the commandments of men; their faith rests on human authority, and their enquiry is-Will the Scriptures support these views? or can they by any kind of interpretation be made to support our opinions? They do not come with the right spirit-the spirit of meckness and dochty-willing to sit at the feet of Jesus, and prepared to receive any truth, though ever so humbling, which the Spirit of God teaches. But if we wish to know the truth-to have " full assurance of understanding"-we will use every legitimate means to know the mind of the Spirit, reading the Scriptures with a desire to understand and submit to the teaching of the Spirit J. D., R. H.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE]

CHARGES BROUGHT BY THE HEATHEN AGAINST PRIMITIVE CHRISTIANITY.

Our Lord frequently forewarned his disciples that they must suffer per-secution for his sake; that some of the nearest laws of nature should be violated; and that the brother should deliver up the brother to death, the father the child, and that the children should rise up against the parents. But in spite of this fierce and long continued persecution, the Church of 'grew and multiplied;" so that Tertullian, in the second century, told the heathen, " that by every exquisite net of cruelty, they only tempted others to come over to their party, the more frequently they were moved down, the faster they sprung up again—the blood of Christians making the Church's soil more fat and fruitul." "The blood of the martyrs is the seed of the Church." The nature and tendency of Christiamry was misrepresented, and the character of the Christians was nepersed, that popular fury might be roused, and that the cruel persecutions to which

they were subjected might be justified.

The heathen maintained that Christianity is a system of atheism. They could not understand how a religion could exist without temples, altars, or priests-without any visible symbol of worship-and they, therefore, rashly maintained, that those who taught and embraced it, must be Athersts. While the Romans, too, acknowledged the gods of other na-tions to be powerful in their own dominions, they expected their own gods to be venerated at Rome; and, therefore, looking at the subject from a heathen point of view, they could not understand why Jehovali, the God of Christians, should admit of neither equal nor rival. Now, the Christians admitted that, in one sense, they were Atheists, that is, strangers and enemies to the gods of the Genules, whom they denounced as impure and unclean demons, who had, for ages, deceived the nations, and claimed that worship which was due to Jehovah alone. They accused the heathen of entertaining the most unworthy notions of their gods -of imputing to the conduct and motives which would be regarded disgraceful even in a good man; and they affirmed, that the worship of gracetius even in a good man; and mey anime, and the worship of some of their golds was so immoral and degrading, that the early Romans Ind excluded them from the honors of diventy, though their degenerate posterity had again admitted their divinity. "When you enproach their saverd places," asystyligen, peaking of the Egyptians, "they have glorious groves and chapels, temples with gooding gates and stately portions." cole, and many mysteries and religious ceremonies; but when you have once entered, and got within the temple, you shall see nothing but a cat, or an ape, or a crocodile, or a goat, or a dog, worshipped with the most solemn veneration." But though the first Christians admitted they were Atheists, in refusing to worship those who by nature are no gods, they yet maintained that, in the true and proper sense of the word, they were not Atheists, and that they alone adduced the strongest and rost inconnot cautries, and mat they mone adouted the strongest and Flost Incon-trovertible arguments for the Heing, law, and prefections of God.— "Though we profess to be Atheists," says Justin Martyr, who wrote about the year 150," with respect to those whom you esteem and repute to be gods, yet not in respect of the true God, the parent and fountain of wisdom and righteournes, and all other excellencies and perfections, who is infinitely free from the least contagion, or spot of evil. Him and his only begotten Son, and the Spirit of prophecy, we worship and adore, Lonoring them in truth, and with the highest reason, and ready to communicate these things to any one who is willing to learn them, as we ourselves have received them."

But at the same time that the heathen accused the Christians of Atheism, they very inconsistently charged them with idolatry. They were said to worship the sun, the cross, and an ass's head. 'The origin of the first of these calumnies seems to be that the Christians met for public worship on the first day of the week, which the heathen dedicated to the sun; and, therefore, it was supposed that, like the Persians, who had images of the sun engraved on their shield, they worshipped that luminary. They turned their faces to the east when praying, which also the heathen did, though for very different reasons—the former having respect to Jerusalem—the latter to the rising sun, which they adored. The Christians were also accused of worshipping the cross, a statement which they totally denied, and even attempted to retort on their enemies. The Romans were nied, and even attempted to retort on their enemies. The Romans were accustomed in the field to worship their standards, on which were representations of the emperors and gods, and some of them were not unlike the figures of a rude cross. The origin of this calumny, however, arose from the prominence which, in these early ages, was given to the doctrine of the cross, as the only foundation of the trembling sinner in trust, and the energy with which they exclaimed with Paul, "God forbid that I should glory, save in the cross of the Lord Jesus Christ."

