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THE
CANADIAN PRESBYTER.

APRIL, 1858.

CHURCH MEMBERSHIP.

In the Presbyterian congregations of this country, the phrase 'admission to the Church,' is very often used to express the reception of adults for the first time to the communion of the Lord's Supper. Even ministers and elders conform to this usage, and seem to recognize communicants only, as members of the Christian Church. Sufficient authority for this we have never seen; and we are disposed to regard it as improper and in some respects injurious.

It must be confessed that the Presbyterian Churches of the Mother Country allow not only a too indiscriminate Church membership, but a too easy admission to communion. All baptized persons, unless they lose themselves in sheer recklessness, open sin, or gross heresy, grow up into the enjoyment of all Church privileges. Though desired, it is not positively required that they should give evidence of a renewed mind and spiritual character. The result is, that under the most evangelical ministrations and the most faithful 'fencing of the tables,' formalists 'press in' to the holy communion. The 'communion season,' recurring as it does only at long intervals of time, is not felt by such persons to be irksome; it rather soothes their consciences, and satisfies their sense of religious propriety.

In the Highlands of Scotland, the views and habits of ministers and people in regard to this subject differ greatly from those which prevail in the Scottish Lowlands, and in the province of Ulster. All baptized persons, indeed, are reckoned of the Church, objects of pastoral care, and amenable to sessional discipline; but only a proportion, often a small proportion, of the adult members are communicants. A high standard of personal piety is required of those who approach the table of the Lord; and young candidates for communion are examined not only in regard to their knowledge, but also in regard to their experience of the truth. This, however, has unfortunately been pushed to such an extreme, that young persons in general are afraid to present themselves as candidates for a Christian privilege, which is currently supposed to belong to those only who have a 'deep experience' and an assurance of hope in Christ.

So far as we are aware, there is no uniformity of principle or practice as regards these matters, in the sessions and congregations of Canadian Presbyterians. In some places almost all the adults are not only members but actual communicants—a small fringe of ‘occasional hearers’ round about being termed adherents. In other congregations, where the state of religion is quite as high, scarcely two-thirds of the number of adults in regular connection with the Church are on the roll of communicants. They alone are recognised as members, the remaining third, with all occasional hearers and supporters of the Church, being known as the adherents. In congregations of a “Highland caste,” the proportion of communicants is small, and the kirk-sessions maintain the custom of inquiring into the spiritual experience, as well as the Biblical knowledge and moral character of candidates for admission to the Lord’s Supper. But these sessions have in this country taken a step in advance of the old Highland custom, for, with more or less strictness, they confine to the communicants the privileges of recognition as Church members, and of receiving Christian baptism for their children.

One fact is abundantly plain;—that the tendency of Canadian as of American Presbyterianism is to conform to the Congregationalist view of Church membership. Persons who have grown up within the Christian pale are yet held to ‘join the Church,’ when they make a certain ‘public profession’ and take their seats at the Lord’s Table. The communion roll is regarded as the roll of the Church. All whose names are not therein are no more than ‘hearers,’ ‘sitters,’ or ‘adherents.’ To this we must demur. We deny that only actual communicants are members of the Church.

Possibly it may be said in reply, that this usage of language, if not technically accurate, is at least useful in elevating the standard of Church membership and distinguishing the Church from the world, while practically it involves no injurious effects. To this, however, we must rejoin, that it is a great mistake to elevate membership by degrading communicantship; and that the injurious consequences in practice of confounding these are more grave than is generally supposed. Let us fully explain our meaning.

The present system among us sets multitudes loose from the feeling of religious responsibility. It may be argued and demonstrated that it ought not to have that effect; but as a matter of fact it has the effect. Young baptized persons grow up unrecognized on the roll of the Church, wander from preacher to preacher according to their fancy, and justify their inattention to religious truths and responsibilities on the ground that they are ‘not members yet of any Church.’ Evidently they suppose that ‘to join the Church’ is as optional a thing as to join a mechanics’ institute or any other association, and that till they have ‘joined’ and ‘professed religion,’ the truth of God has no claim upon them. From this results injury to the Church as well as to the individual. She is unduly restricted as regards the numbers of those who are under her care, government, and discipline. Individuals may cast off all restraint and pour contempt on their early religious principles, but it is not for the Church herself lightly to cast off any of her children, or be the first to disown their baptismal connec-

tion with her. A question sometimes arises in Kirk-sessions, 'Who are properly amenable to discipline?' The obvious answer is, 'Members only,' but it cannot be correct to say, 'Communicants only.' Sessions have always exercised control or discipline over individuals in the flock, young or old, who for one reason or other, had not yet partaken of the Lord's Supper. In what character? Surely as members, for the Church knows nothing of adherents. The latter term has come into common use; but according to Scripture the Church has no adherents; she has members within, and aliens or enemies without.

Great is the embarrassment of Presbyterian ministers and kirk-sessions in Canada in regard to the administration of baptism. We believe that there are congregations in which all difficulty is obviated by neglecting all discipline, requiring no standard of qualification, and baptizing the children of all applicants. Such unfaithfulness we consider a disgrace to any branch of the Presbyterian Church that permits it: we have not a word to say in its defence. On the other hand, we honour the high motives of those Sessions which rule, that the children of communicants only shall be baptized. At the same time, we doubt the wisdom and justice of making this rule rigid and absolute. Among Scottish and Irish Presbyterians it is a new and rather high-handed measure. Appeal is commonly made to the doctrine of the Shorter Catechism, that 'the children of such as are members of the Visible Church are to be baptized.' But it remains to be shown that the venerable compilers of the Catechism intended by 'members' those only who are actual communicants at the Lord's Supper. It is doubtful if such an idea was ever entertained and acted on in the Presbyterian churches of Europe. We can easily imagine the existence of men of certain Christian attainments and of exemplary character, who hesitate to come to the Lord's table, and yet ought not to be treated as aliens from the Church, or sternly refused the privilege of baptism for their children. By all means let such persons be instructed in the true nature of sacramental communion, and pressed to observe the Saviour's command to keep the feast in remembrance of Him; but a rigid rule, such as some apply, does not meet their case; it may unduly coerce the consciences of some, and occasion in others presumption and pretence. However proper the theory that none but observers of the one sacrament should be allowed to obtain the other, it ought not to be carried into practice with such inconsiderate rigour as to press parents into a participation of the Holy Supper as a condition of and step towards the baptism of their children. What minister of any experience has not felt uneasy in watching the practical operation of this—in young couples coming forward to 'join the Church,' about the time of the birth of their first child, scarce concealing that the chief motive is a desire to found thereon a claim to baptism? The elevation of the standard of qualification in the matter of baptism is dearly bought by the degradation of the Lord's Supper.

We may here add the remark, that the diversities among Christian Churches in regard to the administration of infant baptism are very detrimental to the interests of religion and perplexing to the minds of the people. Some Churches acquire a certain popularity by baptizing the children of all comers; others, at

whatever cost, insist on the rule that only the children of communicants shall be admitted to the baptismal rite. The subject requires study and discussion, and might with propriety be made a topic of inter-denominational conference, with a view to agree on principles, and induce a greater uniformity of practice than exists at present in the Protestant Church.

Yet another evil attending the restriction of Church-membership to communicants is this, that it contracts the sympathies and charities of the Church. It has always been the wont of the Christian Church to contribute alms with prayers for the benefit of the poor, the sick, and the infirm through age. This is apart from such general charities as are given by individuals or societies, and not by the Church in her proper capacity. Church alms are undoubtedly for the relief of Church members in poverty or distress; but it is surely an error to confine the benefaction to communicants only. Every one who has had much knowledge of the Protestant poor in the cities and towns of Canada knows how various are the causes which have hindered them from close fellowship with the Church; and to insist on that fellowship to the extent of actual participation of the Lord's Supper, as a condition of charitable relief in time of need, has the inevitable effect of leading the poor into temptation, inducing among the unprincipled a hypocritical profession, while some of the most honest and industrious are debarred from all Church sympathy and help. There are, we confess, great dangers on the other side, but the risk of erring in exuberance is better than the risk of an undue exclusiveness.

"The quality of mercy is not strain'd;
It droppeth, as the gentle rain from Heaven,
Upon the place beneath."

