

Some Sidelights on Pearce and His Friends.

FROM a drawer in an accountant's office there recently came to light an interesting bundle of papers. It seems likely that they had been there, tucked away and forgotten, for over thirty years. This was rest after long journeying, for they came to London in 1903 from Canada, where they had been for some forty years previously. They had been gathered together in Birmingham in the middle of the last century by Mr. J. W. Showell, Secretary of the Cannon Street Church, who had in view the preparation of a history of the Birmingham Auxiliary of the Baptist Missionary Society. He did not live to complete the task, but after his death these few documents were sent across the Atlantic to a married daughter, and then, early in the present century, were returned to this country.

In 1923 Mr. W. Finmore published *A Story of a Hundred Years, 1823-1923. The Centenary of the Birmingham Auxiliary of the B.M.S.* It is unfortunate that he had not access to these papers, for they contain valuable supplementary material regarding the earliest activities of Samuel Pearce and his friends on behalf of the infant B.M.S.

In a fragment of Mr. Showell's history which is with these papers (internal evidence dates the beautiful writing in 1856) it is made clear that on Sunday, October 13th, 1792—ten days after the formation of the B.M.S. at Kettering—Pearce preached at Cannon Street on the state of the heathen world and what might be attempted for it, and invited those interested to meet the following Tuesday to consider what could be done locally. So it came about that on October 15th, 1792, in the vestry of Cannon Street, a Society was formed to assist what was called "the Primary Society," that of Fuller, Ryland, &c. Pearce became the Secretary, and one of his deacons, Thomas King, the Treasurer, and at that first meeting the collection of weekly subscriptions was discussed.

By October 26th the Committee was able to resolve "that as the Primary Society have agreed on another meeting, the 31st of this month, Mr. Pearce be requested to attend that meeting, and pay *Seventy Pounds* into the hands of Mr. Hogg, the Treasurer, with an intimation of our good wishes and design of continuing our efforts to support them in their undertaking."

A box was fixed in the Cannon Street vestry for the receipt of weekly contributions, and a letter was prepared for Pearce to take with him to Northampton. This states, confidently and hearteningly, that "as it may serve to enable you the better to regulate your future expenditure, we think we may engage at least to equal this sum at the close of twelve months, and most likely exceed it." Another £100 was in hand by March, 1793, but at the end of that year it was resolved "that the situation of the trading part of this town at this season is unfriendly to an immediate application for the second year's subscription, and that it therefore be deferred till after Christmas." The first published list of subscribers shows contributors not only from Birmingham but from Whitchurch (Salop), Bridgnorth, Wolverhampton, West Bromwich, Chipping Norton, Alcester, Worcester, Bromsgrove, Evesham, Warwick and Oswestry.

This bundle of papers contains a printed prospectus of the Birmingham Auxiliary Baptist Missionary Society, formed on November 20th, 1812. "A Subscription of *One Penny per Week* constitutes a member. The Subscriptions become due every Monday, and are collected *Weekly*." This was a literal carrying out of the suggestion made by Carey at the end of his *Enquiry*. By 1814 there appear to have been nearly three hundred members.

The chief interest, however, of these papers lies in four letters to Pearce, which are here in the original: one from Carey (begun from the Bay of Bengal, October 24th, 1793, and finished on November 20th, little more than a week after his arrival in India), one from John Thomas (begun at Mudnabati on September 25th, 1795, and finished three days later at Mahipaldighi), one from John Newton, dated December 12th, 1797, and one from Andrew Fuller, dated August 30th, 1799, less than six weeks before Pearce's death.

The letter from Carey reached Pearce on July 29th, 1794, a few days before one written at the same time to Andrew Fuller, and now preserved in the National Library of Wales. It was this second letter that was largely reproduced in the first issue of the *Periodical Accounts*. That to Pearce adds no important details, and copies of it have been used by the biographers of Pearce and Carey. The letter from John Thomas is a characteristically vivid and voluminous epistle of twenty-four closely written pages, which, the writer says, "will just come under the limits of a two ounce letter, which is the customary allowance." It was considerably abridged and edited for the third issue of the *Periodical Accounts*, and the extracts there take up nearly eight pages. It is clear that except in its

shortened form the letter was not known to C. B. Lewis, Thomas's biographer. The omitted portions contain valuable details regarding the building and other operations which Carey and Thomas had to supervise in their indigo-planting, regarding Bhutan, a land that fascinated these two pioneers, and also about Thomas's medical and missionary work. A few extracts from the new material may be given here.

