pillow, that he might converse more easily. He then expressed a wish that all should leave the room; and he told me to sit as near to him as I could. I shall never, so long as I live, forget the conversation, which lasted for above an hour. Though I had known him intimately from my infancy, I was never so much struck as on this occasion with the masculine vigor and indomitable firmness of his character. He told me that the event which he had long expected was now at hand, and that in a few hours he would probably be summoned before the tribunal of God, the Judge of all. He was as composed as I ever recollect seeing him, and did not display the slightest emotion. He told me that he viewed the approach of the last enemy without dismay—that he died in the faith, possessing the peace of God, and in the full assurance of understanding. He added, ‘You cannot conceive the comfort I possess; and I trust that, when placed in the same situation, you will enjoy the like blessed hope.’ He exclaimed, ‘I have fought a good fight.’ etc.; and in the most deliberate manner repeated the whole passage, laying particular emphasis on the words, ‘Not for *me* only, but for *all* who love his appearing.’ He remarked, that, however praiseworthy in the eyes of the world any thing he had done might appear, he in no way rested on it as a ground

of acceptance in the sight of God; that, on the contrary, he renounced his good works as much as his bad ones, and desired only to be wrapped in the robe of his Redeemer's righteousness. He added, that he reposed securely on the atonement of his Saviour, and that the words which he uttered on the cross, '*It is finished,*' gave him solid peace and comfort. He told me that he died in peace with all mankind, and he sent affectionate messages to those connected with him. In particular, he expressed the great comfort and benefit he had derived from the ministry of his brother, and felt thankful that they had gone on together hand in hand for so many years in all their labors, and had differed in nothing. He declared that he firmly adhered to all the blessed doctrines which he had attempted to illustrate in his writings, more particularly in his last edition of his Exposition to the Romans. He survived sixteen days longer, during which time I saw him frequently, and so long as he was able to articulate, he expressed the same firm confidence in the finished work of his Redeemer."

Eight days before his decease he held another conversation with the excellent lady who for nearly fifty-seven years had been his faithful partner, when he again went over the ground of his hope, which he declared to be fully able to support him. He once more adverted to the usefulness of his brother's preaching to his soul, and to the harmony which had marked their counsels and conduct, referring to the remark of a friend respecting them, "There they are, the two brothers; they have always dwelt together

in unity." He spoke also of the principal events of his life, both before and since he knew the Lord, and said that he had been kept in the grasp of almighty love, or he must have perished.

After this he seemed to prefer being entirely alone, and seldom spoke to any one. On the night of the eleventh of December, he addressed some kind, pointed exhortations to his attendant, as to the importance of her storing her memory with Scripture, and was also overheard speaking to himself, as if in prayer. The last words he was heard to utter were several times, at intervals, repeated: "For ever with the Lord"—"for ever"—"for ever." It appeared as if he felt the prayer he had so often uttered in his family worship was about to be fulfilled: "One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord for ever."

Thus, on Monday the twelfth of December, 1842, peacefully departed from earth the excellent Robert Haldane, in the seventy-ninth year of his age. He was buried within one of the aisles of the old cathedral at Glasgow, not far from the spot where, forty-four years before, he stood beside his friend Rowland Hill, while the latter preached to many thousands of the citizens of Glasgow. Many references to his death and character were made in the pulpits of Edinburgh and elsewhere, as well as in the boards of public societies, and the newspaper and monthly press. After alluding to the events of his "invaluable life," and describing his tall figure and impressive bearing, the "Witness" newspaper, conducted by the late distin-

guished Hugh Miller, added, "His eye was little, black, and signally penetrating. The general expression of his countenance was thoughtful, but bland, good-humored, and not unfrequently humorous; for he was not only a profound and most acute man, but was a kind-hearted man, and could both make and relish a joke. Of his liberality it is needless to speak." He never allowed his portrait to be taken, and consequently no likeness of him remains but in the hearts of his friends. His brother's portrait, however, presents some of the features of Robert Haldane.