What we have written may surprise and displease those whose ecclesiastical theory contemplates Churches as companies or societies of adult persons, who have 'got religion,' 'professed religion,' and been publicly admitted to communion; but we have never discovered that theory in Scripture, or received it from our fathers. We think of the Church as the flock of God, including lambs as well as sheep. We recognise the membership of the young from the date of their baptism. And further, we suppose that there are adults who have not yet advanced to the highest Christian privileges, who ought not to be disowned or treated as without the Church altogether. In fact there is need of care, lest in our protestation against the ecclesiastical as well as doctrinal heresies of Rome, we be content to become mere Protestants, and omit what is just as necessary, to be Catholics also. We leave great advantages on the side of the Church of Rome, if we cannot oppose a true Catholicism to hers, which is false. We must not fail to present the large Catholic aspects, the charitable, forbearing, motherly character of the Visible Church of Christ. While she receives only her pious members, her 'visible saints,' to the sealing ordinances of the House of God, she must keep her extended arms round all her children who do not apostatise, or do anything worthy of solemn excision.

Let none suppose that we advocate a lax admission to the sacraments of the New Testament. We wish to see a high standard maintained in regard to these, the more peculiar privileges of Church connection; and our present article is levelled against views and practices which tend, in point of fact, to degrade the standard of the 'sacramental host,' and to entangle and perplex the consciences of ministers and Kirk-sessions. We plead not only for competent knowledge and good character, but also for a profession of repentance, faith, and love on the part of those whose children are baptized, or who are themselves received to Baptism or the Lord's Supper. But we cannot allow as an absolute rule, that the latter must be observed before the former sacrament is administered to the children of the applicant. It is most proper and desirable, but we dispute the right to make it imperative.

It only remains to be said that the recognition of a wider Church membership than that which appears on the communion roll, is perfectly consistent with the restriction of certain privileges, other than the sacraments, to such members as are in 'full communion.' Such privileges are the suffrage, and the personal eligibility to office, as elders and deacons. The suffrage belongs to the communicants, though, indeed, in the election of ministers, it is practically conceded to the 'adherents' also, who are in fact unrecognised members. The eligibility to office is, with obvious propriety, confined to the communicants only. This is parallel to the usages of the State. All subjects of Her Majesty, who have not been expelled or outlawed, are members of the Commonwealth, and have certain rights and privileges acknowledged and secured; but further and special qualifications are required of those subjects who exercise the right of suffrage, or who are eligible for influential civil and political positions.

THE DOCTRINE OF TRANSUBSTANTIATION UNSCRIPTURAL AND ABSURD.

"And as they were eating, Jesus took bread, &c."—MATT. xxvi. 26-28.

The doctrine of sacramental efficacy is one of the most prominent, and certainly one of the most dangerous dogmas of the Church of Rome. The administration of the ordinance of baptism to an infant is believed to secure its salvation, if the child die in infancy, whatever may be the condition of the parents; whilst the unbaptized child is supposed to be inevitably lost, and if baptism were really regeneration, this would be a logical enough conclusion.

In the same way the sacrament of the Lord's Supper is supposed to communicate grace to those to whom it is administered; whilst regarded as the sacrifice of the Mass, it is believed to procure the most precious blessings to those for whom it is offered up.

It is believed in the Roman Church, that in the sacrament of the Lord's Supper, the piece of bread used in the form of a wafer, after consecration, is converted into the body and blood, the soul and divinity of the Lord Jesus. This supposed conversion of the bread into the Lord Jesus is termed by them transubstantiation. Christ then being believed to be really present in the bread, it is termed the host, or sacrificial victim. Accordingly it is placed on the altar, and held up to the people, as an object of adoration. The people bow down and worship it, and receive the sacrament kneeling on the steps of the altar, as the

proper attitude of adoration. Hence Christ being supposed to be really present in the bread, or rather the bread being supposed to be converted into Christ, the priest is believed to repeat the sacrifice of Christ every time he celebrates the Lord's Supper, and the sacrifice thus offered up is said to be efficacious, not only to those to whom the sacrament is administered, but to those for whom the sacrifice is offered. And thus the "sacrifice of the Mass," as it is called, may be offered up for any, for the dead as well as for men on earth.

That this is a fair representation of the Roman Catholic doctrine regarding the sacrament of the Lord's Supper, will appear from the following quotation from the creed of Pope Pius IV—"I profess, likewise, that in the Mass is offered to God a true, proper and propitiatory sacrifice for the living and the dead, and that in the Mass there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation." Thus the Scriptural character of the Lord's Supper has been wholly destroyed, its beautiful simplicity has been ruined, and it has been perverted from a simple commemorative ordinance, a holy and spiritual feast, into a sacrifice for the living and the dead.

The view which the Roman Catholic Church entertains of the sacrament of the Lord's Supper, she endeavours to support from Scripture; and the passage on which she mainly relies for this purpose is that which has been placed at the head of this article. This passage we purpose to examine carefully; and we trust the result will be the intelligent conviction, on the part of every unprejudiced reader, that, properly understood, it gives no countenance whatever to the Roman doctrine of transubstantiation. The absurdity and utter impossibility of this doctrine have been often demonstrated by a variety of arguments. On these arguments, however, it is not our purpose at present to enlarge. Instead of combating this doctrine on logical grounds, we shall rather do so on strictly exegetical principles. Romanists defend their view of this subject by an appeal to Scripture. It is in the Word of God they profess to find it. Here then we join issue with them; and if we can show that their view is superficial, childish and inconsistent with the analogy of Scripture, and all the principles of correct interpretation, there is no need for general reasoning on the subject. If we can show that this opinion obtains no countenance from Scripture, not only will its absurdity be apparent, but the incompetency of the ministers of the Church of Rome, as interpreters of the Word of God, will be proved.

In all the accounts of the institution, the expression, "This is my body," occurs; spoken with reference to the loaf of bread, which our Saviour had taken up, and then held in his hand. On these words the advocates of transubstantiation fasten, and cling to them, with a tenacity which shows that they regard them as the mainstay of their favorite opinion. Here, they say, are our Saviour's own words; nothing can be plainer. He held up the bread in his hands, and said with regard to it,—“This is my body.” It is a mystery they say, like the mystery of the Trinity, and they cannot explain it, and do not pretend to explain it; but simply take the words in their obvious literal sense, as our Saviour uttered them; and believe the mysterious truth which they express on His authority. All this looks very plausible, very submissive to the Divine teaching, and very confiding in the Divine testimony; nevertheless we have no hesitation in saying that it is dishonoring to God, and most injurious to the cause of true religion; God has given us reason as well as revelation, and these can never be opposed to each other. When there is an apparent difference between them, it is the business of ministers of religion to look for an explanation that may remove

the difficulty, and harmonize the apparent difference. We are told that, as Jesus and his disciples were eating, he took the loaf, and blessed, and brake, and gave to the disciples, and said, "Take, eat, this is my body." Here then Jesus appears to have taken up the loaf in his hand, and while he held it, said,—“This is my body.” The loaf then was obviously a thing totally distinct from his body. The senses recognized these as two distinct things. To have said, therefore, that the bread was really Christ's body, while he held it up in his hands, and the senses perceived that it was a thing altogether different from it, would have been to contradict the testimony of the senses. It is blasphemous to assert that the holy Jesus would ever have asked his disciples to believe such an absurdity.

The absurdity which the Roman Catholic priests call upon their people to believe, at the present time, is, if possible, still greater. They call upon them not only to believe that every con-ecrated wafer contains Christ whole and entire; but that each particle of the wafer contains Jesus Christ entire, all that he is, that is, perfect God and perfect man. The obvious conclusion from this is, that there are as many Christs whole and entire as there are con-ecrated wafers or particles of wafers existing in the world, at one time whilst yet his body is in heaven. This is an impossibility, which, with all reverence, we venture to say even Omnipotence could not accomplish. It is impossible for God to make that true which is essentially false, and so it is impossible for Him to make the same one body, whole and entire, be in innumerable places at the same time. Yet this is substantially what Roman Catholic doctors call upon us to believe, when they teach the doctrine of transubstantiation.

