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- ART. I.—*Œuvres de Bossuet*, 4 vol. gros, 8vo., Paris, Firmin Didot, 1843.
Œuvres de Bourdaloue, 3 vol. gr., 8vo., Paris, 1837.
Œuvres de Massillon, 2 vol. gr., 8vo., Paris, 1844.

THE age of Louis XIV. has ever been considered the most brilliant era for France. Under the conduct of the most renowned generals, it attained the highest pitch of military glory; under the encouragement given to philosophy, the most valuable discoveries were made in science; under the liberal patronage bestowed upon the fine arts, taste and genius achieved the most splendid triumphs. It was an age of truly great men—of warriors, politicians, philosophers, poets, historians—of such men as Condé and Turenne, Corneille and Racine, Descartes and Fontenelle, Montesquieu and Malebranche, Rochefoucauld and Pascal, Boileau and Rollin, and hundreds of others whose works still yield improvement and delight. It was a period too when eloquence of the highest kind lived and flourished. Not the eloquence of the bar; for its celebrated pleaders, in judicial contests, and the application of the law, seldom went beyond the strain of dry and logical reasoning. Not the eloquence of popular assemblies, for there were no such assem-

edly was, we should find that they were of one mind with the Reformers on the great points at issue between them and Romanism. If we should consult all the councils of the Church from that first consisting of inspired Apostles, (Acts xv.) which appealed to "the words of the prophets" as the ground of their decision, down to the time when the Papacy gained the ascendant and "made void the word of God by her traditions," if we should appeal to the early historians and hymn-writers of the Church, we should derive from all one harmonious testimony to the fountal source and authoritative test of the Christian faith.

All these, with a harmony as perfect as the unity of the faith, and a variety as wonderful as the language and the imagination of man, proclaim the holy and inspired Scriptures to be "the bread" on which the Church feeds, "the garment" in which she is arrayed, "the breath of her life," "the light" by which she walks, "the sword" with which she fights, "the root" from which she grows, "the foundation" on which she stands, "the walls" which surround her, "the wings which bear her to heaven."

But we dismiss the subject and release the reader, (if indeed he has staid with us through this long discussion) with the fervent hope that he may so apprehend *the first aspects* of truth as they stand forth in *the creed*, as to become possessor of the whole ample and glorious (as good Hilary calls it) *Patrocinium Ecclesie* as it is revealed in the Bible.

James Alexander Haldane

ART. V.—*Memoirs of the Lives of Robert Haldane, of Airthrey, and of his brother, James Alexander Haldane.* By Alexander Haldane, Esq., of the Inner Temple, Barrister at Law. London: 1852. 8vo. pp. 676.

MUCH yet remains to be said or written on the uses and abuses of biography. The unhappy effects of spreading out on record the morbid anatomy of even pious minds, as stimulants and models to congenial spirits, in the forming period of life, can never be computed, though perhaps overbalanced by some positive advantages. A vitiated taste for this kind of nourish-

ment may often be detected by a corresponding distaste for the simple and healthful biography of Scripture. That biography affords the best corrective of the evil. The next best is the history of active, useful, healthy Christians, especially of those whose lives have many points of contact with the general history of their times. Such men were the brothers Robert and James Haldane, whose biography is therefore a welcome addition to our extant memorials of Christian excellence. Long, active, influential lives, extending through a most eventful period, and connected by a hundred ties with all the marked occurrences and characters of the contemporary Church and world, with just enough of eccentricity and error to give zest to their decided and preponderating merits—such are the attractions of the subject, and they certainly have lost nothing in the hands of the accomplished, pious, and impartial biographer, the son of the younger Haldane, and the nephew of the elder.

It is an interesting, although not a very surprising fact, that some of our best biographies of eminently good men are the work of lawyers. The combination of two lives in one biography, is a rare, if not a novel feature of the work before us. It has led to some confusion, or at least will cause some to the inattentive reader, who neglects to observe, that the younger brother is almost uniformly distinguished by his Christian name or his initials (“Mr. J. A. Haldane,”) while the simple patronymic (“Mr. Haldane”) is assigned to the “laird” by right of primogeniture. Apart from the mere nomenclature of the men, their lives are kept as distinct and separate as they could have been consistently with their near relationship, their intimate association during nearly fourscore years, and their joint participation in the most important incidents which constitute the subject-matter of the volume. More would certainly have been lost than gained, as to the aggregate impression and result, by the total omission, or even the separate narration of the younger and less celebrated brother’s history.