The reluctance through life of James Haldane to sit for his portrait was equal to that of Robert; but an artist having published an incorrect one, surreptitiously taken while he was preaching, his family, at seventy-six, prevailed on him to allow a painting, from which was engraved the frontispiece to this volume.

Exactly six months after her husband's death, the remains of his endeared companion for fifty-seven years were laid with his in the same vault. It is no small praise to say of her that "her heart trusted in her husband," and that she cordially coöperated with him in all his varied plans of usefulness; and though of a disposition neither ardent nor imaginative, had concurred with him alike in the proposed mission to India, the sale of Airthrey, and the extension of the gospel at home, in Switzerland, and in France. He sought her counsel, and was favored with her prayers in all that he did. They "were lovely and pleasant in their lives, and in their death they were not divided."

CHAPTER XIII.

THE LATER YEARS OF JAMES HALDANE, TILL
HIS DECEASE.

1842 to 1851.

ROBERT HALDANE had now finished his course, but more than eight years of active usefulness still separated his brother from the haven of rest. Though his strength long seemed to triumph over age, frequent attacks of gout reminded him that "the clouds return after the rain." In a letter he wrote at seventy-five, he says, "As to exertion and fatigue, you greatly overrate my labors, as I do not feel more fatigued on the Lord's-day evening than on other days. If ever I find, as it is likely should I live a little longer, that my work is too great, I will give up the Lord's-day evening service. At present this is not necessary."

In a letter written about this time, James Haldane mentioned an anecdote of no small practical value. "I heard lately of a woman in the Highlands who had been very ill. A friend visited her, to whom she said, 'I thought our next meeting would have been before the throne, but either I am not meet for that blessed place, or my Father has something more for me to do.' 'Well, which, think you, is the true reason?' 'Why, to tell you the truth, I believe it is the last; for when I think of the glory of the Redeemer's righteousness, in which I shall stand before God,

it seems so complete that I have no fear of my acceptance. I went to my neighbors on my recovery, and told them I was sent back to them from the dead ; and some were much affected, and I have reason to believe that one is seeking the way to Zion.' ”

In the summer of 1843, James Haldane was induced, on account of his gout, to repair to the waters at Buxton. He went to London by sea, and remained for some time at the hospitable mansion of his relative Mr. Hardcastle, situated at Hatcham, near the English metropolis. During this visit he was able to take long walks with very little fatigue. Greenwich Hospital was now with him a favorite object, and, in company with some of his grandchildren, he frequently visited it, and took special pleasure in seeing the old sailors in their magnificent asylum, and in watching the shipping on the river Thames. From London he proceeded to Buxton, where also he took long walks on the week-days, and preached twice on every Lord's day with great power to good congregations. He returned home in improved health about the middle of October.

Scarcely, however, had he arrived in Edinburgh, when the illness of his beloved eldest daughter, who remained with her brother, recalled him to Hatcham. She had been in bad health for many years, but no apprehensions had been entertained of an immediate fatal issue. She was removed home, where she lingered, without much suffering, till the twentieth of December following. On the evening preceding her decease, her father wrote, “If you come this week, I

hope you will see her alive. I had never spoken about my thoughts of her danger till yesterday. I had no doubt of her union with Christ, and confidently expected that he would lead her to speak on the subject. When alone with her, she asked me whether I thought the disease was advancing rapidly. I told her I did, and that she must have seen from the beginning that I had no hope of her recovery. She said she knew this, and was looking to Jesus as her only hope; that she had known the Lord, and felt secure in his love."

In the same letter, at a later hour, he wrote, "Dear Elizabeth is very weak. Whether she will rally is at present doubtful; she has expressed the hope that she may live to see you once more, but was afraid that she would not be able to speak to you when you came. Her mind is quite comfortable. She said to me when I was speaking to her a little while ago, that she had got the wish for which she had prayed on the evening of her mother's death, that she might go before me, and not see me die. I reminded her of Jordan being dried up when the feet of the priests touched the water, so that Israel passed through dry-shod; and so the empty grave of Jesus stands at the entrance of the dark valley, the pledge of death being swallowed up in victory."