But God be praised, the Scripture calls upon us to believe no such absurdity. What then did Christ mean, when he said, “This is my body?” He meant, this *signifies* my body, this *represents*, this is an emblem of my body. And far from this being an arbitrary interpretation adopted to serve a purpose, it is the only one of which the words are susceptible: and the Bible abounds with similar expressions, which obviously admit of no other interpretation. The Aramaic language, which our Saviour spoke, being comparatively barren, scarcely possessed a word equivalent to our *signifies*, or *represents*; and even the auxiliary verb *to be* was not used as a substitute. This form of expression is very common in the Hebrew Bible. Thus in Joseph's interpretation of Pharaoh's dream, he says, “The seven good kine are seven years.” In the original Hebrew, the word corresponding to *are* does not occur. And it is the same in many other similar passages. Thus in Ezekiel, v. 1-5, when the prophet was commanded to burn, cut, and scatter to the winds, certain portions of his hair, and to take a few hairs and bind them in his skirts, it is added, “Thus saith the Lord God, this *is* Jerusalem.” That is, this represents Jerusalem, this is an emblem of the fate that shall befall the city. Here again there is no word corresponding to *is*. It is simply, “Zot, Jerusalem—this, Jerusalem.” The very same form of expression occurs in Daniel vii. 24. “And the ten horns out of this kingdom *are* ten kings, that shall arise,” that is, the ten horns signify, or are an emblem of ten kings, &c. In the ancient Syriac version of this passage, we have probably the very words which were spoken by our Saviour at the last supper. And there the same form of expression is employed *Hanau Pagree*, “this is my body;” *Hanau demee*, “this *is* my blood.” The Greek expression, as it occurs in the New Testament, is just a literal translation of these words; the Greek verb *esti* corresponding to the English *is*, being supplied to complete the sense according to the Greek idiom. This oriental form of expression frequently occurs in the New Testament, as was to be expected of Jews writing a foreign language. Thus we find Paul saying, (1 Cor. x, 4), “For they drank of that spiritual rock that followed them, and that rock was (represented) Christ.” And again, (Galatians v. 25), “For this Hagar is Mount Sinai in Arabia, and answereth to Jerusalem

which now is, and is in bondage with her children." That is, this Hagar represents the law given from Mount Sinai in Arabia, &c. We shall only add one more instance of this form of expression. In Revel. i. 20, it is said, "The mystery of the seven stars, which thou sawest in my right hand; and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven Churches." Here the stars represent the angels or ministers of the Churches, whilst the candlesticks are employed as appropriate emblems of the Churches. It were very easy to multiply similar examples of the same form of expression, but it is unnecessary; and we only add that, according to the Roman Catholic mode of interpretation, Hagar would be changed into Mount Sinai, stars into ministers, and candlesticks into Churches.

On this subject we do not speak with hesitation, but with perfect certainty, and feel satisfied that we have demonstrated, on correct exegetical principles, that our Saviour's words—"This is my body"—do mean, and can mean nothing more than this—"This represents my body." The Roman Catholic interpretation not only burdens unnecessarily the Christian religion with a weight which would sink it, in the estimation of men who venture to exercise their reason upon this subject; but it is in direct violation of the universally received principles of correct interpretation. Nor is the language of Dr. Adam Clarke too strong, when, on speaking of this subject, he terms it "a measure the grossest in folly, and most stupid in nonsense, to which God in judgment ever abandoned the fallen spirit of man. He who can believe such a congeries of absurdities," continues the Doctor "cannot be said to be a volunteer in faith, for it is evident the man can have neither faith nor reason as to this subject."

It is only after what is termed the consecration by the priest, that the bread and wine are supposed to be converted into the real body and blood, soul and divinity of the Lord Jesus: and for this consecration authority is supposed to be found in the expression regarding the bread—"blessed it"—"and as they were eating, Jesus took bread, and blessed it, and brake it, &c." In the margin of our bibles, it is stated with regard to the word "blessed," "many Greek copies have, gave thanks." This is the form of expression employed by Luke and Paul, in their account of the institution of the sacrament of the supper. This is the reading approved by some of the best critics, and received into some of the best editions of the Greek Testament. It is a matter however of no importance, for both words amount very much to the same thing. But what was it that our Saviour blessed? not the bread, as our authorized version would lead us to believe, by supplying the word *it*. There is no such word in the original; and the old Latin version, commonly called the Vulgate, which is the recognized authority in the Roman Catholic Church, gives a much more correct version of this passage than ours. The whole of the 26th verse is thus rendered by it:—"Cœnanibus autem eis, accepit Jesus panem, et benedixit, ac fregit, deditque discipulis suis, et ait—accipite, et comedite; hoc est corpus meum." This is accurately enough rendered in the Rheims version, commonly used by English-speaking Romanists—"and whilst they were at supper, Jesus took bread, and blessed and brake; and gave to his disciples and said: take ye, and eat; this is my body." This is one of the few instances in which the authorized Roman Catholic version gives a safer rendering than the authorized Protestant one, just because it supplies no word, but adheres strictly to the original. Indeed the authorized Protestant version of this passage gives more countenance to the figment of transubstantiation than the Roman Catholic. But what was it our Saviour blessed? It was God the giver of every good gift that he blessed, for the mercies which were set before them. He just, in short, complied with the pious practice in use among the Jews, as well as ourselves, of acknowledging

God before partaking of a meal. He blessed God for the bread of which they were about to partake, or in other words, he thanked him for it, as we find it actually expressed by Luke and Paul. In conformity with this view, Dr. Campbell translates the parallel passage in Mark—"While they were at supper, Jesus took bread, and after the blessing, brake it, and gave it to them saying—Take, eat, this is my body."

Applying the same principle of interpretation to the 28th verse, Romanists contend that the wine used at the Lord's supper is converted into his blood, as the bread is into his body, "this is my blood of the New Testament, which is shed for many, for the remission of sins." And so we, according to the principle of interpretation which we have demonstrated to be the only correct one, expound the words—"This represents my blood, that by which the new Covenant is ratified, that shed for many, for the remission of sins." It may be observed that the word in the original, corresponding to "which is shed," is a present participle, and would have been better rendered simply "shed"—"This is my blood of the New Testament, shed for many," &c. The Vulgate here takes a liberty with the original, which, by no means favors the dogma of transubstantiation. It renders the present participle by a verb in the future "effundetur"—"Hic est enim sanguis meus Novi Testamenti, qui pro multis effundetur?" which the Rheims version renders—"For this is my blood of the New Testament which shall be shed." This translation is utterly destructive of the figment of transubstantiation. After consecration by a priest, the elements of bread and wine are supposed to be changed into the body and blood of Christ. But if that is done by a priest now, surely the same thing was done by our great High Priest, when he instituted the sacrament of the supper. And if communicants now actually receive the body and blood of Christ, surely the apostles received them also, from Christ himself. But at the time when Christ used these words,—“For this is my blood of the New Testament, which is shed for many for the remission of sins”—his blood was still in his veins; it was not then shed; and therefore it was impossible that the wine in the cup could be the blood of Christ. We are forced consequently to adopt the figurative interpretation, that the wine was an emblem of Christ's blood, "shed for many," &c.

There are two other points which demand attention in the Roman Catholic mode of celebrating the sacrament of the Supper, but which for want of space, we must content ourselves with merely noticing. 1st. The priest does not break the bread as Christ did, to represent vividly to the communicants the breaking of His body; but puts an unbroken wafer on the tongue of the communicant. This is an utter departure from the example of Christ, and a neglect of one of the most affecting parts of this symbolical ordinance. Christ's bloody death, his body broken for sinners, is thus not symbolically presented to the view of the communicant, and thus the beauty of the sacrament is marred, and its completeness destroyed. 2d. They withhold the cup from the people, though Christ commanded all to drink of it. We are aware that it is said by Romanists that *all* present at the first communion drank of it: for none were there but the apostles. But Christ's words were not merely for that occasion. They were intended as a formula and directory for all time. He furnished us with the words which were to be used by the faithful, till he should come again. Besides, the blood being that, by which the covenant was ratified, and the wine being the emblem of the blood, it seems to be more important that it should be received than the bread. "With respect to the bread," says Dr. A. Clarke, "he had before simply said—*Take, eat, this is my body*;" but concerning the cup, "he says—*Drink ye ALL of it*: for as this pointed out the very essence of the institution, viz., *the blood of atonement*, it was necessary that each should have a particular application of it; therefore he says—*Drink ye ALL of it*. By this we