"Mr. Udry has expended on Buildings and all other machinery for the 2 Manufactories about £15,000. . . . We have seldom had less than 800 people, servants, labourers, and workmen, under our eye, at the 2 Places, besides the Natives who plant our Indigo, which are about 1,000 more. . . . This month we begin our operations for the next Season: and 1st of all we give to all the Ryots so much Advance Money, for the year 1796; viz. about 7/6 for each acre. . . . This Money advanced, we expect them to plough their land in all October, for which purpose we place 3 clerks, and about 20 Hircarras or Footmen, over the whole land, of each Manufactory. This done we have little or nothing to do with the planters besides, till the months of April and May: and then if rain falls, the planters come for their seed, and sow it: their land must be weeded till June and July, when the crop begins to be cut, and is brought in by about the end of September. To this Season, from the end of June till the end of September, is the Making Season, and the only part of the year that requires much of our time now that the Buildings are finished. At the Factory there is one Superintendent and one Assistant, both of which are commonly Europeans, and frequently Protestants themselves; Mr. Powell [Thomas's nephew] is mine, and a Mr. Rebellio, Papist, is Brother Carey's Assistant; also one Sirdar, Dawon or Chief, over all the Natives; next to him, 2 or three Clerks, a Steward of the Stores, about a Dozen Servants, but no labourers, except repairs are necessary; and excepting the Making Season: then about 40 Servants, in the Capacity of Overseers, perhaps, and about 4 or 500 Labourers."

"Dinner is just ready: I wish I could ask you to sit down and eat with us. Perhaps you would like to know what we have for dinner, and I shall not think it trifling to tell you. We have first of all a Piece of one of Brother Carey's good Pigs. . . . Europeans are great devourers of Fowls, in the Hot Season; Roast Fowl, and boiled Fowl to-day, boiled fowl and roast Fowl to-morrow, is the common fare of each day. As we have only convenience of boiling, etc. in our Cook Boat [Thomas, his wife and daughter were on their way from Mudnabati to Mahipaldighi], we have brother Carey's

Pork, part boiled and part fry'd: also a Dish of Fish. . . . Boiled Rice and Curried Fowl is the next dish. A Curried Fowl is the most common dish in India I suppose: it is cut in Pieces, and simmered, in a shallow dish, in a few drops of water, a little butter, salt, onions, spices, etc. and then set with the rice. A boiled Fowl and a glass of Madeira, with good Bread and good Water just makes up our Dinner."

"This moment 6 Dandees [Watermen] are pulling us up the stream by a Rope, fastened to the top of the mast. One is picking Fish for their Dinners, one is posted to fend off the boat occasionally from the Banks, one steering, and the rest are waiting for their turn at the rope. Betsy is laid on a sofa behind me, fast asleep, Mrs. Thomas is winding cotton before me."

After reading these excited but informing and in many respects attractive pages, one understands better the embarrassment and concern caused by Thomas to the missionary leaders in England.

The remaining two letters are shorter, and as they do not appear ever to have been printed before, may be given in full. John Newton, an old man of seventy-two, writes from London, returning letters of Carey which Pearce had sent him.

My dear Sir,

I stiled you, perhaps, Reverend in my last, and you stiled me Honour'd—I like the Epithet *Dear* better than either. Let us substitute it for the others, if you please, should we have Correspondence in future.

I am old, and my engagements multiply with my years. I now write in Company, but was not willing to enclose Mr. Carey's letters quite in blank paper, or without thanking you for the kind terms of yours receiv'd yesterday.

Mr. Hughes (late of Bristol) breakfasted with me this morning and told me as a piece of News, that you were, or had been, very ill. But as you do not mention it yourself I hope that the Lord has raised you up again, for much good to many.

Give my love to Mrs. Pierce. May the Good Shepherd gather your four pretty Lambs in his Arms, and carry them in his Bosom. My best wishes likewise are with your Servant. Tho' I shall not perhaps know her in this world, from what you say of her, I hope to meet her hereafter in the land of Love, Joy and Song. We aim to sing now, but Ah! how often out of Tune! How many discordant notes while below! I take some comfort in applying that line of Virgil, in a sense far beyond his conception—

Carmina, tum melius, cum venerit Ipse canemus.

