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## Miscellaneous Articles.

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### IF CHRIST BE THE KING OF NATIONS, WHAT THEN?

There is something provoking in the darkness thrown around that title given to our Redeemer. He is certainly worthy to be called King of Nations. His sovereignty is universal, both in the visible world and in the invisible. The Jews thought that the Messiah was to be exclusively the king of their nation, and that as such he was to subdue the Gentiles into subordination to the Jewish polity. On the contrary, the grand object of the Son of God was to gather a spiritual people out of every nation; and with a view to that object he holds and exercises his royal covenanted power over all flesh, "Head over all things to the Church, which is his body."

Well; ought all nations to know the sovereignty of Christ? It is for their interest to know it. Duty binds them to use the best means within their reach to understand the scheme and course of divine Providence. The Lord has given express commands to his Church to preach the Gospel of his supremacy to all the world, not forgetting to speak before kings, when opportunity is given. And therefore we may boldly say all nations with their rulers ought to know the sovereignty of Christ.

But the question which puzzles Christian casuists is, what is the duty of nations as such acting out their political power, when they have the means of knowing the Gospel of Christ? There is little or no difficulty found in deciding how individuals and families ought to act. They should at once receive the truth in the love of it, join the Church, and live accordingly. But what action, if any, is to be taken by the political bodies? That is the question. Let us ascertain the way in which it is to be solved and the solution of it.

We must consult the mind of the Lord Jesus Christ. Yes, and his mind as finally revealed by his Holy Spirit. Because much in Moses and the prophets has ceased to be obligatory on the world, and we can

determine what in the Old Testament is still duty to us only by following the manifestation of the Spirit of Truth, since the end of the Mosaic pædagogical in the royal priesthood of our Redeemer. Let us search the New Testament, and the Old only in the light of the new, and pray earnestly for the inward direction of the Holy Spirit.

It is easy to see from the higher authority of Christ that men are in their political relations under law not to oppose Him. Although, alas! how many of their political deeds are Antichristian! And how much they suffer in consequence! But the main question to be solved is, what ought they to do besides avoiding opposition. They ought to know the revealed will of Christ, and to regard it so far as not to counteract it; but what more?

Were we to carry the analogy implied in the title "King of Nations," as *belonging to our Lord, farther than he allows, and reason accordingly*, we might easily conclude that the duty of a nation was through its government to take the whole law of Christ, and enforce it as Daniel and Solomon were bound to enforce the law of Moses on the tribes of Israel. In short, we might easily construct a national church with the political government at its head, as the Vicar of the Son of God, to see that every member of the community conform to the religion of Christ, else suffer excision from the commonwealth. But analogical reasoning is very liable to abuse, and it is not our business to frame hypotheses. We seek truth as finally delivered by the Spirit of Christ. Has he appointed the political authorities pædagogues under him to school the nations into conformity with the world to come, in the same way as he appointed the Mosaic hierarchy to prepare the house of Jacob for the present dispensation? It is not asked, might he have done so? The question is, has he done so? When statesmen come, as in duty bound, to the word of Christ, and inquire what they ought to do in their public station, what saith the Scripture? They are directly addressed in some parts of the Bible. In others their office is recognized, defined and sanctioned. And in others, topics, such as marriage, property, liberty, Sabbaths, involving political bearings, as religion itself also does, are decided. So that we ought not to say, men politically considered, have nothing to learn from the word of Christ. "Be wise now, therefore, O ye Kings; be instructed, O ye judges of the earth. Serve the Lord with fear, and rejoice with trembling."

It is to be hoped we know what the Lord has made our duty to political authorities; namely, to honour them for their origin and object, to pray for them, to inform them as we have ability, to praise their conduct as it may deserve, to obey all their lawful commands, "not only for wrath, but also for conscience sake," and never to decline submission to them except they require us to violate the law of our God. But what has He made their duty, I shall not say to us, but to Him in whom it is to be hoped we are. What is the law of obedience in political matters, on the part of political authorities toward Jesus Christ, under whose Providence they are placed, especially for the benefit of the church?

It is plain from His supremacy over them, that they ought to accept His word as the supreme rule of faith and manners, frame their laws in accordance with Scripture, and take special care in all their acts to conduct themselves toward their subjects, and toward others, on the principle of common equity: "Thou shalt love thy neighbour as thyself." And they are to do this not merely because the thing is proper in itself and expedient, but out of due regard to the divine authority and will of Christ, the Lord of all.

Again, since God was in Christ, reconciling the world unto himself; since He receives all into communion with him who believe in Jesus, and since he commits to them, as his church, the power to edify themselves according to the Gospel, and extend the benefits of redemption to all that can be persuaded to come into Christian fellowship; therefore, it is the duty of political authorities, as they regard the good pleasure of the Lord, not to infringe on the liberty and office of the peculiar people of God, by making laws for the internal support and administration of the Church, not by undertaking the work of conversion which the head of the Church empowers her to carry on by the help of his presence, but to respect her peculiar rights, interests and duties, as they ought to respect their own, and concede to her the common civil advantages of lawful association, and to aid her by securing, as far as it is in their power, that all their subjects and all the world with whom they negotiate, shall have perfect external freedom, to be influenced by the means of grace, and to declare their actual judgment, be it right or wrong, as long as they do not take occasion to act uncivilly and break in on the equal rights of their fellow-men.

The Pope in a letter lately addressed to the Cardinal Vicar of Rome, deplores that certain parties have come into various provinces of the "States of the Church" and announced, that "God has endowed man with freedom of opinion, both in matters political and religious," thus setting at nought the authority established by God on earth, and to which obedience and respect is due; denying also, the immortality of the soul, which, when it passes from this transitory to an eternal state, must render a faithful account even of its religious opinions to an omnipotent, inexorable judge, learning then, but too late, that there is only one God and one faith, and that every one who leaves the ark of unity will be swallowed up in the deluge of eternal punishment. Protestants with Popish or Erastian tendencies conceive of liberty and authority in much the same way as the arch-bishop of Rome, and quietly assume that the heart-searching God, the judge of all, in order to provide graciously for the temporal and eternal weal of mankind, has given his whole government on earth into the power of mortal potentates, and required every soul to yield up all its liberty of thought and action and of course its accountability to them, who undertake to govern us in entire accordance with the will of God, and to conduct us to the greatest possible earthly and heavenly excellence! We spurn such a theory of Divine Providence as false, impious and anti-Christian. Establishing the Christian con-

cession by human authority, and then proceeding as if all the people of a country ought in consequence of that to be regenerated, or at least to seem to be so, else suffer not only by exclusion from the membership of the Church of God, but by exclusion from the common and natural benefits of humanity in the present world, is certainly not to obey the revealed will of Christ, and promote the great end of his present providential government over the nations of the earth, namely, the edification of his mysterious body, the Church. Christianity does not need any establishment by human authority. Human authority needs establishment by Christianity. And it is nothing but unbelief in regard to the gospel of Christ, that makes worldly wise men fain to add to its power and mend the original mode of its establishment and growth. What a happy, day when by its own proper influence the Gospel shall have triumphed in the world, and all States shall have been reformed by the equitable and liberal policy which it enjoins toward all men, and especially toward them that are of the household of faith, and show it by their works.

J. W.

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### RELIGIOUS REVIVAL AND PHYSICAL ACCOMPANIMENTS.

*To the Editor of the Canadian U. P. Magazine.*

SIR,—Your magazine has noticed once and again the Revival Movement in the old country—a movement of a very remarkable character, and one which is owned by many parties as a fine illustration of the grace of God. Nor is this conclusion a hasty one. The movement has extended over months past, so that time has been gained for judging of its merits. And yet to the very latest date, we are told by various evangelical parties, that after a careful examination of facts, such as the manner in which the meetings have been conducted, and the moral impressions that have followed therefrom, and the wonderful improvements that have taken place in personal conduct, they are shut up to the pleasing belief that many souls have been added to the Lord.

Suspicion, however, is not wanting. Mere professors, of course, regard the movement as a grave delusion. And those who possess a sceptical turn view it as a fit theme for laughter. But others there are, and well-disposed persons too, who, although esteeming it good on the whole, consider it to be attended with various drawbacks. Referring particularly to the north of Ireland, they reason thus; numbers who were present at revival meetings have not only been brought to severe weeping, but have burst forth into loud shrieks, or have sunk into convulsions, or have left off their ordinary work, or have refused food for two or three days; are not these results to be deprecated greatly? and may we not say of the subjects of them, that their state of mind must be somewhat wrong? Now, it ought to be borne carefully in mind, that the physical accompaniments just referred to have not been *sought after* by the

speakers ; if that had been the case, they might well have awakened grave suspicion. But as far as reports have reached us hitherto, the addresses and sermons of the friends of revival have partaken thoroughly of a staid character. And if, as the result of these appeals, some persons (and these a very small minority,) have been stricken down, and have shouted loud for mercy, etc., etc., is it not at least a believable thing that, instead of undergoing mere hysterics, or any thing to warrant the idea of delusion, their hearts were passing through a solemn change? We would not dispense with the Saviour's test, "therefore by their fruits ye shall know them;" let those who are put in the class of converts be tried by the manner in which they act. But charity is needful as well as caution. And we think that the principle is capable of proof, that under the faithful exhibition of the gospel, accompanied by the power of the Holy Spirit, persons may be much affected physically, and affected in all the ways demurred to, before they obtain peace with God. We point, for example : 1. To Scripture cases of this sort. When Peter preached on the day of Pentecost, his hearers "*were pricked in their heart, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do?*" It is perfectly clear from this quotation, that the 3000 were very uneasy; they were filled with compunction, sensible as they were of fearful guilt in having crucified the anointed of God. And what is more pertinent to our purpose—they could not help expressing their uneasiness, and expressing it too with great force; scarcely had Peter concluded his address, if indeed he had concluded it, when the cry was heard, "what shall we do? how shall we escape the wrath to come." Nor was this result unforetold in prophecy; let any one turn to the book of Zechariah, and read carefully the following words, "I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and of supplications; and they shall look upon him whom they have pierced, *and they shall mourn for him as one that mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.*" The part of the passage we have given in italics expresses more than deep grief, it points also to copious weeping, and, we cannot doubt, to loud crying, all of which foretold results were exhibited in the case of the 3000.

We pass, however, to the case of Paul, who was primarily known as Saul of Tarsus. When Jesus appeared to him in the neighbourhood of Damascus, was he not affected very painfully? Yes, "and he trembling and astonished, said, Lord, what wilt thou have me to do?" notwithstanding all his boasted morality, and all his attention to religious forms, and all his endeavours on the side of Judaism, he shook to the heart and cried like a true penitent, when he got a glimpse of the glory of Jesus. Is it not distinctly recorded too, that "he was three days without sight, and neither did eat nor drink." The blindness he was in for three days may be traced, of course, to supernatural agency, to the light which attended the appearance of the Saviour, but as for his abstinence from food and drink, must we not refer it to another cause; and what other

cause can be fairly alleged, but the sense he had of personal guilt, coupled, perhaps, with the painful alarm, that in having so boldly dishonoured Christ, he was open to the woes of the second death! We shall only add another case. Let us look at the case of the Philippian jailor. Passing over his purpose of suicide, which is well accounted for in Scripture—"supposing that the prisoners had been fled," we appeal to the facts which immediately followed: "but Paul cried with a loud voice, saying, do thyself no harm, for we are all here; then he called for a light, and *sprang in, and came in trembling, and fell down* before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? We have surely physical accompaniments here; and accompaniments too of a striking nature, the springing in, the manifest trembling, the falling down before Paul and Silas, besides the anxious question that was put, all affording unequivocal evidence that the man's heart was ill at ease. And no wonder; was it not clear from the state of the prisoners for whom God had interposed by miracle, that in having co-operated against the prisoners, he had fought against God? and seeing this, how could he possibly feel at ease? or how could he well conceal his uneasiness? or if sensible that the prisoners could give him relief, was he acting anything but a natural part when he raised the cry, what must I do to be saved?