“ are taught that the cup is essential to the sacrament of the Lord's Supper, so
 “ that they who deny the cup to the people, sin against God's institution ; and
 “ they who receive not the cup, are not partakers of the body and blood of Christ.
 “ If either could, without mortal prejudice, be omitted, it might be the bread ; but
 “ the *cup*, as pointing out the blood poured out, *i. e.*, the life, by which alone the
 “ great sacrificial act is performed, and remission of sins procured, is absolutely
 “ indispensable. On this ground, it is demonstrable, that there is not a priest under
 “ heaven, who denies the cup to the people, that can celebrate the Lord's Supper
 “ at all ; nor is there one of their votaries that ever received the holy sacrament.
 “ All pretension to this is an absolute farce, so long as the *cup*, the emblem of the
 “ atoning blood, is denied. How strange is it that the very men who pleaded
 “ much for the bare *literal* meaning of *this is my body*, in the preceding verse,
 “ should deny all meaning to *drink ye ALL of the cup*, in this verse ! And though
 “ Christ has, in the most positive manner, enjoined it, they will not permit one of
 “ the laity to taste it ” This withholding of the cup from the people was censured
 by Pope Leo, A.D. 440, as contrary to primitive usage, and prohibited by Pope
 Gelasius, A.D. 492, as a sacrilegious violation of our Lord's positive command,
drink ye all of it. And thus the present practice of the Church of Rome, in
 regard to this matter, is as contrary to primitive usage, as it is to the command
 of Christ, and the very nature of the ordinance.

PROTESTANT MISSIONS AMONG THE FRENCH CANADIANS.

The descendants of the old French colonists in Canada now number about 750,000 souls. They are politically united to the British population, but have little intercourse or sympathy with them. Clinging to their ancestral ideas, customs, and language, they are slow to catch the impulse of British and American enterprise, and are almost wholly ignorant of English literature. Among them the Church of Rome is established by law. Its power is all but universally acknowledged. Its organization is complete. The Archbishop of Quebec casts his eye over nine dioceses, each ruled by a Bishop. Of these dioceses, the five most densely peopled, viz : Quebec, Three Rivers, St. Hyacinthe, Montreal, and Ottawa, are almost entirely constituted of French Canadian parishes. The domination of the Church of Rome over so large and compact a portion of the entire population of this Province, is perilous in the extreme to the educational and political progress of Canada. And while it seriously complicates the difficulties of government, it moves the concern of all true Christians, who must commiserate the spiritual darkness and bondage of this naturally amiable and interesting people. The Protestant Churches of Canada we dare to affirm, have no more urgent and imperative duty, than to evangelize the French Canadians, and so rescue them from false teachers, and ‘ blind leaders of the blind.’

The purpose of the present paper is to state in brief the efforts that are now made toward this end.

The most important and extensive agency is that of the French Canadian Missionary Society, which has been established for about twenty years. This Society was constituted and still continues on a general evangelical basis. Its office-bearers and committee are connected with various denominations. No question is asked regarding the the ecclesiastical principles or preferences of its missionaries, provided they hold the faith in Christ. The Society enjoys the support of twenty-three Auxiliary Associations, some of the most liberal of which are in Great Britain. Its income for the year 1857 was £2,817 16s. 8d. currency, of which sum Canada contributed no less than £2,228 2s. 9d. The income,

however, is quite insufficient for the claims of the work, and year after year the Committee report a heavy debt which threatens to become chronic.

The operations of this Society have been confined chiefly to stations on the North Shore of the St. Lawrence. Great prominence is given to the religious instruction of young Canadians of both sexes. At Pointe-aux-Trembles, eight miles from the city of Montreal, two large buildings have been erected as schools, and in these several hundreds of Canadian boys and girls, members of Roman Catholic families, have learned the elements of religious as well as secular knowledge. At the head of the boys' school is the Rev. C. Roux, at the head of the girls, Madame Bejon.

At Montreal there is a small French Protestant congregation, to which the Rev. P. Wolff, secretary of the Society, and the Rev. J. E. Tanner minister. There is also a little flock at Belle Riviere, about twenty eight miles from that city, under the care of the Rev. F. Doudiet. Besides the places named, various other stations are occupied by teachers and catechists. Of these laborers, several are men of great zeal and devotedness. The following is the "general summary" which we find appended to the last Report of the Society.

"The scholars taught at Pointe-aux-Trembles and other stations during the past year number two hundred.

"The stations occupied by the Society are twelve, besides places where occasional meetings are held. During the year about thirty missionary laborers have been employed in the departments of evangelization, teaching or colportage. Several interesting cases of conversion to God are reported. Members in church fellowship number over one hundred. The converts being often obliged through persecution to remove to Canada West and the United States, it is almost impossible to state the number of persons who have left the Church of Rome through the instrumentality of this Society, but since its establishment in 1839 at least one thousand souls have embraced Protestantism.

"There have been thus far at least 800 pupils in attendance at the Society's Institutes and Schools, almost all of whom have left the Romish faith, and are letting their light shine before their benighted fellow-countrymen.

"Where so few of the people can read, and the hostility of the priesthood to the Word of God is so deadly, the circulation of the Scriptures cannot be wide, nevertheless during the year several hundred copies of the Scriptures have been circulated, and several thousands of religious tracts."

Only second in importance to the French Canadian Missionary Society, and a little prior in origin, is the Baptist Mission, conducted by "the Evangelical Society of La Grande Ligne." This Society draws its principal support from Baptist Churches in the United States, although it has both in Canada and the States not a few liberal contributors in other denominations. The income for the year 1857 is reported to have been £1567 2s. 9d. currency, but the expenditure was considerably in excess of that sum.

The field occupied by this Society lies on the south shore of the St. Lawrence, and is more favorable mission ground than that which lies on the north bank of the river—the French Canadians being more in contact with Protestants of British or American descent, and being thus more disposed to religious inquiry. La Grande Ligne lies to the south of Montreal, not far from the American lines. There the Society possesses a large building which is used like the schools at Pointe-aux-Trembles, for the general and especially the religious education of young Canadians. Boys only are received at Grande Ligne, and another Institute at Longueuil, opposite the city of Montreal, has been opened for the education of girls.

The ruling spirit of this mission is Madame Feller, a lady of great zeal and ability. With her are associated various ministers and teachers, several of whom are converted French Canadians, and one of them a converted Priest. At St. Pie, there is an organized Baptist Church of French Canadians connected with the Grande Ligne Society. One of the missionaries, Rev. L. Normandeau, preaches the Gospel in Quebec, and another, Rev. N. Cyr, labors in Montreal,

and publishes a small French newspaper, the *Semeur Canadien*. The following summary we take from the published Report of this Society for the past year:—

In recapitulating what the Lord has done by our instrumentality for the evangelisation of our French population; we find that about three hundred new families have been visited during the year by our colporteurs, evangelists, or ministers, without mentioning hundreds of others that had been visited previously, and where the Gospel had taken more or less hold. Nearly five hundred New Testaments have been disseminated by our agency. Here we would again remind our Christian friends and helpers in this great cause, that in our country, with present existing prejudices and religious ignorance, in most cases, to place a Bible or a New Testament in a family, is to have made it more than half Protestant; the whole question of free examination, and of the authority of the Church has to be previously discussed, and resolved in favor of Protestantism. Our French paper has taken a higher position in the periodical literature of the day and is already a very important instrument, in preparing and showing the way to the Gospel and to Christ. Our institutions have been blessed with a few conversions, and with encouraging progress, both mentally and morally. Six families have in this year openly left the church of Rome and some of their members have been converted to Christ. Fifteen persons have made a profession of their faith in baptism; their conduct proves that they have begun to walk in newness of life towards a glorious immortality.

Not far distant from the Grande Ligne, is the new mission of Sabrevois, under the care of the Colonial Church and School Society of the Church of England. Sabrevois is a seigniorie on the river Richelieu, distant 29 miles from Montreal, and 8 miles from the town of St. John's. The Rev. Daniel Gavin, the founder of this mission, has been called by death to rest from his labors. The Committee report that they find great difficulty in obtaining suitable missionaries "speaking the French language, and attached to the Church of England." A church and parsonage have been built at Sabrevois, and a little flock gathered. A "French Training School" has also been instituted at St. John's, and is found to fulfil the expectations of the Committee. We believe that this mission is liberally supported.