I likewise have much cause to be thankful for Domestic Comfort. Tho' the Partner and Idol of my heart has been removed—the breach has been made up as far as the Nature of the case will admit, in a Dear adopted Daughter, whom we brought up from 5 years of Age. My Servants likewise are my Children. Our family peace is not interrupted for an hour, from the beginning to the end of the Year. Friday next, the 15th, will close the 7 year of my Widowhood. It is usually a day of retirement and reflection with me. As I hope my letter will come in time, I shall take it for granted, that you will kindly think of me on that day—a day much to be remembered by Me. It deprived me of my chief Earthly Comfort, it relieved me from the — of my heaviest earthly cares and anxieties. The Lord has done all things well. May his blessing be with you and yours.

I am yr. affectionate friend and brother
N.S. 12 Dec. 97. JOHN NEWTON.

Pearce, broken in health, preached for the last time in Birmingham in December, 1798. He sought new strength in the home of his childhood in Devonshire, but to no purpose. Though little more than thirty years old, his ardent spirit had exhausted its frail body. In the summer of 1799 he returned to Birmingham. He and his friends knew that the end could not be far distant.

Kttg. 30 Aug. 99.

My very dear bro. Pearce,

I have omitted writing to you, and coming to see you merely because I feared to burden your mind. And now what can I say? Your afflictions are heavy, but you have the advantage of me, and of all of us. It seems you will reach the goal before us. But I trust we shall soon be with you; and with your and our Redeemer. I bless our God for that your heart has been so well supported. You have laboured much in a little time for your Lord, and he has much honoured you with his blessing. He will not forget your labours of love; and will assuredly take it well that it was in your heart to have built him an house in Indostan. That was not permitted, yet as a house was built, tho' David did not build it, so I trust it will be in this case. And like David you have prepared for it with all your might: and the day approaches when we that have sown and others who may reap shall rejoice together. Dear bro. Ward felt much in parting from us, tho' he never *hesitated* about it. When the ship was about to sail, he wrote me a Letter to Olney Association, in wh. he said—I feel, and no wonder—

For who to dumb forgetfulness a prey,
 His pleasing native country e'er resign'd,
 Left Fuller, Pearce, and Ryland in a day,
 Nor cast one longing, lingering look behind?

I think I never witnessed so many tears at once as were shed at the Olney meeting May 6 when at the close of the solemn service I ascended the pulpit and read *your* address to the Missionaries.

I fear from your silence on that subject that nothing can be done with the MSS. If so it be, there is one request wh. I intreat you not any account to deny me. It is, that all your papers and memorandums of the first or after religious exercises of your mind, and particularly of your exercises on going to India, may be preserved, and sent to me. If I should survive you my bro. you need not fear that I will puff off your character, any more than you wd. mine. We are all of us, God knows it, poor unworthy creatures. Yet the truth may be told to the glory of sovereign grace; and I long to express my inextinguishable affection for you in something more than words, I mean by doing something that shall be of use to your family. I hope I need not say more, and that all your papers relative to your own life and experience will be preserved. I am my very dear bro. Yrs. in everlasting bonds, A. FULLER.

P.S. Mrs. F. and many others of our friends unite in affecte. Remembrance to you and Mrs. Pearce.

This is a letter noble in its restrained yet deep feeling. Ward and his companions had sailed at the end of May for India. The meeting at Olney to which Fuller refers, was for the valediction of Ward and Brunsdon. From the many allusions to it in the records of the time it is clear that it was a highwater mark experience in the early history of the Missionary Society.

ERNEST A. PAYNE.

One Hundred Years After. Carey Press. 1s. 6d.

In its usual attractive style, the Carey Press has issued the addresses delivered in connection with the Carey Centenary Celebrations. Eleven addresses, together with a foreword by the Home Secretary of the B.M.S., cover the wide range of Carey's genius and achievements. Any one who takes the trouble to read Mr. MacBeath's fine sermon will be constrained to go right through the volume, and will realise the truth of Mr. Grey Griffiths' remark that in the celebration of the Carey Centenary missionary enterprise throughout the world finds a real unity.

Robert and James Haldane.

THE Religious or Church History of Scotland from the time of the Reformation had been full of vicissitudes, and very specially was that so during the second half of the eighteenth century and the first half of the nineteenth century. Scotland, during that period, had been essentially Presbyterian. There had been Seceders, but no Dissenters. The Seceders sympathised with the National Church, and only waited till it would be purged from what they conceived to be its errors, till they would be enabled to return within its pale. Independents and Baptists were practically unknown. The Seceders, though quarrelling among themselves, and excommunicating each other, were still Presbyterians. The National Church was in a deplorable state. Moderatism ruled supreme. Covert infidelity was preached by its ministers. Good moral living as a means of salvation was reckoned of more account than trusting in the merits of a crucified and exalted Saviour, and there were instances of gross sins having been condoned by money payments. In some districts in the far north, where the parishes were large, and the people widely scattered and out of touch with the General Assembly, the ministers did not trouble themselves about the spiritual welfare of their flocks, and it was not uncommon for several years to pass without the gospel being preached or religious ordinances being performed. In fact, many portions of Scotland were almost in heathen darkness. There were, of course, a few faithful followers of Christ, for God has seldom left Himself without witnesses even in the darkest periods of the nation's history. Of such were the parents of the Haldanes; and in such a dark period were the Haldanes born.