We may here be permitted to introduce an extract from a letter written by James Haldane nearly two years after the event to which we have just referred, on the occasion of the death of Miss Hardcastle, the early friend of his departed daughter, and the only

surviving sister of his daughter-in-law. It presents important truths in a very striking way :

“I have just received Alexander’s letter informing us of the removal of dear Selina. It was very unexpected, though the state of her health for so long a time rendered it an event which might reasonably be looked for. I wrote to her on Monday, and my letter would arrive a few hours after her departure. Many years ago Selina and Elizabeth were together at Hatcham, and I did not then anticipate that, though so much older, I should survive them both. But the path of death is to be trodden by all, and it is to believers the porch of eternal life. It has been called by a heathen, the birthday of eternity. The life of all his posterity was committed to Adam, and he forfeited it; but the life of the believer is hid with Christ in God, and the second Adam has said, ‘Because I live, ye shall live also.’ In him, their glorious Head, they suffered the penalty of their guilt. The triumphant shout, ‘It is finished,’ was reëchoed from the everlasting hills, when Jesus was raised from the dead by the glory of the Father, and justice and mercy united in rolling away the stone, that the Prince of life, the head of the new creation, might come forth from the sepulchre in which he was laid, when he bore the sins of his people in his own body on the tree. We are not called to sorrow for dear Selina as those who have no hope. She has, I doubt not, slept in Jesus, and joined the spirits of the just made perfect, and we must all shortly follow. The more we are freed from self-righteousness, the more we

look to the righteousness of Christ, the more comfort we shall enjoy.”

James Haldane's public engagements were still discharged without intermission, and the time which he devoted to correspondence with the Highland preachers itinerating for the Baptist Home Missionary Society, indicated that the spirit which animated his early labors was unabated. For many years the preachers were accustomed to consult him in every difficulty, and to receive from him directions as to their spheres of duty. To the energetic vigilance with which he watched over the appointment of these forty ministers, to the prayerful wisdom with which he directed their movements, to the combined firmness and gentleness with which he counselled, admonished, or, if needful, rebuked, may be traced, under God, much of the fruit which sprang from their exertions.

This chapter has thus conducted us over six years of the life of James Haldane after his brother's decease. It shows him as bringing forth fruit in old age, and up to the period of fourscore laboring with undiminished zeal for the glory of God in the salvation of sinners. Were it possible to portray the attractiveness and excellence of his domestic and private life, to exhibit the closeness of his walk with God, and the calm sunshine of spiritual peace which possessed his soul, we should understand something of the practical and sanctifying influence of the doctrines for which he so long and earnestly contended. His letters are, perhaps, the best memorials of that

simple faith, that deep experience, that settled peace and assurance, which cheered and irradiated the sunset of his long and arduous career.

Our limits forbid the insertion of much of his correspondence, but we will give an extract of a letter written on the sudden death of the second son of his old and highly valued friend Mr. Harcastle :

“When I saw the outside of your letter, I too surely anticipated the melancholy tidings which it contained. But why should I say melancholy? An heir of God and a joint-heir of Christ has finished his appointed course of trial and of disappointment, and has entered into the joy of his Lord. Since he was called by grace, he has had fellowship with Jesus in the troubles of life, and now the last scene of his fellowship with his suffering Saviour is safely ended, and he has departed to be with Christ, which is far better. With what different eyes does he now regard all that is in the world, and with what gratitude to Him who bought him with his blood, does he look forward to an exceeding and eternal weight of glory. His lot in this world was smooth and prosperous, but he now looks back upon all external circumstances as less than nothing and vanity, except as they bore upon that unchanging state into which he has entered. And yet his happiness is still incomplete: Satan is not yet buried under his feet, for he still retains the mortal body in the prison of the grave; but the resurrection of Jesus is the sure pledge of the reunion of soul and body, not in dishonor, as being doomed to separation—not in weakness, as being subject to pain