Now with all the cases just cited, the religious world is thoroughly familiar. But the fact should not be forgotten that these persons, when under conviction, were affected strongly in their physical nature. And is human nature different now? or at least so different that when persons, who have heard pungent preaching, are thrown into deep bodily turmoil, and cannot for a time receive their daily food, they must necessarily be under some delusion? We cannot think so; Scripture cases lead us otherwise.

But this is not our only argument. We point, 2. To the nature of the case. And here we hope we shall not be misunderstood. We do not mean to affirm for a moment, that the physical accompaniments of which we have spoken, must necessarily appear in all conversions, or even in most conversions. We simply mean, that under a sense of deep personal guilt, and under a sense of personal danger, *some* individuals may be so excited as to break forth into painful exclamations, turn away from food for a time, and find themselves unable to sleep. It has well been remarked by one of our ministers, that it is a terrible thing, when a man has to confront his own conscience. Yes, and when conscience ratifies the Bible doctrine, that the soul that sinneth shall die, is it in any way wonderful, is it not in keeping with the nature of the case, that his whole frame may be shaken for a time, and that similar effects may steal over him, from which he would be free if his mind were at ease? It is so in matters of a sublunary kind. If a prisoner is doomed to a violent death, if a merchant is bereft of his worldly all, if a mother is in danger of losing her child, how often does it happen in such cases, that the powerful feelings awakened in the mind lead to similar physical results, as the wringing of

the hands, and the use of doleful cries, not to mention results of a worse nature ; and all these are generally sympathised with, instead of producing merriment or wonder. We would also refer, in this connection, to the effect produced on King Darius when he saw the danger of the prophet Daniel ; then the King went to his palace, and passed the night fasting ; neither were instruments of music brought before him, and his sleep went from him ;" all this as the fruit of uneasiness, because he had signed an erroneous edict, and thereby imperilled a most excellent servant. Why then entertain the idea that allowance may be made for these cases, but that those who are affected in any such way under the pressure of spiritual causes, a sense of unworthiness and a fear of the wrath to come, should either be suspected, or considered as crazy ?

We point now: 3. To the plain implications of Bible analogy. We shall give a single kind of analogy. Conversion is spoken of in Holy Writ as a being born again : " except a man be born again, he cannot see the kingdom of God ; marvel not that I said unto thee, ye must be born again." But who is not aware, that in most cases of a natural birth there are manifest tokens of acute pain ? hence the appropriate words of the Saviour, " a woman when she is in travail hath sorrow, because her hour is come." Now, admit that the figure is possessed of meaning, and what does it teach ? If it teaches anything, it teaches this, that just as it is in the natural process, it is more or less in the spiritual process, that under the agency of the Holy Spirit, reproving of sin and righteousness and judgment, some individuals (if not all,) may be poignantly affected, and give unequivocal indications of it : hence their severe bodily agitations, their abstinence from food, and other results of a similar nature. Not to enlarge on this, however, we shall only point now,

4. To the differences which exist in constitutional temperament. All temperaments are not alike. Some are cool, others are warm ; some are self-possessed, others are exceedingly nervous. It is so with the members of a single family ; tidings of a pleasant or a painful kind may tell amazingly on one member, while another may be little affected by them. And nations, too, differ materially from one another : the French, for example, as compared with the English, and the Irish as compared with the Scotch, and the Americans as compared with the Dutch. We saw it stated lately in a newspaper, that the demonstrations of Irish feeling, would on some occasions amaze a stranger, especially is this the case with the poor ; when relatives are called to sever from relatives, as in cases of emigration, they give expression to their sorrowful feelings in a way that many would scarcely believe. Now apply these facts to the point before us. We grant willingly, that in the great majority of cases, when the gospel tells efficaciously on the heart, outward matters may go on as usual ; that is to say, there may not be any audible cries, there may not be any interruption of sleep, food may be taken as it was wont to be ; but is no allowance to be made for exceptions ? in the case of persons who have strong feelings, may we not regard it as a probable



thing that when their hearts are arrested by the gospel, when sin appears to them exceeding sinful, and the wrath to come stares them in the face, their physical nature will yield to the influence, and that such exhibitions will be given by them as have come out on the recent movement? Let those exceptions be once ignored, if exceptions they may be called, and then we would have to make the assertion that all forms of exclamatory feelings, and all the ordinary issues of sorrow, should be set down to the score of delusion.

And now, to bring our remarks to a close. Let us not be regarded by any individual as lending help to any religious extravagance. In spiritual as well as in civil matters, we heartily say, "Let all things be done decently and in order." Of this too, we are thoroughly persuaded, that if God's work would be furthered in the world, God's mind must be faithfully adhered to: the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." But it cannot be denied at the same time, that in making appeals to impenitent men, there is ample room for official improvement: greater fidelity, greater zeal, greater unction, may be brought out in the labours of the pulpit, as well as in efforts that are made elsewhere. And although in connection with revival movements some excesses might make their appearance, would it not be a matter of highest gratitude, if even in the midst of such excesses souls were saved from death and a multitude of sins were hid! "There is joy in the presence of the angels of God over one sinner that repenteth." "O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath, remember mercy."

R. M.

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### THE KINGSHIP OF CHRIST.

This subject is one which can scarcely be named, without calling up the thought of the Union about which our church has for some time been engaged. The connection of the two things is very close, and, as I proceed, a few references to discussions bearing on the Union may be made by way of illustration; but it is by no means my intention to treat of the Union itself. I purpose to make some observations on a topic which is intrinsically of the highest importance—one in which every christian must take a deep interest, and which might very well have been brought under consideration, though no Union had been contemplated. If the views I present contribute in any degree to assist in the formation of correct opinions in connection with that measure, an additional advantage will be gained.

The Scriptures seem in the clearest manner to teach the universal dominion of Christ—not a dominion to which he shall sooner or later attain, but one which he is already exercising—not his spiritual authority over his church, but control over the universe at large—not such sway as necessarily and essentially belongs to him as a person of the Godhead, but a dominion committed to him according to a purpose of the adorable Tri-

nity. "All power is given unto me in heaven and in earth." About all this there is no room for diversity of opinion, and I am not aware that any diversity exists in our circle. Surely every one who sincerely loves the Saviour must rejoice and be glad that such an arrangement has, in the manifold wisdom of God, been made. "Worthy is the lamb that was slain to receive power, and riches, and strength, and honour, and glory, and blessing." The church on earth and the church in heaven devoutly and joyfully hail him King of Kings and Lord of Lords. How could more ample or delightful security have been given us that the interests of his church shall be promoted and that all things shall work together for good to those who love God, to those who are the called according to his purpose? He whose love to his people was stronger than death will certainly remember them now that he has come into his kingdom. He has been given to be head over all things to the church which is his body.

But it deeply concerns us to have right ideas of what Christ's Government really consists in. What is the nature of this universal dominion with which he is invested? There is manifestly much loose, confused, and incorrect thinking on the subject; and hence I verily believe not a little of the discord and alienation which exist among christians, especially among Presbyterians, and above all, among those connected with Scotland. Other denominations seem either to have attained to clearer, or at least more harmonious views on the subject, or possibly, indeed, they have not made it so much a matter of consideration. At all events, it has not occupied so prominent and unpleasant a place among their terms of communion. Before turning our attention particularly to the theme, we may well expect to find it difficult, and, in many of its bearings, mysterious and incomprehensible to us. Such knowledge is too wonderful for us; it is so high we cannot attain unto it. The practical conclusion seems to be that we ought not to dogmatize on the subject, but ought to exercise great indulgence and forbearance towards those who seem honestly to wish to know the truth, but whose views do not coincide with our own. I cannot hope to be able to throw much light on the point, but it will afford me no small gratification if I can make even a small contribution; and my attempt will not be useless if I stimulate some better qualified person to exercise his powers on the subject.

One of the aspects of Christ's headship which has chiefly occasioned difficulty among his followers is the relation of that headship to civil government. What strifes and divisions have arisen about Christ being King of Nations! It is to this point chiefly that I wish to limit myself in what follows.

It is easy to see what might be replied, and with great plausibility, to any one who should deny that Christ is King of Nations. Nevertheless, let us calmly look at the question. And, first, I observe that that designation is not given to him in our English version of the Scriptures. It is applied, Genesis xiv., to Tidal, but I believe to no other individual, except indeed to Jehovah himself, Jeremiah, x. 17. His kingdom is

universal as well as everlasting. Is there then in either of the originals any expression relating to Christ which might naturally be rendered by that phrase? I am not aware of it. Or is there any passage, clearly Messianic, in which the idea is contained? I know of none to which we are more likely to be referred than Psalm xxii., 28. To that let us attend for a little. And, at the outset, I readily admit that Christ is the person chiefly referred to in that portion of Holy Writ. But there are several things to be observed. First, the whole passage from the beginning of verse 26th to the end of the Psalm is manifestly prophetic, and relates to the future. It seems obvious, too, that the future there contemplated is not the period when Christ should ascend up on high and be invested with his universal sovereignty; but, clearly it is the time when all the ends of the world shall remember and turn unto the Lord, *i. e.*, when there shall be a general conversion of mankind to the faith of the Gospel. Further, any person who glances at the passage in our English Bible will see that in verse 28th there is twice a supplement of the word "is." Now, in very many cases this supplement is the most natural and proper, but that depends on circumstances. When the subject of a passage is contemplated as future, then "shall be" is surely to be preferred. It may be mentioned also that the word rendered "Lord" is "Jehovah" in the original. The 27th and 28th verses then may be thus translated more exactly than they are in the authorised version. "All the ends of the world shall remember and turn unto Jehovah, and all the kindreds of the nations shall worship before thee. For the kingdom *shall be* Jehovah's; and he *shall be* the Governor among the nations." I allow the word "nations" to stand, though its appropriateness may be doubted. Hengstenberg uses the word "heathen" in both verses; and whether it be the pagan idolatrous portions of our race that are meant, there is no evidence, and I think no probability, that there is a reference to communities organised for civil purposes. The word "nations" is often used just to signify the masses of mankind. Again, while there can be no doubt that Jesus Christ being divine, the sacred name Jehovah may be, and frequently is, applied to him, yet when that name is used we are not warranted to conclude that Jesus is meant, unless there be special arguments to prove it. Now, in the present case, we see no such argument. When the Psalmist speaks of Jehovah he may just, as in innumerable other instances, intend the Supreme Being without reference to any person in particular. Or supposing it to be Jesus that is meant as Governor of the nations, still it is to be recollected that this Government is spoken of as commencing when all the ends of the world should remember and turn unto Jehovah. Does not this lead us to the conclusion, that the dominion here referred to is that special, spiritual authority which Jesus Christ exercises over his own church and people? His Government, as embracing the world, has no dependence on men's conversion. It includes all human beings, whatever be their spiritual condition—all angels, good and bad, and all other creatures of whatever order or degree.