Various clergymen of the Church of England, resident in rural districts of Eastern Canada have expressed a desire to obtain the assistance of French missionaries, who might hold service in their churches, in the French language, for such "habitans" as could be induced to attend. In the present scarcity of missionaries, these clergymen ought surely to familiarise themselves with the French language, and endeavour to enlighten their "habitan" neighbours. All Protestant ministers scattered over the French districts, whose congregations are not very large, might be in some measure French Canadian missionaries; but the remark applies most strongly to the rural clergy of the Church of England in the dioceses of Montreal and Quebec. They are very widely dispersed, and in many cases have so small pastoral charges that they might easily devote a portion of time to the French Canadians.

The Wesleyan Methodists are engaged in forming a mission, also on the south shore of the St. Lawrence, under the Rev. T. Charbonnell and others. It will be prosecuted, we doubt not, with the liveliness and energy characteristic of the Methodist community.

Such are the missionary agencies at present in operation among the French Canadian people. It was evidently the hope of the founders of the "French Canadian Missionary Society," that all the Protestant churches might unite in one comprehensive movement for the emancipation of this people from the yoke of the Church of Rome. This hope, however, has been disappointed. It is found, as might indeed have been anticipated, that the Churches prefer to act in their own proper capacity and according to their own proper views of truth and duty.

To prevent collision between the various missions, it might be wise to agree, at a general missionary conference, on a division of the field. Thus the Baptists and the Episcopalians might occupy the French country on the south shore of the St. Lawrence. The Presbyterians might take the ground on the island of Montreal and northwards, embracing the French counties on the Ottawa. The Methodists would find a field requiring all their zeal and activity in the city and district of Quebec. We throw out this suggestion for the consideration of those who take a deep interest in French Canadian missions. There is ample room in the country for the present missions, if extended to ten times their present extent. But it may be the course of wisdom to agree betimes on such an arrangement as we have indicated, before further plans are formed which may frustrate all such amicable division of the field at a later period.

 PENIEL.—GEN. XXXII. : 24—30.

No. I.

LEFT ALONE.

We need not attempt to analyse the sentiments of interest and pleasure with which we regard what, for want of a better word, we may call *classical ground*: the birth-place of ancient story; the scenes which have been dignified by the achievements of heroic virtue, or hallowed by the sufferings of heroic faith. These sentiments are universal and irresistible. The plains of Marathon are rich in the associations of patriotism. Dead indeed must that soul be that would not glow with a warmer zeal, and love, and faith among the mountains of Lebanon, or standing on the hill Calvary. It is this which casts such a deep and glowing interest round an otherwise insignificant village near the fords of the brook Jabbok, for there Jacob, on his return from Mesopotamia, met with the Angel-Jehovah; hence its name, "Peniel,"—that is, the face of God.

The story connected with this place is this: Twenty years before, Jacob had grievously offended his brother Esau. In this case he had been guilty of a deliberate sin; he had grossly deceived his own father, and had dishonestly overreached his own brother. He had then fled from his own country and kindred; and he is now returning. It is told him that "Esau cometh with four hundred men." A meeting with his infuriated brother is inevitable. Was that murderous vow, that his brother had made so long ago, forgotten; or, had the fire of vengeance only been smouldering? Jacob cannot tell. He dreads the worst. He is "greatly afraid." Being a man of a singularly tender and anxious spirit, he does all that prudence can suggest to turn away his brother's anger. He sends across the brook Jabbok a princely present for Esau. He divides his family and flocks into two bands, so as, if possible, to save the half. He so arranges them that the part of his family whom he values least shall be the first to meet Esau, and thus give the others, in case of extremity, an opportunity to flee and escape for their lives. But he does not even allow the best beloved to abide with him; they, too, are sent over the brook; and Jacob is left alone in the dark, still, solemn night.

It seems strange that Jacob should thus, at a critical moment, have separated himself from those he loved. He seems to have done this under a sudden impulse. We may gather from the narrative that the patriarch and his family had pitched their tents for the night, and that, after darkness had fallen around their resting-place, Jacob arose, and carried out what he had previously arranged,—sending them all across the brook. Surely this was a singular movement, encumbered as he was, thus, in haste and in the night, to send forward

his family; and, more singular still, that he went not with them. Whence this new and strange purpose, to separate himself from all human endearments, and to stand alone on the further side of the brook? This, we think, indicates an inward experience and a spiritual struggle to which we, in our day, are not altogether strangers. There have been periods in our lives when we have felt circumstances closing in around us, indicating that a crisis, pregnant with great issues, was at hand. After we have done all that prudence can suggest, or a wise foresight can devise, and we have only to await the event; then the soul is left passive, standing face to face with impending difficulty. The moments seem to move slowly on, every hour is lengthened out amid dreadful anticipations. Then there steals over the heart a new and nameless dread, as the question arises—Am I in the power of a blind destiny that is forcing me onward to the dark abyss? The soul seeks some foothold in the heights or in the depths, in the sunshine or in the shade, but seeks it in vain. There is a consciousness of insecurity—a shaking of the earth beneath us—and we feel that we need something more than flesh and blood to lean upon. This security is found only in the Divine Sovereignty. But, ere we can be taken out of the depths and established on the Rock, there is an intense struggle—an eager reaching-forth of the soul after God, the living God. In such an hour we must be alone; there must be an entire separation from all that is human. We cannot but pray. There is neither power nor choice left but to put forth our whole strength in crying unto God.

DIVINE MANIFESTATION.

So "Jacob was left alone": alone, with a horror of great darkness closing round him,—with the terrible dread of the morrow,—with the consciousness of his own great necessity. He feels out for the Invisible. Will Jehovah appear to him as at Bethel and Padan-Aram? "There wrestled a man with him" That Being, in whose awful presence Jacob was, is said to be "a man." He was the Covenant-Angel—the Eternal Word, the Second Person in the Trinity, who delighted to put on, by anticipation, the form of a man. He, Jehovah, who was afterwards to be made flesh and dwell among men, appeared to Abraham at Mamre as a "man." So here, also, he appeared to Jacob; for, while we are told that there wrestled "a man" with him, yet when the conflict was over, Jacob said of Him, "I have seen God face to face."

This is not the first time that Jacob has been face to face with God. At Bethel, twenty years before, God met him. But not now as then. Then God met him in tenderness, with a type that showed the communication between earth and heaven to be clear and unimpeded. There was then a covenant of forgiveness and blessing vouchsafed to the banished wanderer; while there was a solemn vow, of devoted service to his father's God, on the part of the forgiven sinner. Now God meets with Jacob, not in a vision of light and peace, but in darkness, and mystery, and struggle. We should have expected the struggle first, and the peace giving vision now. But it is not thus in God's dealings with his children. God meets us first in mercy and love. Afterwards God wrestles with us, bringing us into a deeper inward conflict, and vouchsafing to us higher spiritual blessings. The reaching-forth of the soul after a clearer insight into God's Being; a deeper realization of His Sovereignty; a fuller experience of the blessedness and security of His covenant love,—all these belong to a later period of Christian experience. It is wrong, therefore, to expect from young Christians, as a general rule, either the deeper inward conflict, or the higher sense of strength and stability which follows such a conflict, for these belong to a more advanced stage of the Christian life. Young Christians, when reading the biographies of eminent Saints, are apt to compare their experiences with

those of advanced Christians, and to wonder why they have neither their struggles nor their triumphs. Sometimes they begin to doubt whether they have been made partakers of the heavenly gift at all. Let such learn, that though the conviction of sin, deep and sharp, must precede the joyousness of forgiveness, yet when the Spirit of the Lord gives the discovery of Christ Jesus, as revealed in His word, then the soul is carried by a glorious power into the consciousness of pardon and acceptance. Resting in God's way of salvation, peace, joy and love are the characteristics of the time of espousals. But, as the Christian life matures, the battle waxes fiercer—the inward struggles become more earnest—the fruits of victory, too, are fuller and more heavenly, as the soul in these very conflicts learns in its weakness to lean back on the gracious Sovereignty of a covenant God. The whole inward experience becomes more intense as the work of grace advances.

THE WRESTLING.

