

must ever have its hallowed memories for every Protestant, and especially a Scottish one. But the city, which had once sparkled like a lamp in the surrounding darkness, was now, alas! shrouded with a thick veil of infidelity. In the words of Dr. Hamilton, "at that time little faith was found at Geneva. The city of Calvin and Beza was under the spell of Voltaire and Rousseau, and in the christened paganism of its Theological Academy, 'St. Plato and St. Seneca' had supplanted 'St. Paul and St. Peter.'" Nevertheless the Lord was working, and in various quarters there were at this time earnest gropings for the Truth, when in the person of Mr. Haldane an able and willing labourer was sent into this corner of the Vineyard. His course was providentially indicated to lie among the students. Gathering around him a goodly number of young men, comprising nearly all the students of theology, he was accustomed, during the winter and spring of 1817, to meet with them daily at his own residence, and explain to them the great mysteries of the Christian faith, of many of which, such as the doctrines of human depravity, the incarnation, justification, they now heard for the first time. Some of these expositions were the germ of Mr. Haldane's future work, his valuable commentary on "The Romans," which, uniting the accuracy of the logician with the ardour of the Christian, has been highly appreciated by the religious world, and placed on a par with that of Calvin himself.

On the 20th of June, 1817, Mr. Haldane bade adieu to Geneva, but he did not go without leaving visible marks of his visit. When we number among those who had sat at his feet in Geneva such names as Dr. Malan, Messieurs Rica, Gouthier, Henri Pyt and Merle d'Aubigné, it will at once be seen that the extent of its usefulness can never be rightly estimated on Earth.

From Geneva he went to Montauban, the centre of education for the Protestants of the Reformed Church in France. Here also his labours were attended with signal success, both among the students and the pastors, who occasionally visited him. He likewise, in conjunction with his active coadjutor, Mr. Henry Drummond, took measures for the organization of a Society for the Propagation of the Gospel on the Continent, an enterprise in which many of the young Genevan converts, forced by persecution to leave their intended sphere of labour, were employed in scattering abroad the seed of the Gospel. The two years of Mr. Haldane's residence at Montauban now drew to a close, and in 1819 he returned to Scotland. But he left behind him, as the "seals of his ministry," many a faithful labourer, who in France, in Belgium, in Switzerland, and among the wilds of the Pyrenees, should be abundantly blessed in winning souls for their Heavenly Master.

On his return to his native land Mr.

Haldane was not destined to enjoy complete repose. In 1821 he entered the lists of the "Bible Society Controversy" as a champion for the unadulterated circulation of the Word of God. The subtle poison of Rationalism had entered even into that noble British and Foreign Bible Society, which it has been the glory of Great Britain to originate and maintain. Bibles containing the Apocrypha either interpolated or appended, Bibles adulterated to please the taste of Roman Catholics, and Bibles with neologian prefaces, were to be found in the Continental Repositories, under the dangerous and specious plea of expediency. This plea the Edinburgh Branch of the Society wished to overturn and expose, and Mr. Haldane, as a prominent member, led them forward to the attack. The war which ensued was a brisk one. Pamphlets flew thick and fast in every direction, meetings were called, speeches made, protests were entered and diplomacy put in requisition. Dr. Andrew Thomson, a host in himself, proved a valuable assistant in the cause of maintaining the purity of God's Word; while on the opposite side we are startled to find the names of such men as the Rev. Charles Simeon, the Rev. Mr. Venn, and the Rev. John Owen,—another instance of the too frequent spectacle of good men deceived by the plausibility and apparent expediency of a real evil. The contest was long, furious and painful, but it issued in the triumph of the defenders of the Sacred Canons, and the final purification of the noble Society which at one time it threatened to destroy.

Our limits compel us to pass briefly over the remaining years of Mr. Haldane. The winters spent in Edinburgh, the summers passed in the seclusion of Anchingray were alike employed in labours of love and zeal. The preparation of his Exposition of the Romans necessarily absorbed much of his time, and even after its publication a complete and careful revision of the second edition still continued to occupy him. But, though thus usefully and vigorously engaged, his assistance was never solicited in vain when any point of Christian doctrine or practice was in danger. At the first sound of alarm he girded on his weapons and stepped boldly out into the fray, and in few instances did the abuse, of whatever nature, stand before his repeated and vigorous attacks.

Nor was his own immediate vineyard left unwatered. Anchingray with its concerns, both temporal and spiritual, received much of his attention. His own household with his large circle of relations looked up to him as an esteemed master and a revered and cherished friend, whose society in his leisure hours was much sought and highly prized.

But he had long passed the term fixed as the limit of the life of man. He had entered upon his seventy-ninth year, and the earthly tabernacle gave signs of its ap-

proaching dissolution. After such a life as his had been we scarcely need the assurance that his end was emphatically peace, and that few clouds were suffered to obscure his views of the future glory. On the 11th of December, 1842, he was peacefully removed to the "rest which remaineth for the people of God." They who were left behind sorrowed that they should see his face no more, but with him they knew it was "far better." The beloved partner, who had walked by his side for so many years, was not left long to mourn his loss. Six months after she was laid by his side in the tomb, where both await a joyful resurrection.

(To be continued.)

## NOTICES OF BOOKS.

We have received from the "Bible Depository" *The Illustrated Family Christian Almanac for the United States for 1856*, published by the American Tract Society. This Society "embraces members of 14 evangelical denominations, united to diffuse the knowledge of Christ and Him crucified by its publications, associated with personal Christian effort, at home and abroad." The *Almanac* is printed on fine paper in a clear type, and devotes 24 pages to the Calendar and very full Tables on subjects generally found in such hand-books, to which are, of course, subjoined various interesting statistics regarding the United States. 24 pages, ornamented with handsome illustrations, are devoted to brief extracts, many of which refer to circumstances or places of recent or present interest, while all convey instruction of a religious or moral tendency.

We commend to the favourable notice and support of our readers *The Canadian Messenger and Journal of Missions*, which is published monthly at the *Montreal Witness* office, and whose reasonable terms of subscription may be learned by reference to the Advertisements on our last page. We know not how Ministers, Elders, Sabbath-school Teachers, and all Christians desirous of circulating intelligence of the missionary efforts of evangelical bodies of every denomination, could better further this important object than by promoting to the best of their ability the distribution of *The Canadian Messenger and Journal of Missions* within their respective circles of influence. We are persuaded that *The Messenger* would be hailed from month to month as a welcome visitant, especially in the families of the labouring classes in town and country, in which uncontrollable circumstances unhappily curtail so greatly the intervals for self-improvement by religious reading and reflection. We therefore heartily wish for *The Messenger* a wide circulation by formation into clubs for the purpose.