If we may take our own vague and confused notions of these interesting lives, before we saw the book before us, as an index to the general curiosity and ignorance, we cannot be mistaken in believing that it furnishes a seasonable subject for the entertainment and instruction of our readers. As to the best way

of applying it to such a use, we have not been entirely free from hesitation. The more obvious and customary course would be to furnish a brief abstract or synopsis of the history. And this would no doubt be the best plan if the book were likely to continue inaccessible to most American readers, as an elegant and costly English publication. But as we have the promise of a reprint from one of our most enterprising houses, we think it better to excite than satisfy the public curiosity, by describing, in a desultory manner, some of the impressions which the book has made upon our own minds, thus presenting not so much what it contains, as what may lead some readers to judge of the contents for themselves.

The first particular that strikes us as imparting interest to this biography, is the social position and connections of the subjects. The family of Haldane, (of which Halden and Hadden are mere variations,) is one of the oldest in Scotland, and supposed to be of Danish or Norwegian origin. The biographer, with a venial complacency, enumerates the members of his race who have acquired personal or official eminence in almost every generation since the eleventh century; and this, for the most part, upon documentary authority. Besides many other noble or gentle affinities, the brothers whose biography is here recorded, were the nephews of Admiral Lord Duncan on the one side, and of the famous Sir Ralph Abercromby on the other.

Robert Haldane was the hereditary proprietor of one of the most beautiful estates in Scotland, described, after his improvement of it, by an enthusiastic Scottish lord, as a little heaven upon earth. In origin, connections, and predispositions, the brothers belonged to the aristocracy, and seem to have retained through life the lofty although courteous demeanour, which is commonly considered as belonging to that rank in the mother country. Their early education, although far from being finished, was in kind such as became their position in society. As boys, they were under the tuition of the celebrated Dr. Adam, the author of the Latin Grammar and Antiquities. They were also inmates of his family, and travelled with him in their boyhood through the north of England. Another fellow-traveller, on this occasion, was the well-known author of "McKnight on the Epistles," whose lax observance of the Sabbath on this jour-

ney, strengthened the subsequent aversion of the Haldanes to him, both as an expositor and a theologian. The names which we have mentioned are but a tithe of those occurring in the early period of this biography, and showing the varied and extensive acquaintance of its subjects, even in their youth.

Another circumstance which gives an additional zest to this biography, and may probably attract a class of readers not much addicted to the study of religious lives in general, is the early connection of both brothers with the naval service, the elder having held for several years the king's commission, and the younger a still higher rank in the service of the East India Company. During their short professional career both acquired considerable reputation by their personal merit, aided no doubt by their advantages of kindred, and especially the influence of the Duncans. Robert Haldane was long stationed at Gosport, and there witnessed the catastrophe, immortalized by Cowper, of the *Royal George*. James acquired distinction as an officer, by quelling a dangerous mutiny at the imminent risk of his own life, and a less enviable notoriety by a duel, in which his hand was injured by the bursting of his pistol. Although both, independently of one another, and, as it would seem, for different reasons, retired early from the service, both appear to have retained, and more especially the younger brother, "Captain Haldane," a lively interest in maritime affairs and in the welfare of seamen, as well as something of that undefinable peculiarity in character and manner which has always given popularity to every class and rank of sailors.