and dissolution—not a natural body, as being derived from the first man, who was of the earth, earthy; but a glorious, a spiritual body, of which the glorious body of the second Man, the Lord from heaven, is the pattern. The Lord said to his apostles, ‘Ye are they which have continued with me in my temptations, and I will appoint unto you a kingdom, as my Father hath appointed unto me.’ In this there was something peculiar to them as the chosen ambassadors of Christ, the twelve foundations of his church, as resting upon him, the chief corner-stone. They were, as they now do, to sit upon twelve thrones, judging the twelve tribes of Israel; but all the ransomed of the Lord are made kings and priests unto God, and they shall reign for ever and ever. And shall we say, when one of them has entered the haven of rest, that it is melancholy? It is so, indeed, in reference to survivors; it is the parting of the closest and most endearing ties which God himself hath appointed. He himself calls us by such a dispensation to weeping and mourning, but we are not to sorrow as those who have no hope. It is one of those scenes of tribulation calculated to bring sin to remembrance, to tell us what an evil and bitter thing sin is. God adopts a child of Adam into his family; he loved him with an everlasting love, but there was about him that bitter thing which God’s soul hateth, and he changed his countenance and sent him away, apparently in anger, although he was pacified towards him for all that he had done. God’s word took hold on him: ‘Dust thou art, and unto dust shalt thou return.’

“All this is very wonderful, but it is the consequence of something still more inconceivable and stupendous. The only begotten Son, who was holy as God is holy, appeared in the likeness of sinful flesh, as the head of his body the Church. He had undertaken to restore what he took not away. After living years, as a man of sorrows, in the world which he had called into existence, without having anywhere to lay his head, justice, in the persons of the officers sent to apprehend him, demanded its victim. He instantly responded to the call, adding, ‘If ye seek me, let these go their way;’ and then he underwent that bitter trial which wrung from him the awful words, ‘My God, my God, why hast thou forsaken me?’ The sword had awaked against him who was the fellow, or equal of the Almighty—against him who ‘thought it not robbery to be equal with God,’ and who, at this time, was at once yielding the most humble obedience to his Father’s will, and exercising one of the special prerogatives of the eternal God. He had received a commandment from his Father to lay down his life, and he did it voluntarily. No man took it from him. Well may we say, ‘Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!’ In God’s dealings with his church, the principalities and powers in heavenly places see his manifold wisdom. It is a passage in the history of the universe which they will never tire of perusing; it is a depth which they shall never be able fully to comprehend.”

The undimmed eye, the unclouded intellect of James Haldane, even to very old age, were truly remarkable. At more than eighty he preached with unabated force, and only relinquished his evening services at the entreaties of his family, that he might not be exposed to the night air when heated by speaking. On July 17, 1848, he wrote to his daughter-in-law, "Many thanks for your very kind letter, written on my birthday, when I entered my eighty-first year. I have great cause of gratitude to the Lord for the enjoyment of so good health at such an advanced age. In regard to preaching, I do not feel any perceptible difference, but the earthly tabernacle must be dissolved. We must have fellowship with Christ in his death, that we may attain to the resurrection of the dead."

It will have been already seen that James Haldane was emphatically a man of prayer. Like very many other Christians of former years, he practically regarded the duty of fasting, not only on public, but on many private occasions; so that when any subject presented itself on which he specially desired divine counsel, he would set apart a day for the solemn purpose of humbling himself before the Lord, and making known his requests on behalf of himself, his family, or the church.

His Christian activity was constantly called into exercise, even when age and friendship seemed to call for rest. In the summer of 1847, he took the house called La Mancha, in Selkirkshire, about sixteen miles from Edinburgh, in a thinly peopled district, favor-

able for health, but having no place of worship within four miles. Here he preached twice every Lord's day, and at other times, to good congregations, and with happy success. Here and elsewhere during the summer and autumn, he was "in labors more abundant," even when disease sorely threatened to make labor impossible.