Robert, the elder brother, was born on 28th February, 1764, fully four years before his father's death, and James Alexander, the younger brother, on 14th July, 1768, about a fortnight after his father's death. Robert thus knew very little of his father from associating with him, and James did not know him at all. They had the misfortune to lose their mother early, for she died in 1774, when the elder was only ten, and the younger six years old. The training which she bestowed on them was of a truly elevating kind. She endeavoured to bring them up in the fear and admonition of the Lord. She impressed on them the importance of reading the Scriptures and engaging in prayer, and of the reality of eternity. Her teaching had such a good effect on her children that Robert, at the age of ten, wished

to prepare himself for the ministry, and James, the younger, said in after years that though he lost her when he was only six years old, the impressions which her pious training made on him were never wholly effaced from his memory, and to it he traced any serious thoughts, or prickings of conscience, during the periods of wildest folly of his early manhood. The Haldanes were connected by direct descent and marriage with many of the noble and baronial families of Scotland who had favoured the cause of the Reformation. Their mother's brother was the great admiral, Lord Duncan, the hero of Camperdown. Their education was carefully looked after, and, in addition to having a private tutor, they had spent a few years both at the High School and the University of Edinburgh. At the age of seventeen Robert gave up the idea of becoming a minister and joined the Navy, in which he had a short but somewhat distinguished career. He remained in it about four years, during which he was engaged in several stirring encounters with the French and Spaniards. During several of the peaceful intervals he resided at Gosport, where he became acquainted with Dr. Bogue, a minister of an Independent Church, but who had been educated for the Scottish Establishment, and whose ministry he attended, and with whom he had much profitable intercourse. After leaving the Navy he made a tour of Europe, and then returned to, and settled down at, his estate of Airthrey, near Stirling. At the age of twenty-two he married Miss Oswald of Scotstoun, with whom he lived happily for nearly fifty-seven years. She proved a true helpmate, deeply sympathising with and aiding him in all his projects of whatever nature. For ten years after his marriage he lived the life of a country gentleman, beautifying and improving his estate of Airthrey. Whatever he undertook was heartily and carefully done, and, at a time when landscape gardening was almost unknown in Scotland, he did marvellous things which attracted the attention of proprietors from long distances, who asked for, and were guided by, his advice in beautifying their own estates. He was a good landlord and a kind employer, and was much liked by all on his estate. During those years he had much intercourse with spiritually-minded men in his neighbourhood, but, being fond of argument and of a somewhat speculative turn of mind, success in argument seemed, at first, to be his principal aim. His attention, however, having been earnestly, but kindly, drawn to the things concerning his eternal welfare, he, with characteristic energy, began to study the Christian evidences, and with the happiest results. His conversion was neither sudden nor violent, but gradual, real and lasting. It was eminently fruit-bearing and far-reaching in its blessed influence.