The next salient point in the biography is the remarkable conversion of the two brothers, at the very time when they had less intercourse and mutual influence than at any other period of their lives, and by means and agencies entirely different. While nothing could well be more convincing than the evidence of genuine conversion in both cases, there could not possibly have been less appearance of mere sympathy or imitation. The saving change in Robert Haldane was providentially connected with the part which he had somewhat rashly taken in favour of the French Revolution, when so many were deceived by the flattering promise of its earlier stages. The disputes in which he was involved by this step, led by degrees

to theological discussion with the neighbouring clergy, and eventually to his full reception of the gospel, not only as a system of belief, but as a method of salvation. The particular circumstances which attended the conversion of his brother, we have now forgotten, and we do not wish to overload this desultory sketch with laborious reference or long quotation. We only know that the change experienced by James, though equally evident and thorough, was less striking and less public, in its first manifestations. As they had been separated from each other in the naval service, so they left it independently; and if our memory does not deceive us, without previous concert or direct communication. This coincident and almost simultaneous conversion of two brothers, under circumstances and by means entirely unlike, when taken in connection with their subsequent co-operation in the "labour of love" for more than half a century, has certainly the aspect of a special divine guidance, giving shape and character to lives which, a little while before, had every probability of being spent in purely secular pursuits and pleasures.

Another striking feature in this joint life, is the way in which the brothers first displayed the reality and strength of their new principles. James, whose resources were comparatively slender, threw his whole soul into an energetic scheme of itinerant lay-preaching, which extended over the whole face of Scotland to the furthest and the least frequented of its islands. This vigorous home mission, which continued to occupy his summers after he became the pastor of an Independent Church in Edinburgh, loses some of its original and novel aspect, when compared with the similar and previous movements of a Wesley and a Whitefield, and the still more recent ones of Hill and Simeon, with whom James Haldane corresponded and co-operated very cordially. The first years however of his locomotive ministry derived a certain interest, not belonging to the other cases first referred to, from his being generally known as a layman, a gentleman, and a naval officer. We shall not forestall this part of the narrative by quoting any of the anecdotes and reminiscences, which his son has gathered, of the days when "Captain Haldane" used to preach upon the side of Calton Hill and elsewhere, in his blue coat and gilt buttons, with his

hair powdered and tied behind; when his field-sermons were announced by means of the town-drummer, and delivered sometimes in the teeth of magisterial authority and even of military force. That there was some fanaticism in all this, he appears to have been subsequently sensible himself; but it would be folly to deny that Providence employed him as an instrument in stirring up the Kirk of Scotland at the period of its most profound stagnation. This view of the matter is confirmed by the forbearance and even complacency with which his irregular ministrations were connived at or approved by some whose personal opinions, as well as their ecclesiastical position, were entirely adverse to such violations of order in the general and the abstract. The descriptions given of James Haldane's preaching are not very definite; but it seems to have been eminently biblical, doctrinal, and experimental. He declared himself, in his extreme old age, that since he first began to preach, he had experienced no change of conviction or belief as to any of the Calvinistic doctrines, always excepting what related to church order and the sacraments.

Equally marked, and still more characteristic, was the course pursued about the same time by the elder brother. While the Captain was itinerating as a lay-preacher, the Laird was selling his patrimonial estate of Airthrey, which had become a model of agricultural and picturesque improvement, and forming the scheme of a mission to Bengal, to be conducted by himself, David Bogue, Greville Ewing, and William Innes, on a very liberal and extensive scale, at the sole expense of Robert Haldane. This plan, matured before the formation of the London Missionary Society, was only defeated by the refusal of the East India Company to admit the missionaries into the territory under their control. The biographer complains, perhaps without necessity, of injustice done to his father's memory, in reference to this matter, by the sons and biographers of Wilberforce. The offensive imputation seems to be that of wildness and fanaticism, both religious and political, as the occasion or the cause of Haldane's failure. One thing is certain, that the sincerity of his intentions was established by the actual sale of his possessions, and the length to which he carried his arrangements for the execution of his favourite purpose.