"There wrestled a man with him until the breaking of the day." This event is frequently described as Jacob's wrestling with the MAN. In the earnestness of his pleading, Jacob may truly be said to have wrestled. But if you will look carefully at the record, you will see that the picture here presented is that of the MAN wrestling with Jacob; while, as regards the outward act, all that Jacob does is to maintain his ground, detaining the MAN till he had blessed him. Jacob feels the presence of the MAN—he hears his voice—he comes in contact with His form. The struggle is real and tangible, yet is the action symbolical. Far different it is from what we should have expected. Jacob has been pleading for strength; and lo! a hand is laid upon him, and he finds himself in conflict with a MAN, who wrestles with him until the breaking of the day. Jacob's prayer is answered not in some token of forgiveness or some pledge of security, but in an awful struggle with Him whose touch shrivels up his flesh, and disjoints his bones. How can Jacob stand in that awful presence, or maintain his ground with such an antagonist! We would have expected God to reveal Himself in covenanting love and mercy; but He comes as though His purpose were to cast His servant to the ground. But, while one hand grasped him in this conflict, there was another hand which, unseen, held him up and enabled him to stand fast. The purpose of God was to try his faith, and to strengthen him by the trial; but, while it lasted, it was to Jacob as though the MAN would cast him down utterly.

The conflict must now draw to a close, for the day is breaking. Jacob has thus far successfully maintained his ground. "And when He saw that He prevailed not against him, He touched the hollow of Jacob's thigh, and the hollow of Jacob's thigh was out of joint as He wrestled with him." Surely now Jacob is quite overcome, and is in case neither to fight nor flee. There seems nothing for him but to fall upon the ground, hopeless and helpless. How vain to contend with One whose simple touch has put his thigh out of joint! But, notice the question with which this act was either accompanied or immediately followed: "And He said, 'Let me go, for the day breaketh.'" The MAN seems anxious to depart. But, in the very form in which He puts it, does He not place Himself in the power of His suppliant? "Let me go." Here faith has a wondrous truth to lay hold upon; and Jacob, grasping him more closely and more convulsively, with unheard-of faith and confidence exclaims, "I will not let thee go except thou bless me." The Divine antagonist ceases to wrestle. The object of the lengthened conflict was to draw forth faith and prayer. Now, there is the victorious triumph!

In this whole symbolic action we have a picture of God's dealings with the earnest soul. God wrestles with his people. He causes them, amid much that

is awful, to feel His power. But His design, through all, is to strengthen and establish them—to draw out their confidence—to teach them the power of prayer—to make their faith victorious. Though His hand may seem, looking only from the outside, to be laid upon them to cast them down, yet does God hold them up by His inward grace. The man who is a stranger to the reality of such a conflict—a conflict *real* as Jacob's, though not, like his, *tangible*—will never attain to the princely and heroic in Christian character. He may be tender and devout, but he will be lacking in firmness of character and strength of purpose. He may be a *Jacob*, but he will not be an *Israel*.

PRESBYTERIANISM IN CANADA.

To write the history of Presbyterianism in Canada would be, even already, a task of some labour. Such a history, if furnished, would however not be wanting in interest or uninteresting in its lessons. We have glanced over most interesting records reaching back to an early year of this century, which shew that the Synod of the Presbyterian Church met in Albany, N. Y., took an active part in sending those devoted missionaries who first visited occasionally the military and hunting settlements on the Canadian shore of Lake Ontario. Other records can no doubt be found to tell of the fostering care of the same Church, extended to Montreal, Brockville, &c.; and perhaps others still to keep in savoury remembrance the names of those devoted pioneers—Irish, Scottish, and American—who travelled hundreds of miles by land and water, while laying the first stones of our Church in these lands, long before the Presbyterian Church of Canada assumed its distinctive position. May we not hope that some who possess records of these worthies and their abundant labors, whether public or private, may be induced to enrich the pages of the *Presbyter* by contributions, and so to give permanency to reminiscences that, if not recorded, may be lost to future generations?

Our object in this paper, however, is not to write a history, but to glance at the present position of Presbyterianism, with a view to anticipate its future, and to notice some things which influence its progress.

The Presbyterian community in Canada consists of five or six branches,—viz.: the Presbyterian Church of Canada, the Church in connection with the Establishment in Scotland, the United Presbyterian, the Associate Presbyterian, the American Presbyterian, and the Associate Reformed Churches. In all they contain above three hundred ordained ministers. The differences between these bodies we do not for one moment ignore, while we sincerely wish they were lessened or done away, yet we speak of these churches as representing Presbyterianism in Canada, and indulge the hope that our children will see them combined in one Presbyterian interest.

The increase in the ministry and membership for some years has been various in these branches; in some it has been comparatively rapid, while in others almost imperceptible. On the whole there is a great increase, amounting to very nearly twenty per cent. in two years. But we may here ask the questions—Is this enlargement proportioned to the increase of the population in Canada? If so, we are gaining; if not, we are losing ground: and, Is this increase derived from a Canadian growth or from immigration? If the former, we are making way in the right direction; if the latter, we are failing to Canadianise Presbyterianism, and are only nursing an exotic plant.

Our own conviction is, that our gain, though apparently great, is far from sufficient to warrant the expectation of soon covering all the country with Presbyterian Churches; while in some of the more Eastern localities we are scarcely

holding our ground; and that neither our membership nor our ministry are derived from Canadian youth to a sufficient extent to justify the assertion that Presbyterianism has yet a firm hold of the native mind.

Our Canadian population is now and will become more and more a strange mixture of races. Anglo-Saxon and Gael, German and French, Indian and Negro and American, are all being combined and assimilated, in various proportions, to produce the new nation, with its new characteristics, its new habits and its new proclivities. Nor is the diversity of origin greater than the diversity of religions. All the denominations in England and America are represented here, with all their prejudices, while wild errorists abound in many places, and thousands are sunk in religious indifference. It is true that Scotch and Irish immigrants are favourably disposed to Presbyterianism, and in many districts so numerous as to make the establishment of churches a feasible project, yet we deceive ourselves if we suppose that the Canadian people as a whole are partial to Presbyterian principles.

Strong prejudices exist in many quarters against our cause. The imperfect, and often (we say it with deep regret) the unworthy manner in which it has been represented, and the absurd and irrational way in which it has been vindicated from hostile attacks, have doubtless in some instances strengthened, if not occasioned those prejudices; ignorance and wilful misrepresentation of opponents have also told against us. But we are inclined to trace our unfavourable position mainly to the peculiarity of our doctrines and polity, and the want of energy exhibited by the Presbyterian Church in her own cause.

Where Presbyterianism is a stranger, its uncompromising intellectual doctrines and slow measures do not attract at first sight; and in too many instances family influences that should lead the rising generation to a just appreciation of its value, have been neglected. Calvinistic doctrines always provoke opposition from natural men, and unless prudently and wisely handled, may cause weak Christians to stumble, so that churches wherein these doctrines are not taught may at first make more rapid progress. Then that intellectuality which, to a proverb, characterises Presbyterianism, too often so predominates over the emotional in religion, that the ignorant but deeply convicted sinner prefers a community wherein the feelings are more stirred and manifested. And again, the calm, deliberate and cautious proceedings in discipline, perhaps sometimes too slow and too lax, offend many of the more ardent spirits who look for unearthly purity in the Church of God. These things all operate against us for a time, and it is only after the careful nurture and religious instruction of a community, that we can expect to see Presbyterianism taking firm root and spreading abroad her fair boughs laden with rich fruit. The mind must expand along with the heart, the understanding must be enlightened as well as the feelings enlisted in religion, before that plant of slow growth can flourish.

Then our polity, which is centralisation combined with local individual action, among a new and heterogeneous people, operates for a a time unfavourably. Obstacles arise to the exercise of centralised power, not only from the independent spirit produced by the circumstances of the country, but from the want of confidence felt towards strangers, and the vast extent over which ecclesiastical operations must spread, so that we are in danger of drifting into Congregationalism, or, what is just as prejudicial to the interests of the church, a "*Presbyterial Independency*." It is from this cause that in some respects our liberal policy compares unfavourably with the despotic power of a Diocesan Bishop, in whom every thing is centralised; or the not less irresponsible and arbitrary Conference, which reaches all under its authority and controls all their movements.

But besides centralization, our polity requires local and individual effort; and here lies another difficulty. Many of our members, perhaps even of our office-bearers, are ill informed in Church matters; and really, in the present state of the Province, they seem not able, or not willing, to devote sufficient time to the subject to make themselves well informed. Now, the more ignorant men are, the less are they competent to rule themselves, and the more need of a powerful centralized influence to control them. Yet this remedy cannot easily be applied.