And however rebellious and stubborn they may be, his almighty power subjects them all to his control, and renders them, willingly or unwillingly, consciously or unconsciously, the instruments of accomplishing his wise and holy purposes.—The view of the passage I am anxious to give is somewhat complex and has not been fully exhibited, but, surely, enough has been said to show, that there is here but a very precarious foundation for the doctrine that Christ is King of nations.

But it is said the fact is sufficiently established otherwise. Christ is declared to be King of Kings and Lord of Lords. Now if he be King of Kings he must be emphatically King of all they have under their sway, *i. e.* the nations which they govern. This is a constructive argument, and to me far from satisfactory. I understand King of Kings to be just the greatest of Kings, or greater than all Kings—the supreme ruler; but not implying that his rule is of a kind similar, or analogous to the rule of those under his control. The object seems to be to give us an exalted conception of the majesty of Jesus, and the method adopted is to name the highest classes of persons known among men and to represent Jesus as possessing supremacy over them, superior as they are to the rest of the community. The word “King” has unquestionably what grammarians call a generic and a specific sense. Generically, it signifies a chief, ruler or governor of any sort whatever. Specifically, it signifies a civil ruler; and this latter meaning is the only reasonable and natural one which can be attached to the word when it is joined with “nations.” The King of a nation certainly means its Governor in things civil; and unless I am greatly deceived, this is the very idea which those who speak of Jesus as King of nations are anxious to edge in. They are eager to represent him as having some special relation to the civil administration of the country. They admit, of course, that his authority extends to every thing without exception; but kingly, that is civil jurisdiction, is what they specially claim for him; and ecclesiastical establishments follow quite legitimately and as a matter of course. Now, generically, Jesus is King of the universe, and his government extends to all the objects and all the institutions it contains. Nations, like every thing else, are under his dominion. But the question here is, What is the kind of dominion which he exercises? Subject to his unlimited supremacy, there are surely many kinds of dominion which are not directly nor specially conducted by him, and with the defects, and the vices of which, it would be at once absurdity and blasphemy to charge him. To all this it may be replied that, in one sense, Jesus is King of nations, though not in another, and we may apply the expression to him understanding it in the right and proper sense. I rejoice that if the explanation of the sense in which the language is used were always carefully and fully given, there might be no objection to it, except on the score of cumbrousness. But when the explanation is withheld, there is at the least ambiguity, and in fact something worse. For the most simple, fair, and natural import of the phrase “King of nations” is the false one, and yet it is, to all appearance, that which many are anxious to convey. I do not charge them with wilful dishonesty.

They very probably impose on themselves, and the expression under consideration is a convenient instrument for screening and propagating a most pernicious fallacy. The connection between language and thought need not be insisted on. Correctness in the one generally leads to correctness in the other. Why then should we persist in phraseology which almost inevitably involves us in confusion, misapprehension and error?

In the Magazine for August, the Rev. Dr. Ferrier says: "At the same time, we dissent from them entirely in supposing that Christ being King of nations lays civil rulers under obligations to serve and obey him. His being King of nations is not the foundation of the magistrate's duty, nor of the duty of any man in whatever position he may be. Christ being King of nations has nothing whatever to do with the power of the civil magistrate, or with the duties devolving on him." This has been pronounced self-inconsistent and contradictory. The very name King implies a right to demand obedience. King, too, is a relative term, and can belong to no one who has not subjects. And, further, the right to demand obedience implies obligation to yield it. The two things are reciprocal. Wherever there is the one there must be the other also. Now, notwithstanding all this, I humbly concur with Dr. F. How that learned person would explain the matter I do not know; but the solution which presents itself to me is that tho' Christ may be called King of nations, and certainly has control over all associations and institutions whatsoever, yet he is not their civil ruler. In fact, he is not King in the ordinary sense of the word; and civil obedience is due only to civil authorities. It is doubtless true that civil obedience, like all other duty, is enjoined by the law of Christ, and the person who yields it may be said to be serving Christ—obeying not only for wrath but also for conscience sake. In like manner, servants (slaves) are required to obey in all things their masters, according to the flesh, and to do heartily whatsoever they do as to the Lord (to Christ I suppose) not unto men. Yet Christ is not a slave-master, nor is it he who imposes the tasks upon bond-men. It is unquestionably the will of Christ that every man should pay his just and lawful debts. But the payment must be made to the creditor. The payment of debts, and duty of every other kind, is certainly to be performed chiefly from a sense of obligation to obey the law of the Supreme Being. But no man can establish a pecuniary claim against me, by reminding me of my inexpressible indebtedness to the Saviour, and quoting from his word the injunction "Owe no man anything." The question remains, Do I owe you anything? Where is your warrant to claim in the name of Christ? How far this may coincide with the views of Dr. Ferrier I have no means of judging. But I observe he says: "His (Christ's) being King of nations is not for direct and holy obedience, but for holding his enemies under such providential management as will either terminate in their conversion to the new obedience of the gospel or in their everlasting ruin." I entirely concur with the Doctor in regarding Christ's kingship over the nations and over the universe as consisting in "providential management." But if I might offer a remark, in the way of dissent, I would say that the

"management," I conceive, is not over "enemies" only, but friends also. It is, in fact, just Providence in all its amplitude and minuteness, and the object is not simply to bring enemies to conversion or everlasting ruin, but far more extensively, to secure the glory of God in the highest, the real welfare of his people, and all the glorious results contemplated by his infinite wisdom.

To very many, discussions of this kind will seem uncalled for, injudicious, and fitted to be injurious. Some very likely will declare what I have written to be unintelligible jargon. I really think we are guilty of troubling and perplexing the people with intricacies at once unpleasant and unprofitable. Why, then, have I been chargeable with the offence? My simple vindication is that all I aim at is to correct the mistaken notions, as I regard them, which others have presented. Much of the confusion and error results from the use of loose and ambiguous language, not a little from applying to Christ that title "King of nations" for which Scripture gives no direct warrant, and which really is applicable to Him in one sense, but not in another. To argue from it, as many do, respecting the power of magistrates and the duty of subjects, is a fallacy just of the same kind as it would be to maintain that because Victoria is Queen of Britain, therefore she is *Mistress of all our Boarding Schools*, and that every little Miss who pouts at her Governess is chargeable with disloyalty to our Sovereign Lady. If men *will* use ambiguous language, they should be obliged to define it, and then we might either reject their expressions as inappropriate, or set aside their conclusions as illegitimate.

QUIVIS.

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## Reviews of Books.

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A VIEW OF THE SCRIPTURE REVELATIONS RESPECTING GOOD AND EVIL ANGELS. BY RICHARD WHATELY, D.D., *Archbishop of Dublin*. 12mo., pp. 171. Philadelphia, Lindsay & Blakiston, 1856.

This work belongs somewhat to the same class with another production of the same author, we lately noticed, viz.: *Scripture Revelations of a Future State*. Indeed he mentions, in the preface, that the success of the other partly encouraged him to give this to the public. They are both written in the same easy, popular style, and strongly marked by the leading characteristics of Whately's mind. In one important respect, however, there is decidedly a difference. The volume on a Future State inclines towards a number of doctrines not generally received by believers in Scripture, and indeed is frequently referred to by the enemies not only of orthodoxy, but, we believe, of Christianity itself, as favouring their views. The one before us is, in the main, a defence of the principles commonly held amongst us. On a number of subordinate points the Archbishop has his own peculiar ideas, but on leading topics he agrees

with the great body of evangelical theologians and interpreters. There are two principles by which Whately resolutely stands—first, that whatever is clearly and distinctly taught in Scripture is to be implicitly believed—and second, that whatever is not expressly declared is not to be ranked among the revelations of the Word of God, nor to be recognised as an article of faith. The first of these is perfectly sound and safe; regarding the second there is some difficulty, and a degree of caution is to be observed. Sometimes a doctrine may be indicated with such a degree of distinctness as almost to require us to regard it as having divine authority, and to include it in our creed, though a direct, full, explicit statement of it is not to be found; for example, the continued consciousness of the soul during the period between death and the resurrection. The consequence of the position laid down by the author, together with the severe logical tendency of his own mind, is that he rejects a considerable amount of what is generally accepted.

The book before us consists of eight lectures, to which a few notes are added. At the outset the author remarks, as most other writers on the subject have done, that the notices in Scripture respecting Angels are brief and scanty. Moses Stuart observed that it is impossible from the Bible to construct anything like a complete angelology. Whately reckons it not improbable that angels, like men, may at first have been subjected to trial, that part may have stood, and part fallen, and hence the two classes. He conjectures also, that good and bad men may, hereafter, be such beings as good and bad angels now are. He considers the appearances of “the Angel of the Lord,” which we frequently read of in the Old Testament as just manifestations of Jehovah himself, but does not seem to adopt the opinion that it was the second person of the Trinity who then assumed the human likeness. Indeed, we suspect, he is not quite clear about the distinct personality of the Son. His sermon entitled “Immanuel,” ought to be carefully studied by those who would have his ideas respecting the divinity of Christ. He exposes with great severity and effect, the scoffing notions of those who deny the existence of evil spirits, and the reality of temptation. That temptation is not a mere matter of imagination, he considers fully demonstrated by the temptation of our Redeemer, which is recorded by three of the evangelists, though none of them was present, so that they must have got their information from Jesus himself, or had it imparted to them by revelation. He contends for demoniacal possession as not a disease of the body or the mind, but an effect produced by the real presence, and operation of evil spirits. The case of the legion of demons passing from the man into the swine, he regards as decisive on this point, and maintains, besides, that the language usually employed by Christ and the inspired writers on the subject could not be reconciled with honesty, on any other principle. He has a number of striking and important remarks on the manner of Satan in exercising temptation, or rather, we should say, an exposure of the absurdity of many common notions on that subject, and there will be found some valua-

ble directions for the resistance of temptation, which he holds may, through Divine Grace, always be successfully accomplished.

The following is part of the reply he makes to those professing to believe the Scriptures as the Word of God, and yet denying the reality of evil spirits. After referring to the explicit statements made by the inspired writers on the subject, he adds :

“ If the belief in evil spirits is altogether a vulgar error, it certainly is not an error which Jesus and his Apostles merely neglected to correct, or which they merely connived at, but which they decidedly inculcated.

“ Now if such be the real character of our Sacred Writers,—if they judged such a ‘ pious fraud ’ as this, justifiable and right, any man of common sense and common honesty must distrust them altogether. For, how can one be sure—he may say—at what point their pious frauds are to stop? Why may they not have thought it allowable, and necessary, to invent all the accounts of miracles, in accommodation to the popular belief, that the promised Messiah was to work miracles? And why may they not have put into his mouth doctrines which He never taught? And why may they not, throughout, have made any number of assertions, on any point whatever, which were true indeed in a certain mystical, hidden sense, understood by themselves, but utterly untrue in the sense in which they knew that they would be understood by their hearers and readers? How, in short, can one be justified in giving any credit at all to those whom we suppose to have been knowingly and wilfully deceiving their hearers?

“ Now all this unbelief may not really be in the minds of those rash interpreters I have been alluding to. But they should remember that the principle they have laid down is one which every man will feel himself at liberty to apply as he may think fit. ‘ You believe,’ he may say, ‘ the narratives of the Christian miracles to be literally true, while you regard all that the same persons say about evil spirits to be a mere accommodation to vulgar prejudices, and to be utterly untrue in its literal sense; because that appears to you improbable: I extend the same kind of interpretation to the miraculous narratives also, because, to me, these also appear improbable: and you cannot blame me for using the same liberty that you use yourselves.’