James Haldane entered the Navy of the East India Company at the age of seventeen, with the brightest prospects. His relatives had the gift of the Captaincy of one of the vessels in their own right, and an arrangement was made that as soon as he attained the age of twenty-five and passed the necessary examinations, he would be appointed to the post of captain of the *Melville Castle*. He remained in the service for eight years, enjoying its gaieties, sharing its dangers, and fitting himself for the lucrative and important post which he was meant to occupy. Owing to the convivial habits of the time, his path was beset with many temptations, and, being almost entirely without religious convictions, he succumbed to them in a somewhat moderate degree. A six months' residence in Calcutta in the gayest of the gay society there was far from conducive to his spiritual welfare. Fortunately he was an intelligent and painstaking officer, desirous of mastering his duties, and much given to study during his leisure on board *The Duke of Montrose*, the vessel in which he first sailed, and having a fairly well-stocked library which had been judiciously chosen by Dr. Bogue, he was saved from indulging in the grosser sins so prevalent at that time. He was resourceful in danger, courageous, firm and dignified. On one occasion he, by his promptitude and resource, saved his ship from being wrecked, when his superior officers seemed in doubt how to act. At another time he, by his unflinching courage and carelessness of personal danger, quelled a most dangerous mutiny on a neighbouring ship whose officers had been intimidated by the crew. At the age of twenty-five he received the appointment to the *Melville Castle* which had been destined for him, but prior to the date fixed for its sailing he got married to a most estimable young lady, Miss Joass, daughter of the Deputy Governor of Stirling Castle. This took place on 18th September, 1793. The *Melville Castle* was delayed a long time at Portsmouth, during which Mr. Haldane had taken leave of his wife on her return to Scotland. The parting was the only dark spot on a seemingly bright prospect. His marriage had sobered him somewhat, and as he had been disgusted with the bacchanalian revelries during his last voyage on the *Duke of Montrose* he determined that on the ship under his command a different order should prevail. He arranged to discourage all unseemly practices, and to see that divine worship was performed. The ship having been detained much longer than was anticipated, his brother advised him to relinquish his command and to settle down at home, which he ultimately did, having sold his interest in the ship for £9,000. His thoughts, which had been moving in a somewhat serious direction, were greatly influenced for good through contact with Dr. Walter Buchanan,

whose ministry he attended during his stay in Edinburgh. His conversion, like that of his brother, was gradual but real and enduring. Both brothers experienced the change about the same time, but by different courses, and their energies thereafter were also manifested in different directions. Robert was a shrewd man, with an aptitude for doing everything in a business-like way, and this good quality was evinced in all his religious work. He was not impulsive, and whether in preparing to found a foreign mission, build tabernacles at home, bring African children to this country to be educated for mission work, starting seminaries for the education of young men as evangelists and ministers, everything was carefully calculated, arrangements made for paying all expenses, so that if he should be called away unexpectedly his schemes would not suffer by his death. While he was known as a preacher, he was best known as a writer. He was comparatively wealthy, and being large-hearted, his Christianity took a really practical form, and, were it expressed merely in figures, he spent the enormous sum of £70,000 in ten years in the promotion of Christ's kingdom. James, on the other hand, was somewhat impulsive, more impressionable, and while known as a writer, he excelled as a preacher. Both brothers started their Christian career in their early manhood, with the advantages of good family connection, liberal education, splendid health, easy circumstances, a fair knowledge of the world, sound convictions of the truth which they had embraced, and supreme trust in the Saviour who had given Himself for them.

The first direction in which Robert Haldane manifested his desire for usefulness was the planning of a mission to Bengal. He had been deeply impressed by the account of the Baptist Mission founded by Carey, and longed to do something to proclaim the truth to the heathen. He made arrangements with Dr. Bogue and Messrs. Aikman, Innes and Ewing to accompany him, three of whom agreed to give up their ministerial charges to do so. He planned everything on a most liberal scale, and decided to sell his estate at Airthrey to enable him to carry out his plans, but one essential element of success was lacking, and that was the consent of the Government and the Directors of the East India Company. Selfishness, disregard of religion, and fear that the move was a political one, all combined in causing them to withhold their consent, and that, notwithstanding the most convincing arguments urged from most influential quarters for nearly two years, and ultimately the scheme had to be abandoned. The Established Church Assembly at that time was also violently opposed to foreign missions, saying that there were plenty of heathen at home to engage their attention. When,

however, the home heathen were being looked after, they again manifested their opposition, fulminating against what they termed lay preaching, and trying by threats and other means to frustrate the good work which was being accomplished. What, through the failure of the proposed mission, appeared to be India's loss proved to be an immense gain to Scotland.

While Robert was trying to found the Indian Mission his brother was engaged in another direction. He had become acquainted with Mr. Aikman and Mr. Campbell, men of earnest piety and indefatigable zeal in Christian work, who, for a number of years, were his own coadjutors in itinerant and other missionary work. Though at a later stage their lots were cast in different places and in other spheres of usefulness, all of them, to the termination of their lives, continued to labour earnestly for the spread of the knowledge of the truth. Mr. Campbell afterwards became a preacher, an author, and a missionary traveller in the unexplored interior of Africa. At the time that Mr. Haldane became acquainted with him, he kept an ironmonger's shop, but he was largely engaged in city mission work. "He was a district visitor, tract distributor, and Sabbath School originator long before Christians had learned to unite themselves into societies to promote such objects. His warehouse was then the only repository in Edinburgh for Religious Tracts and Periodicals, and became a house of call or point of re-union for all who took an interest in the Kingdom of Christ." The influence of such a man on Mr. Haldane cannot be over-estimated. He introduced him to spheres of labour in which he gave active help, but so reluctant was he to make himself conspicuous that it was a long time before he could be induced to address a meeting. He was, however, induced to begin at a mission meeting at Gilmerton, through being disappointed by an expected speaker not turning up, and thus he began a career of usefulness which lasted for nearly fifty-four years. About that time he made a tour of the west for one week, with Mr. Campbell, with the object of starting Sunday Schools. Three months later they learned that their efforts had been crowned with success, no fewer than sixty schools having been started in such places as Glasgow, Paisley, and Greenock, and surrounding districts. In the course of their journey they distributed thousands of tracts to those who came in their way.

