

of Mary, of the race of David, who ate and drank, truly suffered persecution under Pontius Pilate—without whom we have not life." This error seems to have crept into the church during the lifetime of the Apostle John, for he says, "Whosoever denieth that Jesus Christ is come in the flesh, the same is a deceiver and an Antichrist." During that early age, none professing Christianity denied the Saviour's supreme divinity, and hence we meet with no formal attempts to prove what was never called in question.

Roman Catholics maintain that Ignatius teaches transubstantiation—that is, that the elements employed in the Lord's Supper, after consecration, are changed into the body and blood, soul and divinity of the Lord Jesus Christ. In proof of this assertion, they generally quote part of the seventh chapter of his epistle to the Church of Smyrna. When speaking of the Doctore, who denied the real humanity of Christ, he says, "Let them abstain from the Eucharist and prayer, because they do not confess that the Eucharist is the flesh of our Saviour, Jesus Christ, who suffered for our sins, and whom the Father raised up by his benignity." Now, the question is, what does Ignatius mean? In his epistle to the Trallians, he says, "Regenerate yourselves by faith, which is the flesh of the Lord, and by love, which is the blood of Jesus Christ." Instead, therefore, of teaching the Popish doctrine of transubstantiation, Ignatius merely enjoins the necessity of faith and love, and he intimates, in highly figurative language, that these two graces are implied in prayer and in the reception of the Lord's Supper. There is consequently no reason why heretics should hear Christ's name but not his image; why they should preserve the mere dead letter without the living spirit; and thus be chargeable with the mockery of drawing near to God with the lip, while the heart is far from him. It is conceived in the same spirit as the withering rebuke which God addressed to the hypocritical Jews—"Bring no more vain oblations, incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting."

To be continued.

REPLY TO MR. SCOTT'S LETTER.

It is of importance to enquire, before we write, What benefits we expect to confer on the Church, or on each other, by our communication? Under the influence of this principle, I have had much respecting the propriety of replying to Mr. Scott's communication, published in the last No. of the *Presbyterian Magazine*. But, as I suspect our worthy brother is labouring under some misapprehension, the following remarks are offered in explanation.

1. It is my opinion that, in our present dependent circumstances, a minister without a charge, should not have any more than £70 per annum, *along with his own board and horse-keep*, except in peculiar cases, and which should be judged of by the Synod.
2. That ministers without charges, paid as above stated, may certainly live on less, at least to the extent of the articles referred to, than ministers with congregations, who have these to pay for, and that too at the highest rate.
3. That £70 per annum is a comfortable living, I never thought, and no where asserted; but I hope Mr. Scott will obtain from his own congregation what he regards as a comfortable living—in this case *it would all* rejoice.
4. As to our toils and usefulness, I trust that we all labour to the extent of our abilities, and endeavour to be as useful as God enables us.
5. With respect to the liberal support of ministers, I only wish that our congregations and stations could be persuaded to act in this matter, and in all others, as the scriptures direct them—"to give no God proper, them"—"to the extent of their power." We need not ask them "to give beyond their power." But ministers should not prudently in this very matter, lest they should give cause to the enemies to speak reproachfully. It would never do to be accused of being "greedy of filthy lucre."—see Tim. iii. 3-8, Titus, i. 7, 1 Peter, v. 2. And with respect to the distinction between ministers with and without charges, it is not of my making—the scriptures speak of Evangelists and Pastors.
6. Whether it is meanness or not, in our congregations and stations in this country—with such an abundance of God's mercies as are enjoyed by all persons connected with them, compared with the scanty fare of many of our Christian fathers and brethren in Scotland, to see from the funds charitably contributed, out of their hard-earned wages, to aid in sending the gospel among the ignorant and poor—I will leave this to the judgment of those who know the circumstances of those who give, and of those who receive.
7. That the ministers are the recipients of this charity, I deny. The liberality of the churches in Scotland, only supplies the lack of proper spirit and action in the churches in Canada. If they properly understood their position, that from them the gospel should go forth "to the regions beyond," they would rejoice in being workers together with God.