“ It is worth while for these interpreters to consider also what kind of impression they create respecting themselves;—what is the picture they are drawing of their own moral character. There is no reason why their own language should not be interpreted according to the same rules which they apply to that of the New Testament. For ‘ with what measure ye mete, it shall be measured to you again.’

“ ‘ Here is a man,’ it may be said, ‘ professing to believe in the divine origin of Christianity, and to regard our Sacred Writers as the appointed teachers of a true revelation from Heaven, who yet represents them as encouraging and propagating a superstitious error, in compliance with popular prejudices. He will not, therefore, be likely to have any scruple of doing, himself, what he considers allowable and right in these his religious guides. Perhaps, therefore, his own profession of belief in the Gospel may be only a similar ‘ accommodation ’ to what he looks on as the prejudices of his own time. And when he speaks of Jesus Christ as a Heaven-sent messenger, it may be his own secret meaning that Jesus was in reality no more than a remarkably wise man, like the Athenian Socrates, or the Chinese Confucius; and that all the miraculous narratives in our Scriptures are fabulous.’

“ We have, indeed, no right to pronounce positively that such is the opinion of every one who interprets Scripture in the way I have been speaking of: but no one can be sure that it is not. And such a person, accordingly, though he may be, in fact, a believer in Christianity, ought not to complain or to wonder if the contrary is suspected; since he can offer no reasonable proof of his sincerity. By



his own showing, if he *did* look on the Gospel as 'a cunningly-devised fable,' he would yet have no scruple in strongly expressing his belief in it, and in propagating it as a genuine revelation. His own words, interpreted according to his own rules, are quite consistent with his being an unbeliever.

"And such suspicions not only are, in themselves, nothing unfair or unreasonable, but are greatly strengthened by experience of what actually does take place. For in modern times persons have been found who actually do interpret *other* parts of the Gospel-narratives on a similar plan. They represent the Disciples (how they *came to be* disciples, these persons do not tell us) as having been led by zeal for their Master's honour, to exaggerate and misrepresent some occurrences, and to invent others. The sick persons, for instance, healed by Him, they represent as having *accidentally recovered* just at the time they were brought to Him. His walking on the water was, they tell us, merely a mode of expressing that He *waded* along a shallow portion of the lake! And the five thousand were fed, not with the bread distributed to them by the Disciples, but with what some of themselves had brought with them; which, on that supposition, must have amounted to about *fifty hundred-weight*—a quantity too conspicuous, certainly, to have admitted of any deception."

He thus exposes the absurdity of supposing that when Satan tempts, he makes a visible manifestation of himself:

"What would a robber or an assassin give, think you, for the power of making himself *invisible*? As it is, they resort to the most secret hiding-places,—they skulk in darkness,—they assume disguises,—they use all contrivances (when about to attack those they cannot overpower by open force) to make their approaches unseen, unheard, and unsuspected. But no one can doubt that if such men had the power of becoming invisible, they would not fail to use it for the perpetration of their crimes. Never, certainly, would they, or do they, show themselves, voluntarily, so as to alarm into flight or resistance those whom they wish to take by surprise. And yet how many popular tales are afloat among the superstitious vulgar, of evil spirits assuming a bodily form, and openly appearing before men; sometimes, when presenting temptations to them, sometimes in frightful shapes, as if on purpose to alarm them.\* They are popularly supposed to dwell amid the fires of burning mountains, or to haunt burying-grounds in the night-time, or to appear beside the death-beds, or the graves, of wicked men, and to show themselves when invoked at midnight by fantastic conjurations and magical ceremonies. And they are believed to confer on those who thus apply to them, superhuman powers of witchcraft, in return for a formal renunciation of their baptism, and surrender of their souls.

"Common sense will teach any one who will but listen to it, *when*, and *where*, and *how*, evil spirits are most actively employed. They are not occupied with the dead *corpses* of bad men: with these, Satan's work is already done. It is not with the carcass of the dead sinner, but with the *mind* of the living one that they are engaged. Nor can a man be secured from being made a prey by committing his mouldering clay to consecrated ground after his death; but by having, during his life-time, a consecrated soul;—a 'clean heart, and a right spirit within him': not, by sheltering his lifeless body, after his time of trial is past, within a Place of Worship, which he respects as the Temple of God; but by offering himself a *living* sacrifice, holy and acceptable to God, and making his body, while alive, a 'living stone' of the 'Temple of the Holy Ghost.'

"Let no one either hope, or fear, that the Devil is to be raised in bodily shape—in the loneliness and darkness of midnight—by fantastical conjurations *designed* for that purpose. He can, indeed, be easily raised; but not in that way. He and his agents are indeed at hand when called on; and they continually *are* called on

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\* The legend of the temptations of St. Anthony (often taken as a subject for painters) is one specimen out of many that might be referred to.

by those who are least thinking of them. But they do not assume a revolting and alarming form. Satan himself 'transforms himself into an Angel of Light. He is ready under any specious and alluring disguise; and as soon as one is seen through, or suspected, will resort to another. It is not in darkness, and solitude, and silence, that he is oftener at work than in the bustle and business of cheerful day;—in the crowded market and the revelling fair, not less than in the secret resorts of the thief, the adulterer, or the assassin. The incantations which invoke him the most effectually, are the songs and light talk of drunkards,—the oaths, and curses, and revilings of the quarrelsome,—the insidious slanders of the malicious,—the flattering and corrupting talk of the seducer,—the lies and false professions of the crafty and fraudulent. These, and such as these, come out of the 'evil treasure of an evil heart' already corrupted through the devices of Satan; and they give proof to him that his wiles are, thus far, successful, and that he may advance to still bolder and further attacks, till he has gained complete dominion over the miserable heart which admits him, and which will become more and more enslaved to the 'unclean Spirit' within it, the longer that dominion continues."

We cannot suppress the following, though it does not bear directly on the main subject of the book. Whately, though the Minister of an Established Church, seems not far from a Voluntary. His case, in this respect, resembles that of Principal Campbell, and many others :

"It is said to have been formerly the practice in Christian places of worship, for all the males of the congregation, on the recital of the Apostles' Creed, to stand up and draw their swords, in token of their zeal for the true Faith, and of their readiness to fight in its defence. These were professedly the servants of Him who bade his erring Disciple 'put up his sword into its sheath;' who declared that his 'Kingdom was not of this world;' who, 'when he was reviled, reviled not again; when He suffered, threatened not;' and who sent forth His followers, not to subjugate, but to 'teach all nations;' 'in meekness instructing those that oppose themselves.' Such was the Master whom these men professed to serve: but to judge of them 'by their fruits,' one would rather have taken them for worshippers of the heathen-god Mars.

"Precisely such a custom as I have just alluded to, does not now, I believe, exist anywhere; but if any one should thence infer that there is now no risk of his being betrayed into intolerance under the shape of zeal for God's glory, his confidence of being safe from any such danger exposes such a man to the greatest danger. Even at the present day, and in this very country, you may hear people talk of its being the duty of the Civil Government 'to provide for the good,—the greatest good,—of its subjects,' by putting down all false religion, and enforcing the profession of the true Faith. And as every Ruler, whether Pagan, Mahometan, or Christian, whether Protestant or Romanist, &c., will of course assume that *his own* is the true Faith, and those opposed to it *erroneous*, hence this principle goes to establish universal intolerance.

"There can be no doubt that there have been, and are, persons who maintain this principle on sincere conviction. And any one who does so.—who considers the Civil Government bound in this way 'to provide a true religion for the subjects,'—must be doubly tempted by an offer of empire; tempted not merely by personal ambition, but by patriotism and public spirit, and for what he regards as God's glory. Such a one therefore must, one would think, wonder that the Lord Jesus did not establish a temporal kingdom, and compel all men to acknowledge the true God. And no doubt the temptation actually presented to our Lord came in that shape;—in the shape not of mere personal aggrandizement, but of the suppression of all false religions. He, however, perceived that his acceptance of this temporal power, to be so employed, would have made *his* a false religion, and would have amounted to a falling down before Satan.

“And in the world as it actually is, not only is the tendency of secular coercion in religious matters, to produce insincere profession, instead of sincere conviction, but, moreover, its operation is in *all* cases unfavourable to the cause of the pure Gospel. For in many countries—probably the far greater number—that very religion would be oppressed or discountenanced. And in other countries again, where the religion attempted to be enforced by law was, in many points, nearer to the truth, still it would, in one most essential point, be completely opposed to the precepts and to the practice of Christ and his Apostles. For *they* evidently designed that their religion should be embraced voluntarily and sincerely, and not forced (that is, the outward profession of it) on any one.”

The book is an interesting one, and may be studied with advantage, especially by persons who think for themselves and judge what they read, adopting and rejecting according as evidence is satisfactory or otherwise. Like all Whately's works, it presents good mental exercise, and tends to train and discipline the mind. We regret to say that the American edition is ill printed, and generally not handsomely got up.

THE THREE GATHERINGS. BY JOHN BROWN, D.D. *Edinburgh*: 24mo. pp. 112. Edinburgh, A. & D. Padon, 1857.

In this little volume we have one of the last efforts made by the author in the cause of Missions,—a cause in which he early embarked and zealously laboured till the close. When he was the Minister of a small country Congregation at Biggar, he succeeded in stimulating them to contribute as almost no similar Congregation in Scotland did, and afterwards, along with Dr. Heugh and a few others, he was instrumental in introducing the new scheme which has, under God's blessing, led to such glorious results. This publication is founded on Isaiah lvi. 18, and is the expansion of an idea in the commentary of Vitringa, which Dr. Brown tells us, in his preface, that he early studied, on the recommendation of Dr. Lawson. The thought long lay dormant in his mind, and brought forth fruit in his old age. The Three Gatherings are,—first, of the Jews converted at the beginning of the new dispensation; second, of the Gentiles subsequently received into the Church; and third, of both Jews and Gentiles still to be brought in. Under each of these heads a great deal of very interesting and useful matter will be found. Speaking of the Jews, a quotation is given from Luther, very unguarded certainly, but quite characteristic of the Reformer. “A Jewish heart is so stock-, stone-, iron-, devil-hard, that it can in no wise be moved. They are young devils damned to hell. To convert these devil's brats, as some fondly dream out of the Epistle to the Romans, is impossible.” Dr. B., of course, takes the opposite view, and regards it as probable that the children of Abraham may be restored to their own land, to form a Church, however, in no respect different from any other portion of the Church under the Christian dispensation.—The general character of this work is cheering and exciting, and we cordially recommend it to such of our readers as may have an opportunity of seeing it. The number of these, however, we fear will be small, unless there be an American reprint.

## Missionary Intelligence.

### AUSTRALIA.

The following appeal in behalf of more ministers, addressed by the Rev. James Ballantyne Melbourne to the secretary of the U. P. Mission Board, Scotland is published in the *Missionary Record*. It possesses an especial interest on account of its relation to the recent Union, and we hope our Churches here though still experiencing considerable depression, can rejoice in the prosperity of their brethren in the far East.