The preaching at Gilmerton resulted in a rich blessing, crowds of people flocking to hear Mr. Aikman and Mr. Haldane; and the parish minister, who had been at first indifferent, was roused with indignation at the invasion of his domains, and took steps to deprive them of the use of the Schoolhouse in which their meetings had been held. Another place was secured, and

the meetings were successfully carried on. The following quotation will serve as a general notice of the tours undertaken by Mr. Haldane. "A considerable degree of general excitement arose out of the preaching at Gilmerton, and some even of the evangelical ministers in Edinburgh became afraid of the consequences of lay preaching. But the two preachers increased in boldness, and hearing of the death-like state of the North of Scotland and the carelessness and immorality of the ministers, resolved to make a tour and examine personally into the state of religion, and preach the gospel in the streets of the different towns and populous villages visited. They made this the subject of prayer and consultation, and when it was fixed that they should go, each of them wrote an address to the congregation at Gilmerton and got a large impression printed for distribution on the road. They also reprinted a tract, written by the Rev. Chas. Simeon of Cambridge, entitled, *An advice to all whom it may concern*, and these tracts they gave away at every place where they preached, to all who would receive them, two years before the London Tract Society was formed in 1799. On the evening before their departure for the North, there was a special meeting for prayer held in the Rev. David Black's house, North Richmond Street, where they were recommended by the brethren to the grace of God for the work in which they were about to engage."

It was a memorable tour, the first of a series of successive itinerancies in which Mr. James Haldane, at the beginning accompanied by Mr. Aikman, afterwards by Mr. Innes, or again by Mr. Campbell, during a period of nine years, preached in almost every town or populous village in Scotland, from Berwick on Tweed and the Solway Firth to John o' Groats and the northern islands of Orkney and Shetland.

Good men may differ in their opinions as to the general question of the lawfulness of lay preaching, but no well-judging Christian will think it wise to condemn that on which the Lord Himself has stamped the seal of His approbation.

Upon the tour in 1797 there was poured out a blessing which can never be mistaken, and whatever may be said of the regularity of their commission, it will be safer to adopt the sentiments so beautifully expressed in one of Mr. Simeon's letters to Mr. James Haldane. "I think immortal souls of such value, that I should rejoice if all the Lord's people were prophets. If mercy and sacrifice stand in opposition to each other, we may choose mercy; and if David and his men are perishing with hunger, they may eat of the forbidden bread."

Let us supplement the above quotation by stating that their path was not strewn with roses; they met with much opposition

from ministers and landed gentry, and occasionally came into conflict with the civil authorities, and though requested to desist from field preaching on several occasions, and though apprehended and taken before the Sheriff on another, the calm and dignified bearing of James Haldane, combined with his knowledge of the law, did much to secure freedom of public speech and to prevent maladministration of the law. Many discomforts had to be endured, indifferent lodgings, dangers by sea and land, but all were counted as nought if by any means they might induce others to accept the Saviour whom they had found so precious. Those journeys were all carried out at Mr. Haldane's own expense. At various times Mr. Haldane was associated in preaching with Mr. Charles Simeon of Cambridge, and Mr. Rowland Hill. Occasionally his audiences numbered 20,000. His voice was powerful, his manner earnest and convincing, his addresses were characterised by thoughtful preparation, and his labours were abundantly blessed. The effects of the first northern tour were so encouraging that James Haldane felt that he could not falter in the work, but it was found necessary, if Home Missions were to be carried on, that some systematic effort must be made to provide other preachers so as to carry on and extend the effort. A Society was therefore formed with the title, "The Society for Propagating the Gospel at Home." It consisted of members of various denominations, with twelve Directors, of whom the Haldanes were two. In their first address they declare, "It is not our design to form or to extend the influence of any sect. Our sole intention is to make known the evangelical gospel of our Lord Jesus Christ. In employing itinerants, schoolmasters, and others, we do not consider ourselves as conferring ordination upon them to the pastoral office. We only propose, by sending them out, to supply the means of grace wherever we perceive a deficiency." The labours of this Society were greatly blessed.