The character of Robert Haldane is remarkably exemplified by his conduct after meeting with this great disappointment. Instead of abandoning his schemes of usefulness, he simply changed their form and their direction, and pursued them with unabated zeal. Beginning with the purchase of the Edinburgh Circus, he converted several similar places of amusement in the large towns of Scotland, into tabernacles or independent places of worship. It seems to have been this, rather than any change of principle, that first withdrew the brothers from the communion of the Church of Scotland. They originally no more thought, perhaps, of a secession, than Wesley or Whitefield from the Church of England; but having opened these irregular chapels, they were gradually led to the organization of mixed churches or societies, at first on very vague and liberal principles, admitting various shades of ecclesiastical practice and opinion. From this, by a natural transition, they soon passed into the more specific form of Baptist independency, connected with some notions of their own as to the duty of mutual exhortation as a part of public worship, founded on Heb. x. 25. This is the only part of Robert Haldane's course that can be justly represented as fanatical; and of this he afterwards repented, though he clothed his recantation in the form of an admission that the Church was "in the wilderness," and not yet ready for a restoration of the "primitive church order." Let it also be remembered, to his honour, that he always condemned the principle and practice of "close communion," and that of making ordinances the great theme of preaching and the test of Christian character. This sentiment, repeatedly expressed in the biography, and sometimes in his own words, may seem inconsistent with the fact, that the controversial writings of Dr. Alexander Carson were chiefly brought before the public by the aid of Mr. Haldane's purse, the genius and learning of the former being likened, by the author of this volume, to a heavy piece of ordnance dismounted in a ditch.

Robert Haldane's favourite employment in his early days, was landscape-gardening and the improvements connected with it, his taste and skill in which were famous throughout Scotland. This enhances the greatness of the sacrifice he made in selling Airthrey to provide funds for his Indian mission. It was per-

haps a symptom of more moderate and balanced judgment, that he many years afterwards purchased a tract of two thousand acres on the Summit Level between Edinburgh and Glasgow, which he found with but a single tree, and left a waving forest, interspersed with slate-roofed cottages and pretty farms. The people of this district were descendants of the old Cameronians, and some of them still kept in their houses muskets, or other arms, which had done good service at Bothwell Brigg. It is no small proof of Haldane's mental strength and moral worth, as well as of his wise superiority to minor points of difference, that though a Baptist, he acquired no small ascendancy over this strong-minded and strong-willed peasantry, not only as a neighbour and a landlord, but as a preacher and expounder of the Scriptures.

The next phase of Robert Haldane's life and character, and one of the most interesting and important, is that presented by his visit to the continent in 1816. The providential leadings which conducted him to Paris, and from Paris to Geneva and Montauban, without any settled plan or definite design; the preparation which had been silently but powerfully made for his assertion of the truth there; the extraordinary influence exerted by him on Socinian ministers and students of theology, even when he was unable to address them in their own language, and could only reach them by pointing to texts of Scripture; the remarkable conversions which attested the divine blessing on his zeal for truth; and more especially the close connection between his evangelical exertions and the subsequent usefulness of such men as Gaussen, Galland, Malan and Merle d'Aubigné;—all these are powerful attractions, even for the general reader, and we will not weaken or forestall them, either by quotation or abridgment. We shall only say that they invest this portion of the narrative with what is commonly, but not very happily described as a romantic interest, and are sufficient of themselves to give the whole work popularity.

Another highly interesting scene in this biographical drama, is that in which the Haldanes, but particularly Robert, took an active part in the controversy respecting the circulation of the Apocrypha in foreign versions by the British and Foreign Bible Society. Exciting as this controversy was thirty years ago, its

details have fallen much into oblivion, while the feeling of curiosity respecting them is not yet wholly lost, so that many readers will no doubt be pleased with the continuous narrative of facts here given. We are glad to know on such authority that, while Mr. Haldane took the highest ground in opposition to all connivance at the corruption of the word of God, he wholly disapproved of Captain Gordon's Trinitarian Bible Society, which had its origin in these disputes. It was this controversy as to the Apocrypha that brought him into contact, and eventually into intimate association and co-operation, with that bright, but prematurely quenched light of the Scottish Kirk, the late Dr. Andrew Thomson, for many years an acknowledged leader of the evangelical party, the editor of the *Christian Instructor*, and the predecessor of Dr. Candlish in the pastoral charge of St. Georges, Edinburgh.