REV. AND DEAR SIR.—As several of my new brethren have expressed a wish that I should take an early opportunity of bringing the claims of our Union Church as prominently as possible before the ministers of the United Presbyterian at home, and as I feel that I have now a freedom and confidence in presenting to brethren at home the claims of this colony as a sphere of ministerial labour which I have not experienced before, I shall feel obliged if you can permit me, through the pages of the *Record*; to lay a few considerations before them. I shall endeavour to be as brief as possible. And,

1st, *Presbyterian Union* in this colony is now a great fact. It is a thing at length accomplished. The consummation took place on April 7th—a day which will be ever memorable in the history of Presbyterianism, and, I trust, of Christianity itself, in this colony. It awoke devout gratitude to God in many a bosom, and gave rise to special and hallowed rejoicings. The interest felt on the occasion was deep, wide spread, and sacred. The scenes of Bristo Street Church, Edinburgh, and Tanfield Hall on May 13th, 1847, were reproduced in this remote land, and in this great city, that has been born in a day. These scenes were most vividly recalled to my mind, and the minds of many others who had witnessed them, and who took part in our rejoicings. In the perfect cordiality that distinguished the various parties uniting, in the solemnity that characterised all the services, in the public arrangements of the occasion, in the crowded assemblages of people in the sacred enthusiasm that prevailed, the two great events bore a striking resemblance to each other.

2d, The *questio vexata* between us United Presbyterians and the other branches of the Presbyterian Church, viz., the Free and Church of Scotland, has, I think, been satisfactorily settled. I suppose it is sufficiently understood at home that we have no Established Church here, and that state-aid means simply the Government handing over so much money per annum for stipends and building purposes to the churches that are willing to accept it. No interference of the civil magistrate accompanies the gift. It is therefore, not quite the same thing as state-endowment in Scotland. The *Union Church*, as a church, will have no objectionable connection with it—at least no such connection as need prevent a conscientious United Presbyterian from joining it. Those individual churches that have hitherto been in receipt of the grant, and wish to continue it, will receive it, not through the moderator as formerly, but through a small committee of their own number. We could not ask such churches to give up this so long as they could conscientiously take it; for, if it were right in us to ask this, it would be equally right in them to ask us to approve or accept of it. In either case, there would be bigotry, not charity and concession. I think that, meanwhile, the solution of the difficulty is honourable and satisfactory; and I doubt not that by and by, the grant itself will be swept away by legislative enactment.

3. The new body is felt to be *something* in the colony. Formerly, the numerous small sects into which Presbyterianism was divided were uninfluential, and, indeed a ground of constant reproach. But the Union Church cannot fail to exercise a great influence. It is second to no denomination in Victoria, in its respectability its numerical strength, and the acceptability of its ministry. It numbered close

upon (60), sixty ministers and churches on the day of union-consummation. Most of these are in a flourishing and progressive condition. Three new ministers, duly authenticated, have arrived since the union took place, and been received by the Melbourne Presbytery, and others are on the way. We need, however, not a few but many. The Melbourne Presbytery alone has already twelve new localities under consideration, in all of which ministers must be settled speedily. The truth is, wherever we look, we see "the fields white unto the harvest," The spirit of earnestness that pervades the new body is becoming very apparent. It feels that it can grapple with difficulties, and enter upon undertakings, before which the different sections in their separate capacities were powerless. It is girding itself for its high undertaking. Its influence is already felt, and it will increase every day.

4th, Ministers need not dread lack of comfort in coming now to this colony. The change that has come over it, even since my arrival in 1855, is very great, and that for the better. In our large and settled communities, society very much resembles the condition of society at home. The comforts, the elegances, the luxuries of life abound. Generally speaking, *there is little or no self-denial* in a minister coming here. If, indeed, he prefer making a new cause to accepting of an old and settled charge, he may have to struggle with difficulties for a while; but if he be a man of faith, and energy, and endurance, he will soon rise above them, and place himself in a position of comfort. When I think of the "struggles for life" which many a pious, devoted, and talented man must encounter in Scotland, and contrast with these the position of comfort in which he might soon place himself here, I cannot help regretting the greatly mistaken notions that prevail in regard to fields of ministerial labour in this land.

5th, The field is wide and urgent. Though only a month has elapsed since the union was consummated, steps have already been taken for opening a number of new causes. In the Melbourne Presbytery alone, there are at least one dozen of places requiring immediate attention. I shall mention one or two of these.—1st, There is Collingwood. In position, Collingwood is to Melbourne what the New Town is to Edinburgh. It is a very fine place, and contains a population of upwards of 30,000. According to the last census, one section of it possesses a population of (1500) fifteen hundred Presbyterians. There is no Presbyterian Church in all this district, and only one Independent one. To-morrow evening, Dr. Cairns, the Rev. Mr. Hetherington, and myself meet with the people in this district, for the purpose of initiating the new cause. I have no doubt that it will prove large and influential from the very day of its commencement. This is truly a splendid field for a man of piety, energy, and public spirit.—2d, There is North Melbourne. This is another district very much resembling Collingwood. A great many of the people are Scotch, and are Presbyterian in their religious profession. There is one Union Church here already, and it is crowded. The United Presbyterian has become extinct, and a second Union Church is just about to be started. There is abundant room for it, and many are looking anxiously for its inauguration.—3d, Kilmore. This is a very fine agriculture district, altogether Scottish in its scenery, and lying about forty miles to the north of Melbourne. There are numerous coaches to it daily, and the fare by coach is only ten shillings. There is a beautifully made and macadamized road all the way. The population of the place and surrounding district is at least between 6000 and 7000. In consequence of a numerous signed request from the people, Mr. Hetherington, Mr. McDonald, and myself visited it on Thursday last. Though the weather was very inclement, we had a large enthusiastic meeting, I remained over and preached to the people yesterday. The Mechanics Hall has been taken, which is very comfortable place, and can accommodate a numerous audience. Though the weather still continued wet and boisterous, the place was quiet filled by an earnest and respectable auditory. The people want a minister at once if he can be had, and will proceed to the erection of a church without delay.—I find that there are three districts in the vicinity of Kilmore which want an immediate supply of sermon if possible, and which expect ere long to be able to support a minister separately—I mean each

one. These are Fannfield, Wallan-Wallan, and Broadford. On Saturday, while at Kilmore, I had an urgent request forwarded to me from Heathcote (thirty miles farther on) to go forward and preach to the people. This place is also ripe for a minister, and I believe L. 400 has been subscribed as minister's stipend for the first year. This also is a promising field. I might continue to describe other places, but I find that it will occupy too much space to do so. I have little doubt but that new causes will spring up more rapidly than ministers can be found to occupy them. I would call special attention to the fact, that *there are numerous districts in this colony in which no single section of the Presbyterian Church could make an effective movement for the support of a minister; but where, now that the Union has been accomplished, the different sections combined can do this without difficulty.*

But I must bring my remarks to a close. I trust that the claims of this wonderful country will be more seriously pondered by ministers at home than they have yet been. It is painful to witness the thousands who are sinking into comparative heathenism for lack of the ordinances of the gospel. And many of these have received a religious training, and have come from the bosom of families connected with the Presbyterian churches in Scotland. Are there none to be found who will come here to care for the souls of such? Men will come for business—they will come for gold, and some merely "to see what can be seen;" and yet shall one come only now and again for Christ and precious souls! Were they required to come to great self-denial, and hardship, and endurance, still the work is surely grand and urgent enough to induce them to do so; but when, in the majority of instances, they will come to increase their own usefulness and comfort, I feel altogether at a loss to account for the reluctance and apathy which are displayed. I trust that now that there is an influential denomination of Presbyterians to receive them not a few will be found prepared to cast in their lot with us.

#### CAPE COLONY.—GLENTHORN.

The following letter of the Rev. J. F. Cumming, dated 25th May, contains the gratifying intelligence that a Hottentot and seven Caffres, have been by baptism added to the church of Christ:—In a letter which I addressed to you a few months ago, I gave a pretty full statement of the encouraging circumstances connected with the mission cause under my charge in this place. During the five Sabbaths of my absence, in order to see my two boys embark for their fatherland, the English were not supplied with their usual services, as no assistance in that respect could be obtained. But the two native congregations were differently situated. The elders supplied the one, and a liberated slave—a devout man—assisted in conducting the services of the other. On my return from so long a journey, I had much cause for thankfulness in finding matters doing well.

Although sunshine does not always rest upon my labours, still, when comparing the results with the imperfect efforts made, the exclamation will often burst forth unconsciously, Lo! what hath God wrought? Since the period when I sent the letter already referred to, a Hottentot female, and seven who speak the Caffre language, have been added to the church by baptism.

It was only last Sabbath that these seven were baptized. Two were men and five were women. As I have mentioned on a former occasion, the natives in this neighbourhood are not all Amoksa. So far from this being the case, I may almost say that most of the tribes of South Africa are in a manner represented by the natives around. Of the seven just mentioned, four were Basutus, one a Fengu, one a Tembu, and one a Caffre of Stock's tribe. The latter is an aged woman, and one who, being brought hither by the pressure of the late famine, gave early manifestations of being brought under the influence of divine truth. Her convictions of sin were of the most powerful description, and so rapid was the progress made in Christian knowledge, as well as in the features of a renewed disposition, that I could heartily wish that every inquirer gave the same amount of satisfaction. In

looking upon the cheerful and enlightened countenance of the Fengu woman, together with the clean and tidy dress she wears, the reflection arises, Can this be she who, about two years ago, presented so degraded and so repulsive an appearance? Truly old things have passed away, and all things have become new! The other females were more civilised at the first, and have been distinguished for their steady progress in their Christian profession. The men are Basutis, and, after a course of instruction of several years, give pleasing evidences of the sincerity of their characters.

During the service, a solemn feeling seemed to pervade the whole of the congregation. I felt much myself upon this hallowed occasion. The half-suppressed emotions arising from many present, together with the appearance of those who so recently had been living without God and without hope in the world presenting themselves an offering to the Lord, was well fitted to touch the tenderest sympathies of our nature. The result even in this scene, it is to be hoped, will not be without its beneficial influence upon the minds of many then present. And if the thrilling fervour in which the praises of the glorious Three in One were sung ere dismissal, is to be accounted for, surely it is not unbecoming to cherish the hope that impressions have been made which only require time and opportunity to disclose.

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OLD CALABAR.—DUKE TOWN.

The following extract from a letter of the Rev. Willam Anderson, dated 29th June, contains the very gratifying information that he has admitted to the church four persons, one of whom is a native of Calabar:—"Since I wrote to you last four persons have been received into the fellowship of the church here. Only one however, a female, is a native of Old Calabar; two are from Cape Coast. I expect to baptize an old man, a native of Egbo Shary (or Ibibio), on Sabbath first. Applications from other parties for admission to membership have not been wanting; but, improving by past experience, we see more and more the advantage and necessity of exercising caution in reference to admission to membership. Two of the native young men who have for some time been separated from communion, seem to be in a very humble and very hopeful state of mind, and will, I trust, be by and by restored to fellowship. At each of our four last communion seasons we have enjoyed the ministrations and fellowship of one of the brethren of the presbytery, Messrs Godie, Robb, Baillie, and Thomson, have each preached to us on such occasions, and we have found it good and profitable to unite in such services."

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CREEK TOWN.

The following letter from the Rev. Mr. Goldie, dated 28th June, conveys the cheering tidings that on the 26th of that month he baptized five young men:—

Usual meetings yesterday. In the forenoon had as the subject of discourse, Matt. vi. 24, to the end. The afternoon was occupied with a baptismal service, when we had the pleasure of receiving into the church five young men, named Eyo Ensa Efiok Eyo, Eyo Otu, Oboko Inyang Esien, Asuqua Ekanem, and Eyo Ma. May they prove faithful to the vows of the Lord which they have taken upon them, and may the Lord speedily and greatly increase his church in this land.