It was one of its principles that its itinerants and catechists should make no public collections, and take no money privately from those amongst whom they preached, and it undertook to defray the expenses of stated ministers desirous of extending their sphere of labour. Public subscriptions for its support were received, but to a very limited extent, for by far the greater part of the funds was supplied by Mr. Haldane.

Following up this plan, Mr. Robert Haldane established Seminaries at Glasgow under Mr. Greville Ewing, and at Dundee under Dr. Innes, for the education of young men for the ministry, and no fewer than 300 received a two years' education with board entirely at his expense. The only qualifications for admission to the Seminary were genuine piety, and

talents susceptible of cultivation, and a desire to be useful to their fellow sinners by preaching the words of eternal life. Many of those young men did splendid work as ministers, evangelists and catechists in Scotland, England, Ireland, and even in America. Mr. Haldane was also the means, and partly bore the expense, of placing other ten young men with Dr. Bogue, one of whom was the celebrated John Angel James.

Mr. Robert Haldane also acquired, either by purchase or by building specially, large places of worship, which were termed Tabernacles, in Glasgow, Edinburgh, Dundee, Stirling and Ayr. His brother was appointed to the Tabernacle Church, and Mr. Aikman to the Argyle Square Church in Edinburgh; Mr. Ewing to the one in Glasgow; and Dr. Innes to the one in Dundee. From this movement emanated the Churches of the New Congregational movement in Scotland. When Mr. James Haldane was asked to take the pastorate of the Tabernacle Church in Edinburgh he was reluctant to do so, believing that he was more suited for the work of an evangelist; his objections were, however, overcome, and he agreed to take it, stipulating that he would be allowed to take part in itinerating work as he saw occasion. The Church was not, at first, formed as a Congregational one apart from the Establishment, but simply as another place of worship, and its pastor and some of its members continued to go to the Communion in the Established Church. The views of Mr. Ewing, and others, as to Church Order and the inadvisability of communicating with those who were not of strictly Christian character led to a forward movement, resulting in the Churches becoming Congregational in government. The Lord's Supper was observed weekly, and Mr. Ewing, in an endeavour to return to the primitive forms of Christianity, introduced what he terms Social Worship, namely, prayer by other members and mutual exhortation, but instead of having it at the Lord's Day Church meeting he instituted meetings for the purpose during the week. Mr. Haldane, more consistent with New Testament teaching, contended that if such were part of the Apostolic practice, the regular church meeting, when all could be present, was the place for it, and that it should not be done in a corner. For a time, thereafter, the Churches went on Congregational lines, but Mr. Haldane, after long and prayerful consideration, was led to adopt Baptist views, and many of his congregation followed him. An effort to promote mutual forbearance and to prevent a disruption was frustrated, and a separation took place among the Churches, and the dissension spread all over the country, and what had been one of the most aggressive movements had its usefulness very much curtailed for a time. Before taking leave of James Haldane, let us sum

up his Christian character in a few words. As a husband and father he was kind, considerate and affectionate; as a preacher he was earnest, active and self-denying in proclaiming the unsearchable riches of Christ; while believing absolutely in the sovereignty of God, he also believed that the gospel call was free to everyone, and that all had the freedom of will to accept or reject the offer of salvation. As a pastor he was a faithful teacher and exhorter, and, in his visitations, a wise counsellor, full of consolation to those in sickness or distress. Space forbids noticing the work which he did during various visits to England, Ireland and the Isle of Man. Suffice it to say that he died at the ripe age of eighty-three, full of good works, greatly mourned by all classes of religious society who followed him to his grave in large numbers.

We have already hinted at Mr. Robert Haldane's scheme for bringing over African children to be educated for missionary work. This idea was suggested to him by Mr. Campbell, who had long had the matter under consideration, but had not the funds to carry it out. On learning that £7,000 would be necessary to bring over thirty or forty children, to keep and educate them for five years, he agreed to provide the money, and requested Mr. Campbell to secure the children. He rented and furnished a house for their accommodation in Edinburgh, and made all the necessary arrangements for their comfort. After a delay of over two years the children were brought to London, but jealousy on the part of those who had brought them prevented them being entrusted to Mr. Haldane's care, although they were unreasonable enough to expect him to provide all the funds for their board and training. He was, however, too good a business man to do that, and funds were found elsewhere. His scheme was, in part, carried out, for although more attention was given to their secular than to their religious training, they went back with many of the arts of civilised life.