We have also hinted at the want of energy in the spread of Presbyterianism as being a serious drawback to our cause.* No one well acquainted with the state of Canada can doubt, that if we were as unwearied, as bold, as determined in our efforts to proselytise, and as exclusive in our religious views and actions, as other denominations, we might accomplish much more than we do. Is it not a notorious fact that in many instances churches for these denominations are built to a great extent with the money of Presbyterians, who are then left to build their own churches almost unaided? Do not the names of Presbyterians appear to a very large extent on subscription papers taken up at missionary meetings, while our collections are very much confined to the members of our own Church? Is it not a fact that Presbyterians are found aiding the religious objects of other denominations, to a greater extent than is reciprocated? Now we do not exactly find fault with these things, but we would wish to see Presbyterians putting a higher value on their own communion, and, while liberal in their views, not allowing their liberality to others to injure themselves.

But if these things exist to the prejudice of Presbyterianism, is there no remedy? Yes, we think there is. Indeed, the very drawbacks which we have mentioned hold out encouragement, and the consideration of these naturally suggests their cure.

Prejudices against our Church and doctrines will give way before the holy and consistent walk of our people,—worth will command esteem,—and in this respect we are steadily gaining in all parts of our land. As education and enlightenment advance, Calvinistic doctrines will be more readily received. As our ministers obtain more time for study, they will be able better to maintain, and with more of individual pastoral intercourse to commend, these doctrines. As the country advances, our people will feel more interested in church matters; and as our elders get command of more time and more means, they will become more assistant to their pastors. Our Presbyterianism will advance; her difficulties are greatest at first; she needs wide-spread roots to bear her majestic stem, but the roots are spreading, and, we doubt not, if we are faithful to our God, He will give us increase.

A great work is now being done by Canadian Churches. We are laying the foundation for others to build. How necessary that these foundations be wide,—so wide that not only Scotch and Irish stones can find a sure rest, but every stone from whence so ever it may have come! How necessary to know no man after the flesh, to forego every national prejudice, every sectional feeling, and to admit nothing into our Church constitution and practice, but what is entirely in accordance with Scripture and the genius of an enlarged and enlightened Presbyterianism! Our Church must open her doors and bid all Canadians enter,—nay, to fulfil her high and holy trust, must go into the highways and lanes of our opening backwoods, and the streets of our great towns and rising cities, and bid all come into the Presbyterian temple.

* The want of earnest, systematic effort to train the young in our peculiar views is here principally to be deplored, but this is still more powerfully felt when we compare the zeal and energy of other denominations with the too common apathy of our own.

We may in another number refer to our College, as one great source of hope for our Church; and consider in yet another whether some step cannot be taken towards a greater centralization of effort with a view to more general and extended action throughout the province, and a more efficient working of all parts of the body ecclesiastical. Meanwhile we conclude by stating our conviction, that no one practical issue will do more for our cause than a hearty union and co-operation among all Presbyterians. Of course, we place far above all human means the blessing of our great Head; and let us not rest, but ever plead with God that He may keep, prosper, guide, and extend our Zion.

MODERN RELIGIOUS SOCIETIES.

A SHORT EXPLANATION AND DEFENCE.

A copy of the 'Montreal Commercial Advertiser' has been sent to us, containing the reply of an anonymous writer to the article in our last number, on the Religious Societies of the present day. If we notice this production at all, it is not because we recede from a single statement or expression in our article, but because we are anxious not to be misrepresented or misunderstood on a subject of considerable importance. We should be sorry to think it true, that the article in question had "deeply grieved many of our most enlightened Christian men;" but greatly doubt the authority and the competency of this "Observer" to speak for any number of most enlightened men.

We pointed out, that the Presbyterian Church Constitution has this evident mark of superiority to all others, that it alone provides in itself the needful agency for superintending and conducting Missions at home and abroad; and that Churches otherwise constructed, whether Prolatic or Independent, are obliged to have recourse to Societies of modern device, membership in which is commonly made to depend on the payment of a certain sum of money as a subscription. The reply offered is, that "Independents and Baptists think their ecclesiastical machinery quite as complete and as scriptural" as ours;—and that the Missions of these denominations are quite as efficient and successful as the Presbyterian, on distant mission fields—in "Burmah, Africa, China, India, and the South Sea Islands." The defect of the reply is, that it does not touch the point in hand. That our friends, the Independents and Baptists, *think* their Church government very good is a matter of course, but is of no consequence in an argument. That their Foreign Missions have been crowned with the Divine blessing, we not only admit, but recognise with great joy. We have not opened the question (a very large and difficult question) of the comparative efficiency of distant missions. So far, however, from disparaging the success of missions managed by Societies, Catholic or denominational, we heartily rejoice in all their progress, and pray that it may increase a thousand fold. This, however, does not and must not prevent us from stating our judgment, and if need be, maintaining and defending it, that the ecclesiastical machinery must be faulty and defective in those Churches, that cannot in their corporate Church capacity superintend and guide the missionary work, the very work for which the Church of Christ continues to exist on earth.

It is pretended, that we have attacked the Catholic Societies of Montreal, or excited suspicion against them. We made no mention of Montreal, and treated the subject as a general one, taking a somewhat wider view than appears to have occurred to our critic. Indeed his own vehement and italicised assertions of the non-sectarianism of all the Catholic Societies of Montreal is far more likely to suggest suspicion than anything written by us. We must take leave

further to state, that we made no reference to "Young Men's Christian Associations;" but as these organisations are prominently mentioned by "Observer," we will now frankly state, that our confidence in them is greatly shaken as we watch the development of their tendencies in various quarters, and especially as we see the *forwardness* with which they assume to manage City Missions, and to lead public meetings at a time of religious revival—departments of Christian duty that peculiarly call for prudence and experience.

The answer of "Observer" to our statements in regard to the London Missionary Society, and the American Board of Foreign Missions, as essentially Congregationalist Institutions under a Catholic name—amounts merely to a confession of the truth of what we have said. "Other Churches have withdrawn and formed Societies of their own." Why have they done so? Simply because their eyes have been opened to the truth which we are blamed for publishing, that Societies so constituted always work in the interest of Independence.

We remarked, that the Agents of the "Catholic Societies" in home missionary work will generally be found to be connected with the smaller and more isolated sects. The fact is too notorious to be denied. "Observer" therefore disingenuously insinuates, that we mean by those sects—the Prelatic and Independent Churches.' We stated that evangelical Episcopalians are often zealous supporters of such Societies, and we wish that a greater number of those would take an active part in their management; but we never alleged that the *employés* of the Societies in question are Episcopalians, or called the Church of England 'a small and isolated sect.' "Observer" knows our meaning, we imagine, well enough. We ourselves have heard of a city in which all the three missionaries, sustained by 'Catholic' funds, are not in connection with any recognized Church, or in attendance on any ordained Ministry.

Reflection confirms our persuasion, that it is high time to warn our Presbyterian Ministers and people against the 'Catholic' outcry, which loosens their just attachment to their Church, makes them ashamed of asserting the very things in which they should glory, and, while professing to unite, really tends to enfeeble, degrade and disorganise, the entire Protestantism of our land. In writing this, we are in complete amity with the representatives of our Sister Churches, acting under their own colors. We are willing to co-operate with them, and do so heartily. But we shall not look to "Societies" as the great hope of Christendom; and we feel it a duty to watch, that our influence and means are not turned, through the medium of any Societies, to the support and aggrandisement of Sectaries, whom we are bound, as a Church, to expose and withstand.

TURKEY AS A MISSION FIELD.

BY THE REV. DR. SCHAUFFLER OF CONSTANTINOPLE.