The preceding extract from my journal shows that we have had an addition to our numbers. Three of the young men named above have been in the candidate class for four years, and two upwards of two years. Eyo Ensa Efiok Eyo is a son of Tom Eyo, the first of his family who has joined the ranks of the professed followers of the Saviour. Eyo Otu and Oboko Inyang Esien were brought, when children, from some district of Mbudikom, a country several days' journey beyond the Qua mountains, and which we have not been able to identify with any place known to Europeans. The Calabar people do not extend their journeys so far, but through Averdup and Aqua they used to get a large part of the slaves they

exported during the prevalence of the slave trade from that region. It seems to be an extensive country, and the people, of some districts at least, are acquainted with a light-coloured race of man-vendors called Tibari, who ride on horseback, and employ their time in slave hunting. Asuqua Ekanem is a boy belonging to Mr. Baillie's host at Ikorofiong. His master sent him down to Creek town several years ago, that he might have the benefit of instruction. Mr. Waddell received him into the mission-house, where he still continues, and has approved himself a very worthy lad. He says that he came so young into Calabar, that he does not know the name of his native country. Eyo Ma is a native of Calabar. I trust our friends will not forget to sustain our new members by their prayers, and also those formerly received into the church, that they may escape the pollutions of the world.

## Ecclesiastical Notices.

DISTRIBUTION OF PROBATIONERS OF THE UNITED PRESBYTERIAN CHURCH, OCTOBER,—DECEMBER, 1859.

Name.	October, 5 Sabbaths.	November, 4 Sabbaths.	December, 4 Sabbaths.
Rev. William Clark...	D 1, 2, 3, 4, 5.	D 1, 2, 3, 4.	D 1, 2, 3, 4.
“ William Donald...	G 1, 2, 3, 4, 5.	W 1, 2, 3, 4.	W 1, 2, F 3, 4.
“ Robert Hall .....	.....	L 1, 2, 3, 4.	B 1, 2, 3, 4.
“ James Howie .....	L 1, 2, 3, 4, 5.	L 1, 2, 3, 4.	L 1, 2, 3, 4.
“ Robert Hume, M.A.	W 2, 3, 4, 5.	F 1, 2, 3, 4.	F 1, 2, W 3, 4.
“ Donald McLean...	C E 1, 2, 3, 4, 5.	C E 1, 2, 3, 4.	D 1, 2, 3, 4.
“ John Paterson . . .	B 1, 2, 3, 4, 5.	L 1, 2, 3, 4.	L 1, 2, 3, 4.
“ William Penttie...	F 1, 2, 3, 4, 5.	G 1, 2, 3, 4.	G 1, 2, 3, 4.
“ John Scott.....	D 1, 2, 3, 4, 5.	B 1, 2, 3, 4.	B 1, 2, L 3, 4.
“ Walter Scott.....	L 1, 2, 3, 4, 5.	L 1, 2, H 3, 4.	H 1, 2, 3, 4.

JAMES DICK, C. C.

### DAY OF THANKSGIVING.

#### PROCLAMATION.

#### PROVINCE OF CANADA.

EDMUND HEAD,  
 VICTORIA, by the Grace of God, of the United Kingdom of Great Britain and Ireland, QUEEN, Defender of the Faith, &c., &c., &c.  
 To all to whom these presents shall come—Greeting:  
 JOHN A. MACDONALD, } WHEREAS it hath pleased Almighty God, in His Great  
 Atty Genl. } Goodness to vouchsafe unto Our Province of Canada,  
 the blessings of an abundant Harvest; We, therefore, adoring the Divine Goodness, and duly considering that the blessings of Peace and Plenty now enjoyed by Our people in the said Province, do call for public and solemn acknowledgments, have thought fit by and with the advice of Our Executive Council, of Our Province of Canada, to issue this Proclamation hereby appointing that a General Holiday and Day of Thanksgiving to Almighty God, for these His Mercies, be observed throughout Our said Province of Canada, on Thursday, the 3rd day of November next,



and We do earnestly exhort all Our loving subjects therein that they do observe the said Public Day of Thanksgiving.

In Testimony whereof, We have caused these Our Letters to be made Patent, and the Great Seal of Our said Province of Canada to be hereunto affixed: Witness Our Right Trusty and Well-Beloved the Right Honorable Sir Edmund Walker Head, Baronet, Governor General of British North America, &c., &c. At our Government House, in Our City of Toronto, in our said Province, this 13th day of September, A.D., 1859, and in the twenty-third year of Our Reign.

By command,

CHAS. ALLEYN, Secretary.

We are rather at a loss to determine in what department of the Magazine the above article should be placed, but it surely requires a place somewhere. Our readers will, of course, form their own opinion of the document, and we hope to be permitted frankly to express ours.

It is well known that the church with which we have the honor to be connected, has always been distinguished for loyalty. Many flattering testimonials to that effect, has she received from the highest official quarters. At the trying period of 1745, when the outbreak of the Jacobite Highlanders took place, in Edinburgh, Glasgow, and other considerable towns, in which we had congregations, corps of volunteers, called Secession regiments, enthusiastically formed themselves and underwent drilling, and were prepared to shed their blood in defence of the government. A band of about six hundred was mustered in Stirling, chiefly under the influence of Ebenezer Erskine; and it is related of that aged minister, that "one night when it was expected that an attack would be made on the town, he appeared in military costume in the guard-room, resolved to share the dangers of the defence. Some of those who were present expressed their surprise at seeing him, and urged him to go home to his prayers, as being more suitable to his profession. His reply was, 'I am determined to take the hazard of the night along with you, for the present crisis requires the arms, as well as the prayers, of all good subjects.' Mr. Erskine received letters of thanks from His Royal Highness the Duke of Cumberland and from the Marquis of Lothian, the latter of whom proposed his son Lord Robert Ker, as Colonel for the Secession regiment, 'if they should do him and the family the honor to prefer him.'" Similar communications were addressed to the Rev. Adam Gib, of Edinburgh, and sundry others of our ministers. These things may be referred to as showing the character of our denomination at its commencement, and that character, we venture to affirm, has remained unchanged. Our ministers have not failed to put their hearers in mind to obey magistrates, and we trust the day will never come when so obvious and important a Christian duty will cease to be inculcated from our pulpits, or performed by our people. But our church has always been exceedingly jealous about the intrusion of the civil powers into the sacred domain of religion. She has been sedulously careful *publica privatis secernere, sacra profanis*. In regard to the worship of God we have another King, one Jesus, whose authority alone we recognize. The same divine command requires us to render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

With reference to the matter in hand, there are two points about which we shall all happily agree, first, that it has pleased Providence to vouchsafe us an excellent harvest; and, second, that this demands fervent gratitude to Him who has crowned the year with his goodness. It will also be generally admitted that churches, in their organized capacity, ought to engage in the duty of thanksgiving. But we are approaching the confines of a delicacy and a difficulty. The Governor General it will be observed, has in consideration of the points referred to, appointed a holiday and day of thanksgiving. Now what the legal definition of a holiday is, we do not exactly know. But we presume it includes the suspension of business. Such an appointment clearly ought to be made only in the exercise of sound discretion, but on that score we do not object to it, and we admit that it is a matter

which lies within the legitimate province of the magistrate. It is a civil and secular affair, and thus far all good subjects ought to be obedient; though a day of idleness with which jollity and merriment are usually associated, seems rather a strange acknowledgment of the Divine bounty. But a day of thanksgiving also is appointed, and to that we seriously demur. Nor does it mend the matter at all that an earnest exhortation is afterwards given to observe the said day of thanksgiving. As friends of civil and religious liberty, we maintain that His Excellency has a perfect right to become an Exhorter; but there is a gross incongruity in introducing an exhortation by an authoritative appointment, and concluding it, by brandishing before us the "Great Seal of the Province." The Apostle used no such instrument when he said, "though I might be much bold to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ." Such an appeal we venture to think would do more to demulce the spirit, as Baxter said, than any display of worldly pomp and power.

We know not whether we might not lay ourselves open to the admonition *ne tutor ultra crepidam* were we to animadvert on the matter in another aspect. Those issuing this proclamation doubtless view the observance of the appointment as a civil duty; and we should have thought that sound policy required the authorities to command, not to exhort, the subjects to yield obedience. There is a law prohibiting murder, but Her Majesty does not advise and entreat the people to respect it. Intimation is made that if they are convicted of bloodshed, they shall be hanged. But with questions of State we presume not to meddle.

COMMITTEE ON THE INDEPENDENCE OF THE CHURCH.

This committee will meet in the vestry of Gould Street Church on Tuesday, 18th October, at 4 o'clock, p. m.

U. P. DIVINITY HALL, SCOTLAND.

The number of Students reported as in attendance this Session is 190, viz.: of the 5th year, 38; of the 4th year, 46; of the 3rd year, 34; of the 2nd year,

31; and of the 1st year, 41. Of these 3 are from abroad, and one belongs to the Free Church.

DETROIT, MICHIGAN.

On Wednesday, 31st August, the U. P. Congregation here unanimously called the Rev. Stephen Balmer of Woodstock to be their Pastor. The Rev. William Walker, of Chatham, preached and presided.

## Gleanings.

UNION OF PRESBYTERIAN BODIES IN AUSTRALIA.

[The following remarks on this subject appear in the *U. P. Magazine* (Edinburgh) for September. It will be observed that the objections to the Union do not touch the Basis; if a similar Basis were adopted in this country, as we still fondly hope may be the case, we believe no such difficulty would occur.]

At a conference of the different Synods held the evening preceding the Union, the Rev. John Ballantyne, of the United Presbyterian Synod of Australia, "wished to know if it was distinctly understood that the new Synod should not receive, either in its corporate capacity, or through its official head, the Moderator, any State grant for religious purposes, as he and his brethren wished to hold a clear and well-defined position in this matter;" when it was unanimously conceded by the Conference in reply, "that in order to protect the United Presbyterian brethren from any compromise of principle on this point, a small committee should manage the grant on behalf of those congregations still wishing to continue the reception of it." In accordance with this resolution of the Conference, the new Synod, on 8th April, appointed a committee "to receive and take charge of the

portion of the grant made by Government" to the State-aid-receiving Synods. In the United Presbyterian Synod of Victoria there was a minority, including three ministers, Mr. Ramsay, Mr. Hamilton, and Mr. Henderson (recently of Duntocher), opposed to union, and who protested against it. The grounds of objection, as stated by Mr. Ramsay, were, that the Synod could not, honourably or consistently, enter into a union with a State-aid-receiving body, and that parties were admitted into the Union on whom acts of suspension and excision had been passed by the Synod. A declaration, subsequently emitted by this minority, embodies these objections; and besides setting forth various strong grounds of a technical kind against the Union, claims that the minority are constitutionally the United Presbyterian Synod of Victoria, as constituted in 1850, with all the rights and property belonging to that body.

