

Trinity implies no contradiction : for any being may, in one respect, be three ; and in other respects, one. But no animal substance can be entirely eaten while alive, nor can any human being be in heaven, and on earth at the same time. Though, therefore, many doctrines of religion be inexplicable as to their peculiar nature, yet none of them implies a contradiction. But the doctrine of transubstantiation is strictly and properly contradictory.

But here we are answered, that the body of Christ possesses other qualities than those with which we are acquainted, and that, in consequence of some of these, it may be in more places than one at the same time, be eaten while alive, and by different persons at once. It is admitted that the glorified body of Christ may be possessed of some qualities with which we are not acquainted, and may possess those with which we are acquainted, in a degree of perfection of which we have no conception. But still, these qualities whatever they are, cannot be inconsistent with a human or a corporeal nature. If these qualities be such as cannot possibly be attached to a human being, then Christ is no longer possessed of a human nature. But the scriptures assures us that he has a human nature, or the nature of man. Consequently, this human nature, or human body, can possess no qualities but such as may be attached to a human body. But any substance that can exist in more places than one at the same time, possesses qualities which a human body cannot possess, qualities which no body whatever can have. It must be neither human, nor even material. It must be an immaterial substance. That is, it must be a spirit, and can, upon no account, be termed a body. If the scriptures termed such a being, a man, their purport could only be to perplex and deceive, not to instruct us. If God has communicated a revelation to mankind, that revelation must be expressed in human language, in some language which men employ in common life. If it is not so expressed, it can be of no use : nobody can understand it. If it be so contradictory as to call a man, a spirit, and a spirit, a man, it must confound the ordinary forms of human language, and can be of no advantage—can yield no instruction to any man.

Q.

W.

To be concluded in our next.

THOUGHTS ON THE DUTY OF THE SYNOD TO TAKE IMMEDIATE STEPS FOR THE EDUCATION OF THOSE YOUTHS WHO ARE ASPIRING TO THE MINISTRY.

MR EDITOR,

I have now to request that you will copy into your columns, the "*Report of a Committee of the Presbytery of Toronto, on the subject of a Theological Seminary.*" That Report was put into the hands of the members of the Synod in the year 1836, but it will be new to many of your readers ; and the perusal of it may tend to awaken the attention of the Church generally to the all-important subject of which it treats. The Report, it will be remembered, was brought before the Synod in the above year, and called forth considerable discussion. The result was the passing of a series of Resolutions, not substantially different from those which had been recommended by the Presbytery of Toronto. The Commission was instructed to carry them into effect ; but it did not appear at the last meeting of Synod that they had taken any steps to do so. The subject then obtained very slender consideration ; though a resolution in itself highly important, was adopted. We make the following extract from the printed Minutes for the last year :—[See page 31.]

"On a reference from several members of the Presbytery of Hamilton, for advice respecting the education of young men looking forward to the office of the Ministry, it was resolved, that Presbyteries shall in the next time, receive under their care such young men applying to them as they may deem qualified for entering on a course of preparatory study, and shall direct their studies as they best can, in the hope that better means of instruction shall ere long be obtained, and that the Church at home will accede to the educating and licensing of Probationers within our own bounds."

From the slender interest yet felt throughout the church in the training of youths for the ministry, we do not see that the Synod could have done more in the matter than what is implied in the adoption of such a resolution. It is an initiatory measure which should encourage our young men who are aspiring to the honorable work of the ministry, to communicate their views to ministers and Presbyteries, as it warrants Presbyteries to give their best counsel, encouragement and aid to such youths.

It is true, that in order to our licensing probationers, consistently with our present relation to the Church of Scotland, there must be a modification of the declaratory enactment of the General Assembly of the year 1833, which recommended the formation of Presbyteries and Synods in the Colonies. Yet who does not see that such modification of that enactment, like any direct aid to-