But the most unreasonable and unaccountable charge wrought against not the most unreasonable and unaccountable charge wrought against the primitive Christians, is, that they worshipped the lead of an anser-in a religion flity excludated, said their enemies, "for persons of a dull and stupid disposition." We are informed by Tertullian, a writer in the second century, that Christ was panned and publicly exposed by the worked hand of an apstate Jew, with asset care, one of his feet hoofed, building a book in his hand, covered with a gown, and with this linseription—"The ass-hoofed God of the Christians." It has been aurnised that this charge arose partly from pure malice, and partly from the credul-ity of Tacaus, the Roman historian. That distinguished writer, usually celebrated for his impartiality and candour, but her misled by prejudice, affirms that after the Israelites had been expelled from Egypt, they almost perished in the desert from thirst-that they were directed to a well of water by a flock of wild asses-and that afterwards, out of gratitude, they worshipped the consecrated head of an ass. It was consequently innegined that the Christians, whom the heathen then continually confounded with Jews, observed the same superstitions. But Tertulian not only denies the truth of this charge, infecting both Jews and Christians, and secuses Tacina with being the most lying historian in the world; for after Pompey had taken possession of Jerusalem, this writer relates that with some of his officers he pushed into the Holy of Hohes, for the purpose of ascertaining the secret mysteries of the Jewish religion, and that nothing whatever was discovered. Thus, the charge of impiety brought against the Christian religion, was as inconsisten; with itself as it was false in fact, and malignant in intention.

The heathen, as if conscious that the charge of impiety preferred against Christianity would not stand investigation, complained that Christianity was a new religion; and that by adopting it, they tent themselves from the institutions of their ancestors. The Christians replied that age can neither sanction error, nor can novelty throw discredit on truth—that crfor has always been opposed to truth, Antichrist to Christ, and that Christranity was embodied under the patriarchal and Jewish religions. But to thatily was embodied under the patriarchal and Jewish religions. But to this reasoning the hathen replied, that if Christianity was of a much confidence to man as its votaries asserted, why was God so long in sendition to the world! The Christian apologists, with great force, retorted upon their adversaries, and a-ked, Why dd Hercules and Jupiter appear upon their autersaries, and area, viry out recease and sopher appears to late in the world, if their appearance was of so much benefit to man? When directly replying to the charge, some said that on such subjects it did not become short-sighted man to dogmatise and too closely to scrutimize the ways and works of him who is wonderful in counsel and excellent in working; others more boldly affirmed, that it was to show the heathen the folly of human wisdom, and to allow the nations to fill up

the measure of their iniquity.

Such were the charges brought against the Christian religion by its Such were the charges brought against the Christian religion by its early opponents, and such was the innance in which they were refuted. And though it was contempuously styled. "The way everywhere spoken against;" and though those who embraced it were loaded with the deepest infamy, yet it has overturned superstitions, imposing from their antiquity, and supported both by learning and power; and it is now waiting with the composure of a conqueror, till the herald-angel exclaim, "The king donas of this world have become the kingdoms of our Lord and of his Christ. Alleluia! for the Le-d God Omnipotent reigneth."

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

OUR CHURCH PROGRESS AND SELF-SUSTENTATION.

BY REV. JAMES DICK, RICHMOND HILL.

It is desirable that a knowledge of the state and process of the United Presbyterian Church in Canada should be possessed by all her members, that they may be able to give to any one who may ask them, a ready and reasonable answer respecting these things. In order to this, the following comparative view of the congregational statistics within the bounds of the Presbytery of Toronto is presented. It is also hoped that some of the brethren in the other Presbyteries will give some such information respecing the state and progress of the cause within their bounds. As members of the spiritual body of Christ, we all rejoice in the success of his cause in any place, under any of the "eacramental host of God's elect," and as members of a particular Church, we must feel an interest in the success of the truth committed to us. If there is progress, to know this will encourage those who take an interest in the success of the United Presbyterian Church; and if there is cause for sorrow, the sooner we know our disease and danger we may be led to apply a remedy.

That there has been progress within the bounds of what was once the Toronto Presbytery, will appear by a comparison of our statistics for 1845

The following is an aggregate view of the Statistics for the above

	1845.		1850.
Organized Congregations	14		18
Stations attached			
Average attendance	2260		4115
Members added	126		226
Members removed	40		91
Members on the Roll	1956		1813
Baptisms			184

CONTRACTOR OF THE PARTY OF THE