Unless further intelligence remove or modify our present impressions, we shall continue to regret the hurried and unsatisfactory manner in which this Union has been effected. We have had occasion more than once in this Magazine to lament the sad divisions which had crept in among our United Presbyterian brethren in Victoria: we lament them yet more deeply now. Nothing, as it appears to us, but this deplorable disunion among themselves could have reconciled any of our brethren, if indeed they are reconciled, to the position they now occupy, as members of an ecclesiastical court which, directly and by express vote, sanctions certain of its churches in receiving money from the State. Even if those ministers who are dependent on State-aid were negotiating the whole transaction by themselves, and without the interference of any church courts, the fact of their making use of the civil power to get possession of their brother's money out of the public exchequer, against his will, and in opposition to his conscientious principles, might well enough justify a Bible taught Voluntary, not, indeed, in withdrawing from ordinary Christian communion with them, but at least in declining to sit with them in an ecclesiastical court, directing the affairs of God's house. But, in the present instance, there is even worse than this. The appointment of a committee to receive and manage the Government grant in behalf of the grant-receiving churches, is an act of the Synod itself, in its corporate capacity—an act for which every constituent member is responsible; and we cannot but fear that the standard of scriptural Voluntaryism which our friends imagined they were bravely spreading to the breeze when they entered upon this Union, has been dragged in the mire, with their reluctant consent, the very first day after the Union was consummated. The subject is one to which we shall, no doubt, have frequent occasion to revert; meantime, we have only given expression, and that under some restraint, to the views which presented themselves to our mind on the first reading of the Melbourne intelligence. No one shall be better pleased than we, if it be found, on mature investigation, that we have misread the case.

#### NEW PRESBYTERIAN CHURCH IN LONDON, ENGLAND.

The London correspondent of the *Presbyterian* says that the Presbytery of London, connected with the English Presbyterian Church was on Tuesday 2nd, August, to lay the foundation-stone of a new church at Millwale, a manufacturing suburb of the metropolis, renowned for the building of the Great Eastern. That mighty sea-giant was lying in the river opposite the spot, and by invitation of Mr. Scott Russell, the Presbytery was to meet on board, and proceed in a procession of boats to the spot where the new erection is to stand. Mr. Russell, the well-known contractor for the ship, and the son of a Scottish minister, \* is to officiate in laying the foundation-stone of this edifice, which is chiefly intended for the use of Scottish artizans engaged in various works in the neighbourhood, and who are in numbers at this moment occupied with the fitting up of the Great Eastern, in the building of which they were largely instrumental. There is some fitness in having the first religious service held on board "the big ship" conducted by the Presbytery of London, seeing that the head to which its erection has been entrusted, and the hands by

\* Mr. Russell is son of the Rev. Mr. Russell C. P. Minister at Errol, Perthshire Scotland.

which it has actually been reared, are to so great an extent Scottish and Presbyterian; and we trust that He who holds the winds and waves under his divine control, will hear the petitions of his servants for the safety of those who commit themselves to this wondrous vessel, when they would cross the mighty deep.

EXERCISE OF BROTHERLY LOVE.

[The subjoined article is by the Rev. John Angell James of Birmingham. It is written with a special reference to English Congregationalists; but, we believe, will be found generally applicable. Besides its intrinsic merits, it is recommended by the venerable age, the catholicity and general excellence of the author.]

“It need scarcely be remarked that it is God’s design His Church should exhibit to a selfish, alienated, and envious world, characterised in Scripture as hateful and hating one another, the perfect contrast to this, in a holy loving brotherhood, the home of charity, the very dwelling-place of all the kindly feelings of our nature—a true *Agapemonē*. It was His purpose that the hearts of His people should be so knit together, that wherever and whensoever, and among whomsoever a company of believers should be found, observing and admiring spectators should involuntarily bear this testimony, ‘See how these Christians love one another!’ The world never since the fall had seen such a sight as this; and it has been told it is now to be seen in the Church of Christ; but, alas! how dimly and dimly in our day. It ought ever to be seen, the unmistakable characteristic of every body of professors, as their identifying badge, their distinctive mark. How much there is in our religion to produce it! God is love. Christ is incarnate love. The law is love. The gospel is love. Heaven is love. If Christ loved us with such intense wonderful love, how great ought to be our love to one another! How those ought to love one another, all of whom Christ loves with such marvellous affection! How intent was He to make us understand and feel this! ‘This is my commandment,’ said He, ‘that ye love one another.’ He has singled out this from other precepts, and emphatically marked it as *His special law*. He has made it the mark of discipleship—‘Hereby shall all men know that ye are my disciples, if ye love one another.’ In prospect of the cross this was upon His mind, and in His wondrous prayer He supplicated that His people might be one, *i.e.* one in affection, as He was in the Father and the Father in Him, that the world might know that the Father had sent Him. Oh, this ought to convince the mind and touch the heart of every Christian—brotherly love was designed to be the evidence of Christ’s Divine mission. Yes, and if this grace shone out from the Church in all its beauty and glory, it would of itself be an incontrovertible evidence of the truth of Christianity. It would appear so different from all the work of man, and all his ability to produce such a loving, meek and harmonious association of human beings, that it could be ascribed only to a Divine power. Is it sufficiently considered by professing Christians that on their loving-kindness to each other depends one of the evidences of Christianity?

“Nor can it escape the attention of the most superficial reader of the New Testament how much this is insisted upon by all its inspired writers. It is their constant theme. It is interwoven in Paul’s Epistles with all his other topics, and the beloved Apostle wrote a whole Epistle, nearly, to enforce it. Love, love, love is the reiterated theme of these heaven-directed men.

“For an exhibition of this love, read the second chapter of the Acts of the Apostles. Alas, alas! that this should have been as transient a scene as it was beautiful. Had this been perpetuated, or even a resemblance of it, how different a thing would Christianity have appeared in the estimation of the world! The ecclesiastical historian, Eusebius, relates of the early Christians, that when a plague prevailed in Egypt, ‘many of our brethren, neglecting their own health, through an excess of love, have brought upon themselves the misfortunes and maladies of others. After they had held in their arms the dying saints—after they had closed their mouths and their eyes—after they had embraced, kissed, and washed, and adorned them with their best habits, and carried them on their shoulders to the grave, they have been glad themselves to receive the same kind offices from others

who have imitated their zeal and love.' This might have been the imprudence of love; but, oh! was it not its manifestation?

"Now let us look into our Churches. How little that bears any resemblance of this do we find there! There may be affection, and kind intercourse, and friendly visiting between certain classes and circles of the members, and even this is well as far as it goes; but it is too often little else than the general friendship which is felt and enjoyed, not so much on the ground of a common relationship to Christ as on the mere fact of worshipping in the same place or pew, and being members of the same Church. And then there is also the sacramental shilling for the relief of poor and sick members, and which is, if not a mockery of charity, a composition and substitute for it. There may be peace in the Church, where there is very little love. All may be quiescent. No roots of bitterness may be springing up to trouble the Church, and yet there may be little of the fruits of the Spirit, which are love, joy, peace. There may be distance, coldness, estrangements, where there is no hostility. What we want to see more of, is a ministry loving in its spirit, attaching by its instructions, its influence, and its example, all closer to each other often inculcating and always manifesting brotherly love. Deacons, performing their duties, not perfunctorily, carelessly—grudging their time, stinting their labour doling out the bounty of the Church with slack hands and heartless speech—but entering the habitations of their sick and poor brethren, as ministering angels, with tender sympathy and melting compassion; who by their fervent supplication and gentle words shall comfort the soul at the very time they are relieving the wants of the body; who shall be the counsellors of the perplexed, and shall, in cases of distress, not to be met by the ordinary distribution of the communion money, endeavour to raise a supplemental fund—men, in short, who shall know and feel that their vocation is compassion and active mercy. To these must be added the richer members of the Church, who shall practically, promptly, and generously seek out the cases of their poorer brethren, visit them in their abodes of sorrow, and feel it a privilege to sympathise with them in their afflictions and relieve their wants. Nor is it in this way of visiting the sick and relieving the necessitous that love should manifest itself, but in the way of kind recognition and gentle words, of respect and affability, of remembrance that under the garb of poverty there is one whom Christ loves and whom they ought to love for Christ's sake. And the love which makes the rich kind and condescending to the poor, will make the poor respectful to the rich, will repress all undue familiarity, all obtrusive consciousness of spiritual equality, all inordinate expectation of notice and attention, all morbid susceptibility of offence by real or supposed want of attention. In short, what is wanting in our Churches is a fuller, richer, deeper sense of Christ's love to us all, producing in all a fuller, richer, deeper love to each other on that account—a recollection, as we look round at a Church meeting, or at the Lord's Table upon our fellow-communicants, with this thought and an appropriate feeling, 'all these are professedly the children of God, the redeemed of the Lamb, the subjects of the Spirit's influence. God loves them; Christ loves them; they are my brothers and sisters in the family of God, with whom I am to spend my eternity; they are partakers with me of like precious faith and of the common salvation; they are all one with me in Christ.' Now, brotherly love means the union of spirits with, and the going forth of the heart to, all these; a soul full of such thoughts, such views, and such recognitions, and prompting to all that conduct which such views might be supposed to dictate and ensure. Is not this what is prescribed in the New Testament? Is not this brotherly love?

"Again, I ask, is there not a lamentable deficiency of this in our Churches? I am aware that in those which include a large number of members, scattered over the expanse of a large town, it is difficult, if not impossible, to have that knowledge, to manifest that recognition, and to display that affection for each other which could be desired; but even in such cases, much more might be done for this object than is at present realised."

## NATAL, SOUTH AFRICA—NATIVE FEMALE SLAVERY.

The following communication is from the *Natal Mercury*, it contains an important statement of the degraded condition of the native females. The correspondent, who forwards this document, states that the defence of the toleration of polygamy among native converts by the Bishop of Natal has done much injury. The subject, he says, is exciting increased interest, and it is hoped that some practical steps may be taken by the Home Government which will lead to the abolition of the evil complained of:—

“It has been said that slavery, in some of its worst forms, exists, and is allowed by the British Government, among the Zulus of the colony of Natal. But the term slavery does not precisely express the true idea of the institution, which the natives themselves describe by the words ‘ukulobola’ and ‘ukulobolisa,’ to which no English word exactly corresponds.

“These terms, derived from the same root, differ from each other in signification, as do the English words, buy and sell. Originally, ‘ukulobola’ meant to contract for a wife with cattle, to ‘pay a certain number of cattle to the father or owner, for a woman; and the causative form ‘ukulobolisa,’ signified to, ‘sell a daughter, or sister, or female, for cattle, in order that she may be a wife of her purchaser.’ But, whatever may have been the original intent and character, the custom has now become merely mercenary, and is one of the principal obstacles to the progress of Christianity and civilisation among those who practise it.

“At the foundation of the practice lies the assumption, that man may own his fellow-men as he may own an ox or a plough; and that consequently he has a right to use them and dispose of them as he pleases. In other countries where slavery is tolerated, the colour of the skin and the origin of the blood are the badges of chattelship; in Natal, to be a female is to be a slave, who may be sold and bought and worked as an article of property. In America, all the children of the slave are, by virtue of their maternal parentage, slaves,—here, only the female children are like the mother, the property of the father; while all the male children are free, and the heirs of their father, the owners of their sisters. All female children are from their birth regarded as property, whose value is expressed by a certain number of cattle. Till after the age of puberty they are not sent away from home, though contracts are often made for them while they are very young, and a portion of the price paid.

“It is the great solicitude of the fathers and brothers to get them early into the market, and deliver them over to their purchasers in good condition. The mothers also are zealous to early dispose of their daughters, as their sale increases the number of cattle in their kraal, and enlarges the inheritance of their sons.