On February 3, 1849, James Haldane completed the fiftieth year of his pastoral office, and a wish very generally prevailed that this event should be celebrated in such a way as to indicate the respect in which he was held, not only by his own church, but by others. The proposal was gratifying to him, and such a meeting was appointed for the twelfth of the following April. Five speakers occupied the attention of the meeting, four of whom have since been called to their rest. The late venerable Dr. Innes, for more than half a century one of the happy associates of the Haldanes in their Christian work, presided, and opened the meeting by a reference to the labors and services both of James Haldane and of his brother Robert. Of the latter he said, "When I look to the extensive scale on which Mr. Haldane carried on his plans of usefulness, the number of preachers he educated, the important situations in which some of these have been placed, while others have been equally devoted in a more limited sphere; and when to these I add the numerous places of worship built by him in different parts of the country, if I were asked to name the individual who has during the last half century done most for the cause of the

gospel, I would without hesitation pronounce the name of Robert Haldane."

The late excellent Christopher Anderson gave a most interesting account of the spirit which pervaded the great movement at the end of the last century and the beginning of the present, and which issued in a revival of religion in Scotland so striking and so enduring. The late Rev. Mr. Kinniburgh spoke of the character and success of James Haldane's preaching in that great work, borrowing the language of an eye-witness:

"Mr. Haldane's congregations, though in the time of harvest, were numerous, but on the Lord's day such congregations were never seen in this place. Many have spoken to me of the effects of the word, but they have always wanted words fully to express them. Some have compared its operation to that of an electric shock. A solemn silence pervaded the multitude. Many were seen to shed tears, and when some truths were expressed, sighs were heard throughout the congregation. Some have told me there was an astonishing authority, and a sort of indescribable evidence attending the word, which they could not resist. The word of God was truly quick and powerful. I have been informed by others that they heard Mr. James Haldane as if he had been a messenger sent immediately from God, and thought that what they heard was addressed to them individually, and that they were sometimes afraid lest their very names should be mentioned. In short, the attention of almost every one was drawn to what they called *this*

gospel. It was indeed new to most who heard it, both as to the matter and the manner of delivering it. So generally was the attention of people drawn to it, that you could hardly find two conversing together but religion was the subject."

The late Rev. John Watson, of whom we have already more than once spoken, gave an interesting detail of his reminiscences of the preaching in Ayrshire.

James Haldane also himself spoke with his usual manly simplicity, in a manner which evinced the faith and love and zeal which animated his exertions. Among other things he said, "I feel much satisfaction in the consideration, that though I began to preach shortly after being brought to Christ, I do not know one point in which my views of the doctrines of the gospel have varied. They are, of course, more matured and more distinct, but I could not point out an instance of a change in doctrine since I began to preach."

The meeting presented the happy scene of evangelical union, where Baptists and Independents, Free-churchmen and ministers of the Establishment, assembled to give thanks to God for the Christian devotedness with which James Haldane had been through grace enabled, for nearly fifty-two years, to labor with consistent zeal in the service of their common Lord and Master.

For nearly two years after this pleasant service, James Haldane was so far favored with health, that he continued to preach, to visit the sick, and to take

many of his accustomed walks; but gradually the tone alike of his preaching and correspondence indicated that the time of his departure drew near; but his spirit was that of cheerful piety, nor had he any gloomy forebodings as to the approach of the king of terrors. His own words, as taken from his lips during the delivery of one of his sermons, show his feelings: "‘I am crucified with Christ.’ I died in his death. I rise in his resurrection. ‘I live, yet not I; Christ liveth in me.’ Not I, a poor wretched rebel, whose foundation is in the dust, who dwell in a cottage of clay. It is I, the disciple of Christ, the member of Christ’s body, who look forward to the glorious inheritance, incorruptible and undefiled, and which fadeth not away, when this vile body shall be fashioned like unto Christ’s glorious body, when I shall have done with sin, with sorrow, with every thing that can interrupt my communion with Christ, and when, beyond the utmost bounds of the everlasting hills, I shall lay my crown at his feet, singing the song of Moses and the Lamb, Unto Him that loved me, and washed me from my sins in his own blood, unto him be glory both now and for ever. Amen.”