The feeling with which Haldane was regarded by such men as Thomson, Chalmers, Gordon, and others of the same class, notwithstanding his secession from the Kirk, and his peculiar views on some important points, is valuable as a means of defining his position in relation to the Church and the religious world at large. Among the documentary illustrations of the work before us is a private note from Dr. Chalmers to Mr. Haldane, accompanying a presentation copy of his *Lectures on the Romans*, and with a characteristic lowliness, which might in almost any other man have looked like affectation, confessing its entire inferiority to Haldane's exposition of the same epistle. The latter work was the fruit of the author's continental mission, and was originally published in French. It was afterwards re-written in English, and in that form passed through several editions, besides being translated into German. It is characteristic of the writer, in more than one respect, that at the close of his last revision of the work, not long before he died, he professed to be seriously doubtful as to only one expression in the whole epistle. The claim set up by the biographers and friends of Carson, to the learned part of this expository work, is virtually admitted by the author of the life before us, who distinctly states that Mr. Haldane relied, for the critical material of his exposition, on the superior scholarship and judgment of this learned friend. The other most impor-

tant work of Robert Haldane, that upon the Evidences of Christianity, grew out of the Apocrypha dispute, involving as it did the questions of canonical authority and inspiration.

Besides these two chief works, there is appended to the *Life* a list of more than fifteen publications by Robert Haldane, during a period of forty-five years. Some of these had only a local and temporary interest. This is also true of many of his brother's writings, which are still more numerous, though less known to the public, with the exception of some widely circulated tracts, and an expository work on the Galatians.

Robert Haldane died in his seventy-ninth year (1842), James in his eighty-third (1851.) The closing scenes of both were worthy of their lives. James had attended three Sabbath services, with scarcely any interruption, for fifty years, and was to have supplied another's pulpit on the day after that of his decease. The last days of Robert were distinguished by that calmness and composure, self-possession and unshaken faith, which so often characterizes the death-beds of the most eminent believers, and afford more conclusive proof of ripeness for heaven than the most theatrical displays of rapture, not preceded and attested by a Christian life.

We have purposely avoided doing more than seemed sufficient to attract attention to this highly interesting book, which we think adapted to be eminently useful to the religious world in general, but especially to one or two particular coteries among ourselves. We shall only specify two opposite but equally mistaken classes; those who regard incessant study of the Scriptures and a zeal for doctrinal correctness as either a substitute for active usefulness or an excuse for its neglect; and those who, in their zeal for Christian charity, disparage doctrinal distinctions, nay the truth itself, and make almsgiving the sum total of religion. When the first of these classes shall do more, in proportion to their gifts and opportunities, for truth and sacred learning, without a corresponding practice, than the Haldanes did with it; or when the other shall do more for men's bodies by neglecting their souls, than the Haldanes did for both; let them together "rejoice in their boastings." But until they can endure this test, "all

such rejoicing is evil," and we trust that many such may be incited by the firm but liberal, intelligent but zealous, faith of these two noble brothers, to "GO AND DO LIKEWISE."

Wm. S. Alexander

ART. VI.—*Exploration and Survey of the Valley of the Great Salt Lake of Utah: Including a Reconnoissance of a New Route through the Rocky Mountains.* By Howard Stansbury, Captain Corps Topographical Engineers, U. S. Army. Philadelphia: Lippincott, Grambo & Co., 1852. 8vo pp. 487.

THE author of this volume, an accomplished engineer officer, having been ordered by Government to make an exploration and survey of the Great Salt Lake of Utah, proceeded in the spring of 1849 to Fort Leavenworth, from whence, on the 1st of June, with eighteen men, five wagons, and forty-six horses and mules, he set forth on his hazardous and adventurous expedition.

The circumstances in which he commenced his journey were by no means cheering. The only officer attached to his command was in consequence of illness unable to perform any duty, or even to sit his horse, and being unable to travel in any other manner, was carried on his bed in a spring wagon, which had been procured for the transportation of the instruments. In addition to this, the cholera was raging on the Missouri, and fearful rumours of its prevalence and fatality among the emigrants on the route, daily reached them from the plains; and on the day that the march was commenced, one of the little party was carried to the hospital, where he died in twenty-four hours.

Captain Stansbury followed the "emigration road," which he represents to be as broad and well beaten as any turnpike in the country. On the 9th of June he crossed the "Big Vermilion," and found the trees and stumps on its banks carved all over with the names of hundreds of emigrants who had preceded him, the dates of their passing, the state of their health and spirits, together with an occasional message to their friends