In conclusion, permit me to say, that I do not intend to reply to any attack which may be made against any of the above remarks.

JAMES DICK.

REVIEWS.

THE LITERATURE AND LITERARY MEN OF GREAT BRITAIN AND IRELAND. By ABRAHAM MILLS. A. M.: 2 vols. New York: HARPER & BROTHERS. Toronto: sold by A. H. ARMOUR.

In many respects, this work bears a great similarity to Chambers' Cyclopedia of English Literature; and it is somewhat difficult to say which is best. "We'd be content with either were either away." Twenty years ago Mr. Mills began, professionally, as a Lecturer on English Literature, and has annually, in different places, repeated his lectures with the corrections and additions caused by subsequent investigation. In his opinion he has gathered the best examples in style and power, and the truth in the biographies, of the literary men whose merits he discusses; and we have now the whole in two handsome octavo volumes, at the low price of 17s. 6d. We recommend the work not only for private libraries, but as a popular and valuable addition to those of congregations. Its tone and aim are decidedly good, and we think, so far as we have examined, that the author has succeeded in realizing his aim, "to leave a correct impression of the moral influence which the life of each author and each work noticed, is calculated to produce."

THE YOUNG CHRISTIAN. By JACOB ABBOTT. New York. HARPER & BROTHERS. Toronto. sold by A. H. ARMOUR.

Many authors ought to give away their productions, and then, on their headless knees, beg the public to read them; others may thank the public for buying their books, whether they are read or not, but in some cases the public may thank authors for giving them books to buy and read. The last applies to the work before us. We thank thee, O Jacob Abbott! for all thou hast written! Long ago, ere we had entered on the ministry, we read "The Young Christian," and, Jacob Abbott! we thanked thee then; we thank thee now. This book should be in every family, every Sabbath School and congregational library, and should be read alike by youth and age. This edition has been carefully revised by the author, is beautifully got up, and embellished by many excellent engravings. Even the Harpers come in for a share of our thanks in publishing this edition, which will be so attractive, especially to the young. Price 5s.

THE EXCELLENT WOMAN, as described in the Book of Proverbs; with an Introduction, by WILLIAM B. SPRAGUE, D. D. Boston. GOULD & LINCOLN. Toronto. sold by A. H. ARMOUR.

The Excellent Woman is the description given in the xxxi. chapter of Proverbs, from the 10th verse to the end, and each verse forms a characteristic topic. It is a charming book, and embellished—really embellished—by twenty engravings, descriptive of Eastern customs and manners; and sold at 5s. The Rev. Dr. Sprague, of Albany, has written the commendatory introduction, and that is warrant enough for any one to purchase it. We entirely concur with the following extract from Dr. Sprague:—"Whoever makes a discreet and well-directed effort to improve and elevate the character of a woman, is certainly to be regarded as a benefactor to his race. On this ground, I hesitate not to say, that the author of the following work has richly merited such a distinction. In a simple and beautiful commentary on Solomon's description of a virtuous woman, we find much light thrown upon the text, by a reference to ancient usages; a fine illustration of various points of difference between the Jewish and the Christian woman; and many of the soundest maxims of wisdom bearing upon the subject of female education. It is a work that will bear to be read more than once, and each successive reading will be likely to reveal some new gem of thought, which in the general mass of excellence had been overlooked before. It is a book suitable for the husband to present to his wife, the mother to her daughter, and the brother to his sister, and the more widely it is circulated, the better for the country and the world."

THE CHURCH AND THE NATION. By REV. JAMES MACFARLANE, D.D., Duddingston. Edinburgh. MYLES MACFARLANE. Toronto: sold by A. H. ARMOUR.

This is a duodecimo of 170 pages. It is a reprint, or collection of the articles noted in the contents, which originally appeared in McPhail's Edinburgh Magazine. It was got up to defend the Kirk, from the Free Church in particular. There is a good deal of cleverness displayed, and the author defends the Kirk and Church Establishments like a hero; nevertheless, if he live to the ordinary age of man, we imagine he will survive his book.