Another attack of the gout, the only complaint to which he was ever subject, became perceptible at the end of January, 1851, which increased, so that on the following Lord’s day he was unable to leave the house. On Thursday, February 4, although suffering much pain, he was wheeled into the drawing-room, and in the evening prayed as usual in his family. The

twenty-first chapter of the Apocalypse was read in course by his youngest son, and his prayer had reference to the bright and glorious city, with its streets of gold, its walls of jasper, and its gates of pearl. He seemed about to close, when, as if unable to let go his hold, he again began and prayed most fervently that all his family, his children, and his children's children, might meet together in the new Jerusalem, and unite in the song of Moses and the Lamb. It was not then thought that he had himself entered the dark flowing river, and was about to enter into the joy of his Lord. But his prayers were "ended." This was the last of those supplications, rich in grace and unction, which always so eminently marked his intimate communion with God. He was removed to his bed, from which he was not again to rise. He survived four days, but after the prayer to which we have referred, spoke but little.

His disease extended over his whole frame; and, owing in part at least to the sedatives administered to him, he was usually disposed to slumber. But even the feverish visions of his sleep were associated with ideas of the necessity of rising to visit the sick, and with the impression of the character he maintained in his household. Occasionally he listened to a few verses from the Scriptures, and intimated a brief assent to the comfort they breathed. A passage of Scripture being repeated to him at a time when it was uncertain whether he was able to listen, he raised himself up a little, and distinctly repeated, "When Christ, who is our life, shall appear, we also

shall appear with him in glory." On being asked if he felt much peace and happiness, he twice repeated, "Exceeding great and precious promises." He then said, "But I must rise;" and when Mrs. Haldane said, "You are not able to get up," he smiled and replied, "I shall be satisfied when I awake with his likeness." She asked, "Is that what you meant by rising?" He answered, "Yes." During his waking intervals, he was in possession of every faculty, even to the last day. About an hour before his departure, his devoted wife said to him, "You are going to Jesus. How happy you will be soon." A vivid smile lighted up his countenance with the expression of great joy, as he emphatically said, "Oh, yes." In the presence of his family he drew the last soft breath, and in an instant the shadow of death passed over his countenance, and his ransomed spirit passed into the joy of his Lord.

It has been well said by his son, that the close of such a life required no death-bed testimony to the sustaining power of the gospel which had been the delight of his heart. No man had more fully preached the freeness of the gospel message, nor had any one more strongly proclaimed that the oldest and most favored Christian never entered heaven but upon the same self-abasing terms as the thief on the cross. But none had more plainly declared his belief, that for the most part men die as they have lived. His own career had been for fifty-seven years a bright example of the life of faith; and it was truly said of him by his venerable friend and fellow-laborer the

Rev. Dr. Innes, in his funeral sermon, "To him to live was Christ, but to die was gain."

The funeral of James Haldane, which took place four days after his decease, though intended to be strictly private, drew together a large concourse of the citizens of Edinburgh, who were anxious to do homage to his character and worth; excepting indeed at the funerals of Dr. Chalmers and Dr. Andrew Thomson, there has not been such an unsolicited demonstration of public feeling on any like occasion. No man was less disposed to court the applause of men, or to indulge the semblance of ostentation; but such was the public feeling, that besides the mourning coaches, containing the members of his family and his private friends, there were not less than six hundred ministers, elders, and private members of the different religious communities in Edinburgh.

Many little incidents indicated the reverence and love in which he was held. One aged brother of his own church had placed himself with the rest of the members in advance of the hearse, but on account of his age was urged to take a seat in one of the mourning coaches. He declined, alleging that his "proper place was at the feet of his pastor." On the Lord's day succeeding his departure, honorable reference was made to his removal in many of the pulpits of Edinburgh by clergymen of every evangelical denomination. Nor was it only in Scotland that marks of respect were thus paid to his memory, but throughout England and Ireland.