“So hopeless are the females of a better condition, and so degraded are they by its influence upon their sex for unknown generations, that they generally desire nothing better, and would regard it a disgrace not to be sold. And their vanity is flattered if their beauty or strength command a large number of cows. A girl who is healthy and not especially vicious, fetches from ten to thirty cows, and some who have aristocratic blood in them, or are especially able or beautiful, are valued at one or two hundred head of cattle. They are sold ostensibly for wives to their purchasers, but as may be supposed, when polygamy is so common, the marriage relation in its true nature scarcely exists, and the so called wives are really concubines and slaves. No word corresponding to the Saxon word *wife* is found in the Zulu language. The term most nearly approaching to it is ‘umkake,’ and its correlatives, ‘umkako’ and ‘umkami,’ which means ‘his she,’ or ‘his female.’ The man owns his wives as truly according to native law as he does his spear, or his goat, and he speaks of them as his plough, his oxen, his waggon. Her obligation to work rests on the fact, that her owner has paid his cattle for her. She can hold no property except at the will of her proprietor. She has no rights which her master is bound to respect. Should she refuse to obey his will, he may beat and torture her, and may even take her life without forfeiting his own. He justifies himself on the ground that he has paid his cattle for her. If she proves

not as good as recommended, is vicious, or lazy, or barren, he may demand damages of her former proprietor. He may even return her if he is not satisfied with his bargain, and receive back again the cattle he paid, with which he may purchase another woman.

"In the sale of their daughters, parents and brothers sometimes consult the choice of the girls, but more commonly the subject of the sale is not asked her consent till the business has been concluded, and frequently not till a few days before she is sent away from her father's house is she informed who her master is to be. Then if she loves another, or for any reason resists, torture is resorted to, to extort her consent. Some, in such circumstances, are thrown into the water and nearly drowned, others are starved into compliance, or a tight cord is applied to their thumbs, their superstitious fears are excited, and every moral and immoral means is tried, till the wretched victim, maddened by fear and pain, declares she loves the man to whom she is sold. It is indeed contrary to Kafir law to compel a girl to go to a man against her will, but it does not take cognizance of the way in which the consent is obtained.

"It is common for the youngest, the healthiest, and the handsomest girls to be sold to old men, who perhaps have already half a dozen concubines. These old men are rich from the sale of their own children and the labour of the women, and can therefore readily offer a much greater number of cattle for a girl than the young men can. Hence it happens that many young men, twenty or thirty years old, either have no wife at all, or one much older than themselves, while an old man of fifty or sixty has purchased several young girls.

"American Missionaries have renounced the practice of 'ukulobolisa,' as sinful and heathenish."

#### CONVERSION OF AN INDIAN CHIEF.

The Rev. Andrew Jamieson of Walpole Island, Canada West, gives the following very interesting account of the conversion of an Indian chief:

"One of the leading men of the Island, who is said to be one of the greatest Indian orators in Canada West, having lately seen the error of his ways and felt the superior claims of Christianity, declared his resolution to renounce his ancient faith and embrace the religion of Jesus.

"As an evidence of his sincerity, he sent messengers to the Indians to meet him on a spot not far from the church, to hear from his own lips an account of the change that had recently come over him. At the time and place appointed the Indians appeared in great numbers, old and young, Pagan and Christian. The Pagans were easily distinguished from the rest of them by their painted cheeks, their waving feathers, and their beads of divers colours, and by their ornaments, in which they delight. A supply of their favorite weed having been placed on the ground before them, each was soon seen in the quiet enjoyment of the pipe of peace.

"The chief quietly and with great dignity rose up, and after a few preliminary remarks invited the attention of all present, and in an interesting speech explained the reasons for his present conduct. He said that he had been born an Indian, and reared up in the same superstition with themselves—that latterly he had seen their vanity and uselessness—that having for some time listened to the teachings of the missionary and witnessed the good effect of Christianity on others, he had made up his mind to give up Paganism, and join the church and become a Christian. He then spread out before the assembled multitude his hidden treasures, viz. small bags containing medicines of various kinds, and which in the eyes of Pagans are of great value, the skins of wild animals and three images of wood one foot in length—one of the images it is said, being two hundred years old, and certainly it bears the marks of a remote antiquity.

"The speaker pointed to each of these, and descanted on the alleged virtues of each. 'These,' said he, 'have been my treasures; they have come down to me from my ancestors: I have valued them dearly; I have loved them as my life, but now, in the presence of you warriors and young men—in the presence of the mis-

tionary, and especially in the presence of the Great Spirit who sees all, and knows all, I renounce them henceforth and for ever. It was my purpose to have buried them, but acting under the advice of our missionary, I shall follow the example of the first converts, in the first ages of the Church, and I shall cause them to be publicly burnt.

“Thus spoke the chief, in earnest and solemn tones. The images at my request were given to me, the remainder was reduced to ashes in the sight of all the Indians. It was, I assure you, a most solemn and interesting spectacle. The effects produced upon the Indians were various. The Christians rejoiced, looked upon it as an evidence of the sincerity of the convert, and as an additional triumph of truth over error. ‘Yes,’ said a Christian Indian to me, who witnessed the scene, ‘that is an evidence of true repentance. But the poor Pagans felt differently—the impression on their minds was a mingled feeling of sorrow, of anger, and of terror. They spoke not a word, but rising up noiselessly, with stealthy steps, each retired to his own home in the woods, bewildered and amazed, thinking within himself that the spirit of his forefathers and the vengeance of the ‘Mudge Munedor’ would certainly chastise him for witnessing such a sacrifice at that.”

Walpole Island, where this occurrence took place, is north of Lake St. Clair, lying between St. Clair river on the west, and a “spout” of it passing to the east. The Indians inhabiting the Island are Chippewas. Mr. Jamieson, in his report to the good Bishop of Huron, Dr. Cronyn, says, “I am often obliged to act as physician, school-master, interpreter, and magistrate.” On one occasion, when the small-pox was making fatal ravages, Mrs. Jamieson vaccinated, and thus saved, three hundred, and the Indians are still grateful to the “white squaw.” At first, when the Sabbath bell rang, but two or three came. Now hundreds come, their clothing and deportment decent and becoming. In 1846 two were baptized. Fifty-six are members of the Church. Agriculture thrives, and a good school, well patronized, is kept by an Indian educated by Mr. Jamieson. No where have we heard of a more encouraging progress among our red brethren. Dr. Cronyn, in the very able charge delivered to his clergy in June last, at London Canada West, says: “The Mission on Walpole Island furnishes another proof that they who sow in faith and patience among the Indians shall reap if they faint not.”

[The above is taken from the *Presbyterian*. Our readers will rejoice in the good that is done by the instrumentality of Mr. Jamieson. He is, we believe, a Scotchman, brother to the Rev. Robert Jamieson, D.D., minister of the Parish of St. Pauls, Glasgow. Their father was, at one time a worthy member of the congregation of the Rev. Dr. Paxton, Edinburgh. When our own mission to Canada was instituted by the Synod at home, it was appointed that one of the missionaries should labour among the Indians. We fear they are sadly neglected.]

#### CONFESSION OF FAITH ON THE CIVIL MAGISTRATE.

The Rev. Dr. McCrie, of London, who has been examining the original Minutes of the Westminster Assembly, says:—“On chapter xxiii., ‘Of the civil magistrate,’ it was resolved, ‘upon a motion by Mr. George Gillespie, that in the said chapter, for the word *Christ* the word *God* shall be put in three places.’ Dr. Burgess, it is said, entered his dissent from this alteration, and the following memorandum is added: ‘This vote was not intended to determine the controversy about the subordination of the civil magistrate to *Christ* as *Mediator*.’ On consulting the passage, chap. xxiii., secs. 1st and 2nd, it will be seen that the alteration, whatever controversy it may or may not determine, is very important. Had it stood as originally proposed, ‘*Christ*, the supreme Lord and King of all the world, hath ordained civil magistrates to be, under Him, over the people,’ &c., it would have taught a very different doctrine from what it does as it now stands. The change of the word in the second section appears to have been intended to guard the doctrine of the magistrate’s power against those charges which were so often brought against this portion of our Confession in the course of the Voluntary controversy.”—This fact will be interesting to such of our readers as enter minutely into the consideration of the point here referred to.



## CALVIN'S INDEFATIGABLE INDUSTRY.

What shall I speak of his indefatigable industry, almost beyond the power of nature, which paralleled with our loiterings, will I fear, exceed all credit? It may be the truest object of admiration, how one lean, worn, spent, and wearied body could hold out. He read, every week of the year through, three divinity lectures; every other week, over and above, he preached every day; so that (as Erasmus said of Chrysostom) I know not whether more to admire his constancy, or theirs that heard him. Some have reckoned his yearly lectures to be 156, and his yearly sermons 182. Every Thursday he sat in the Presbytery; every Friday, when the ministers met to consult on difficult texts, he made as good as a lecture. Besides all this, there was scarce a day that exercised him not in answering, either by word of mouth or writing, the doubts and questions of different churches and pastors; yea, sometimes many at once, so that he might say with Paul, "the care of all churches lieth upon me." Scarcely a year wherein, over and above all these former employments, some great volume in folio or other came not forth.—*Biographia Evangelica, by Dr. Hoyle.*

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**Obituary.**

## REVEREND A. F. LACROIX.

"It is with the deepest regret that we announce the death of this eminent missionary, who, after an illness of two months' duration finished his earthly course at Calcutta on the 8th of July, in the sixtieth year of his age. He was the oldest missionary in Northern India, having gone out there in connection with the Netherlands Missionary Society in 1821; and seven years afterwards, when that Society determined on confining their operations to the islands of the Eastern Archipelago, and abandoned their station at Chinsurah, Mr Lacroix—having made himself master of Bengali—expressed a wish to remain, and joined the London Missionary Society with the entire approval of the Dutch Committee. His labours were exclusively in the vernacular. He is allowed on all hands to have been for thirty years the best Bengali preacher in the whole country; and his discourses both to Christians and heathens have contributed immensely to spread the large amount of Christian knowledge which prevails throughout the province of Bengal. His personal religious character was of the highest order, and acquired universal respect. His large hearted catholicity led him to seek friendship and Christian communion with believers, and especially missionaries of various denominations; and both by example and precept he did much to increase and maintain the practical union existing between the agents and members of the several Missionary Societies in India. He was trusted, honoured, and beloved amongst them all, and the high regard in which the London Missionary Society is held in Northern India, was built, to a large extent, upon the high character which he, its oldest missionary, maintained so long. His alarming illness, which began at the end of May, excited universal sympathy, and called forth unceasing prayers in every church and chapel of every denomination. His dying interviews with old friends—as Dr. Duff, Mr. Wenger, Mr. Wylie, and others—were affecting in the extreme; and strong men left his room weeping like children, 'sorrowing most for the words that he spoke, that they should see his face no more.' His funeral was the largest which the city of Calcutta has seen for many years. Christians of all Churches, including the Bishop of Calcutta, Archdeacon Pratt, and numerous ministers and missionaries, with a large number of the native Christians from the Society's stations, gathered round his grave. The Rev. T. Hardman, chaplain of the Scotch Church, the Rev. Dr. Duff, and the Rev. J. Wenger, of the Baptist Mission, undertook the burial service, reading the Scriptures, and offering prayer in the English and native tongues. The death of Mr. Lacroix is a great loss to the Society and the Mission, in which his eminently wise judgment, his warm affection, and his devoted zeal, have had great influence for many years. He leaves a widow and two daughters in Calcutta, his eldest daughter, Mrs. Mullens, being at present in England."—*Patriot.*