One of the most important features of Mr. Haldane's career was his four years' residence on the continent. He spent two years at Geneva, labouring among the ecclesiastical students, teaching them the truth of the gospel, combating the Socinian and infidel opinions of the Protestant ministers there. His work was of incalculable benefit, many of the students embraced the gospel in all its fulness and began to spread the good news in their own and other countries. Some of their most eminent ministers were led to a knowledge of the truth through his efforts, including, among them, Messrs. Gouthier, Pyt, Merle d'Aubigne, and Gausson. From Geneva he proceeded to Montauban in France, where he followed a similar course, with a like success, for two years. During his stay there, Mr.

Haldane provided for circulation by colporteurs, at his own expense, detached portions of the Bible in the form of Tracts. When we think of the blessed results of the labours of Bible colporteurs in France and Switzerland, we should remember that those are the fruits of his mission to the continent. In lecturing to the students at Geneva and Montauban, Mr. Haldane made the Epistle to the Romans his principal text-book, and his principal published work is a commentary on that epistle which was also published in France and Germany. The English edition was highly commended by various writers, and the great Dr. Chalmers used it as his text-book while lecturing to his theological students.

What Mr. Haldane considered his most important work was the struggle which he made for the circulation of a pure and unadulterated Bible on the Continent of Europe. According to the Rules of the Bible Society, to which he was a contributor, it was unlawful to print or circulate, or aid in the distribution of, Bibles with the Apocrypha intermixed or appended, but it seems that, for the sake of conciliating Socinian and Neologian Protestants, Romanists and Greeks, the rules were systematically evaded and an adulterated Bible was fraudulently circulated. Haldane discovered the fraud by what may be termed accident, but by what he considered providential interposition. He called one day at the London Office of the Society on business and forgot to take his umbrella with him when leaving, and when he returned the following day to claim it, he was asked by another member to join a sub-committee which was then sitting in regard to the Toulouse Bible, the translation of which he had originated, and to his great surprise he found that the Apocrypha had been appended, and also to an earlier edition, to the cost of which he had contributed under repeated pledges that only a pure Bible would be printed. The officials were covered with confusion at the discovery of their fraud, and pledges were again given that the like would not again occur. Such pledges were repeatedly broken. Adulterated Bibles were printed, sometimes openly, sometimes covertly, sometimes they were sent out in parts and the opponents of the truth on the Continent bound up with them the Apocrypha and Infidel Addresses, and entrusted their circulation to Romanists, Socinians and others, while the real evangelical Christians whom Haldane had influenced and who were willing to circulate the Word of God were either ignored or persecuted by those in receipt of British Protestant aid and money. Haldane and others tried for some years to get this matter put right privately, but as pledges were repeatedly broken it had to become public. The controversy lasted for years, and for a time the

friends of truth were defeated, but as truth is mighty and will prevail, so in the end the "pure and unadulterated Word of God" won the day, and now our British and Foreign Bible Society does not lend itself to such questionable practices. The amount of labour which Robert Haldane expended on this controversy, both in attending meetings and in writing on the subject, was something marvellous, and as truth always gains from discussion, the results which followed his action were greatly blessed. Discussions followed on the Authenticity and Inspiration of the Scriptures, and he re-published his own work on the subject, which had a large circulation and did much good. He died on 12th December, 1842, when he had nearly attained the ripe age of seventy-nine years.

In our opinion the Haldanes were, humanly speaking, the two most important personages of the religious history of Scotland during the last century, the two who did most work and whose whole-hearted labours were most abundantly blessed. Why is it then that, while such names as Knox, Erskine and Chalmers are household words all over Scotland, their names and work are comparatively unknown? Simply because they did not belong to the popular denominations. They were Baptists, and, of course, they are a comparatively small and insignificant body in this country. But, though their labours are not now acknowledged, in that great day when the Lord comes to make up His jewels, they shall shine in their beauty, bright gems for His crown, having been the direct agents in His hands of turning many to righteousness.

WILLIAM W. LAWSON.

The Kingdom without Frontiers. Hugh Martin. S.C.M. 1s.

This re-issue of Mr. Martin's missionary study of Biblical teaching is most welcome. The author has a way of presenting a thoroughly competent interpretation of the development of Biblical ideas in such a manner as to keep an evangelical missionary emphasis well to the fore. The Questions for Discussion bring the subject within the range of modern tendencies. This is a first-rate missionary book, and may be commended for use in study groups.