The Rev. Christopher Anderson, whose early rec-

ollections of his departed friend enabled him to supply many interesting facts of his power as a preacher, showed his accustomed tact in the selection of a text, testifying that Caleb "followed the Lord fully," admirably and truly applying the testimony to James Haldane. Speaking of the itinerant labors of this eminent man, well indeed did the Rev. Dr. Lindsay Alexander, in his funeral sermon for his friend, describe his work when he said, "Of all the influences which have been operating upon our people during the last half century just closed, none, perhaps, has been more powerful and extensive in all its bearings than that which commenced when God touched the heart of James Haldane with evangelical fire, and sent him from secular operations to the streets and highways of his native country to proclaim to his fellow-men 'the unsearchable riches of Christ.'

"It needed such a man to accomplish such a work as he had to undertake. Men educated in the retirement of colleges—men of timid, sensitive, or delicate tastes and temperament—men infirm of purpose or hesitating in action, would have been bent or scattered before the storm which interest and prejudice, and the old hatred of the human heart to all that is earnest in religious life, everywhere stirred up against the itinerant preachers. It needed a man who had been trained up amid scenes of danger and of strife, and whose spirit was accustomed to rise with opposition, to encounter and brave the tempest. Such a man was found in Mr. James Haldane. The habits he had acquired at sea, in baffling with the elements

and with the untamed energy of rude and fearless men, stood him in good stead when called to contend for liberty of speech and worship in opposition to the bigoted and tyrannical measures of those who would have slain the authors of the new system. He was not the man to quail before priestly intolerance or magisterial frowns. Dignified in manner, commanding in speech, fearless in courage, and unhesitating in action, he everywhere met the rising storm with the boldness of a British sailor, and the courtesy of a British gentleman, combined with the uprightness and inoffensiveness of a true Christian. To the brethren who were associated with him, he was a pillar of strength in the hour of trial; while, upon those who sought to put down their efforts by force or ridicule, it is difficult to say whether the manly dignity of his bearing, or the blameless purity of his conduct, produced the more powerful effect in paralyzing their opposition, when he did not succeed in winning their applause."

A very few sentences as to the general character of these excellent brothers shall bring our volume to a close. In the bloom of manhood a great moral change passed over both nearly at the same time, but without much communication with each other. It had in it nothing sudden, enthusiastic, or which appeared extraordinary. It was produced by the calm and candid investigation of the lofty claims of that holy book which they had previously called the word of God, from the influence of education rather than from the

force of conviction. But when, by the teaching of the Holy Spirit, the truth found entrance into their hearts, they felt it to be the word and work of God; they discovered also the grandeur of the gospel, and faith in Christ became a living and energizing principle. Christianity now became a divine reality, exalting all their faculties, and they devoted their lives to the service of God in a way which they who never knew the truth might naturally call enthusiasm. Upon their principles, and with their convictions, it was "a reasonable service" to surrender themselves unto Him who had "washed them in his blood;" and as these principles became more firmly settled, and these convictions strengthened by communion with God, and the study of his word, the first impulses of youthful earnestness were approved by the gravity of mature age. They held fast "the beginning of their confidence steadfast to the end." This was the secret of their triumph over death itself, and of the calm satisfaction with which they regarded the termination of their course.

But we do not intend to write an eulogy. Their character is stamped on their conduct; and whether we look at the labors of the elder brother for the revival of Christianity on the continent of Europe, or the labors of both in their native land, they have left the impress of their name on the age in which they lived. Their example and success, both at home and abroad, is an encouragement to all who labor with equal boldness, zeal, and prayer, to make known the free grace of God. From the moment they devoted

their lives unto the Lord, they looked not back to the scenes of their past enjoyment. Wealth, honor, and reputation, were all counted but loss. Their single desire was wholly to follow the Lord. The results of their efforts stretch into eternity.