According to the best and most recent statistics existing, European Turkey is inhabited by the following tribes and religious sects, viz. Osmanlies, 1,055,000; Slavonic tribes, 7,700,000; Roomans or Wallachians, 4,300,000; Arnoots or Albanians, 1,600,000; Greeks, 1,050,000; Armenians, 150,000; Jews, 125,000; Tartars, 25,000; Gypsies, 80,000. The Slavonic races, now a particular object of interest to the Christian, and no less to the statesman, are subdivided as follows, viz., Bulgarians, 4,500,000; Servians, 1,500,000; Bosnians and Herzegovinian Croats, 1,450,000; other Slavonic tribes, say 250,000 = 7,700,000. According to their religious professions, the European subjects of the Sultan are divided as follows, viz., Osmanlee Mohammedans, 1,055,000; Tartars and ancient

converts to Islamism, soon after its introduction into the country, from the Arnoots, the Servians, and others, 2,745,000—3,800,000 professed Mussulmans, and perhaps more; Greeks, about 1,050,000; and other nationalities claimed by the Greek Church, and often comprehended under the general term of *Greeks*, 10,030,000—11,080,000; Catholics, 650,000; Jews, 125,000.

Looking specially at the above *religious* statistics, it would seem that the future of European Turkey belongs to the Greek Church, and consequently to the Russian Empire. When this majority once obtains the political ascendancy, or at least the control of the administration in the country, Mohammedans, unwilling to turn into the Greek Church, might perhaps be suffered to vegetate like the Nogai Tartars in the Crimen, or they might flee across the water into Asia; on their native soil they would have no *future*, and they would be debarred as effectually from Gospel influences as the Tartars in the Crimea are now. The Protestants, hated by the Greeks and feared, and the Jews, despised and execrated, would soon find themselves recklessly oppressed. The geographical advantage of the Greek hierarchy, especially to be noticed, would then consist in common boundary lines of Turkey with Greece for ninety miles, and with Russia (in Europe) for nearly four hundred miles; thus they would be supported in their operations on the right and on the left wing.

But neither are the Catholics without some serious advantage in Turkey, and they will not be slow in turning that dexterously to account in promoting the interests of the Pope. Although they are numerically weak, their clergy and their laity are superior in intelligence to the Greeks, priests and people. Turkey has a common boundary with Austria for 1,260 miles; France has access by water; most of the Embassies and Legations at the Capitol, most of the Consulates in the country, are in the hands of Catholics; nearly all the Dragomans of the Embassies (even of the Protestant Embassies) are Catholics, and the influence of these men, even to the second and third-rate Dragomans, is great. The Catholics have monasteries and nunneries training labourers for the field. They have schools for boys and girls, colleges, hospitals, and pecuniary means for all their measures, and the name of the Jesuits is Legion. And while the hands of the Greek hierarchy are being strengthened by Russia, the Jesuits have Austria, and particularly France, for their protectors and supporters in every time of need.

The Mussulmans would, in these circumstances, not only form a minority, but they would find themselves pressed on both sides by Catholics and Greeks, and feeling that their Koran is false, and Islamism without foundation and without power, and that, on the other hand, the Greek and Roman Catholic Churches are full of idolatry in doctrine and practice, what could they do but throw themselves into the whirlpool of infidelity? The multitudes of young Mussulmans now going to France to learn the language and ways of that country, and who, while they associate only with the worldly and the dissipated, and those here whose thirst for knowledge induces them to learn the French language and to read French books (and always first of all Voltaire), these two classes will lead the van of young Osmanlees in plunging into the bottomless pit.

Now, in these circumstances, there seems, *at first sight*, no escape for Turkey, and indeed there will be none, *unless the means be used*. And what would be equally sad, there would be no escape, in the end, for our poor small denomination of native Protestants, and of the Churches planted here and there, as lights in dark places. They would all be swept away. But notwithstanding all the clouds darkening the horizon, *there is hope; there is a prospect bright and glorious of triumphs of the truth such as were never yet celebrated in these lands*. There is a hope for Turkey, and in this hope, the hope of our *Missions* and of native Protestants is bound up; they will stand together or fall together. They

will stand if the *means* requisite are provided and used, if the doors which God has opened are entered before it shall be too late.

For—

1. After all the extraordinary fluctuations by which the Eastern mind has been agitated since the commencement of the late war, it appears that a great advance towards the universal emancipation of the mind and the conscience has been made. Although the Hatti-Sheriff has hardly begun to be acted upon, although for some time after its promulgation it seemed destined rather to rouse the slumbering fanaticism of bigotted Moslems, strengthened by the favourable issue of the war, against the doubly defenceless subject races, and especially against the handful of Protestant subjects, of whom the late dissemination of the New Testament among the Mohammedans had made their orthodox zealots keenly apprehensive; still it is plain, at present, that the document is pouring new light upon the minds of *millions*. Translated into all the languages of the Empire, and read to the various nations publicly, it has created a ferment never yet witnessed in Turkey. Its enlightening power is great, and begins to inspire millions with the hope of a better day.

Now, wherever the people begin to awake to intellectual progress and religious freedom, Protestantism finds a congenial soil, and Popery, and every other corrupt form of Christianity, together with Islamism and Judaism, and priestly tyranny in every shape, find it impossible to gain ground, or even to keep the ground they are occupying. Nor is the Hatti-Sheriff by any means an empty letter. Many of the Greeks on the Island of Crete, who had for a long time outwardly professed Islamism, while inwardly they were Greeks, have returned lately to their Church, and have not been molested. Quite recently, we are informed, two Mohammedans (probably after reading the New Testament, and without understanding its teachings sufficiently) desired baptism from the Armenian Patriarch. He, afraid of bad consequences, asked privately the permission of the Porte, and obtained leave to baptise the applicants. At a late session of the Divan at the Sublime Porte, the question arose, whether the paragraph on religious liberty, in the Hatti-Sheriff, really implied that a Mohammedan could change his religion with impunity; and the majority of the Pachas answered the question in the affirmative. Just at this time, the case of a boy was brought to the Sheikh ul Islam (the religious head of the Mohammedan sect) for decision. The boy's father (deceased) had been a Mohammedan, the mother, still surviving, a Greek. The Mohammedan relatives claimed the boy, according to Mohammedan law; the mother contested the case. The Sheikh ul Islam decided that, under the *present new law*, the child should remain with the surviving mother, and when he was of age he should choose his own religion.

Thus the Turkish mind in general is gradually being familiarised with the idea, that religion is a matter of every man's own choice, and that a Mussulman, who has ceased to believe in the Prophet of Mecca, may profess Christianity without being molested. But, as soon as this principle has gained ground—though it be but tacitly acknowledged by a mere non-interference with the consciences of inquiring Mohammedans—we expect a great turning unto the Lord; for Popery, and all the different Eastern churches, can only fill with horror the minds of serious Mohammedans, on account of the rank idolatry which defiles their creed, their churches, and their service. This difficulty Catholics and others feel and acknowledge themselves, and they look with jealousy and fear upon the probable success of Protestant Christianity among the Mohammedans.

2. The vast number of so-called Greeks in the Turkish Empire is a mere illusion. Their true number has been given above. The other *so-called* Greeks are in reality Bulgarians, Bosnians, Albanians, &c., &c. Great efforts are con-

stantly being made by the Greek party to represent all these nations as *Greeks*, in order to make the impression on the rest of the world, that *they*, the Greeks, are the Majority in European Turkey, and that, therefore, the land belongs to them, and that the Greek Empire ought to be restored, &c., &c. Yet, this is all a mere *pretence*. All these nations now claimed by the Greek party are entirely different tribes, and were subjected, ecclesiastically, to the Greek Patriarch and Synod by the *Turks*. Religion and nationality, being synonymous terms in this country, the dependence of these nations upon the Greek minority became, to a great extent, also a civil and social subordination. But they have no sympathy with the Greeks, are galled by their subjection to them, and desire to become, as they were, independent of them; and the foremost in this struggle, because the most oppressed, though, also, the most numerous, are the *Bulgarians*. They long for ecclesiastical independence, for Divine service in their own language, for the use of their mother tongue in school—all which is obstinately denied them by the Greek hierarchy. They are to become Greeks this is the object. But they hate and despise the Greek bishops set over them, because they are generally the offscouring of their fellows, often drunkards, and incestuous, always rapacious, and over-bearing. The struggle is more and more approaching its crisis. The Bosnians, also, are at present on bad terms with their ghostly lords. *It is now the prevailing impression among enlightened and intelligent Greeks, that notwithstanding all their efforts to prevent it, the Bulgarians will soon separate themselves from the Greeks, and establish their own Church Government.* And experience has proved to demonstration, that the Gospel, with its attendant blessings will be hailed far and wide by the Bulgarians, and, probably, by all these nations, just as fast as it can be offered to them. In fact, thousands, and ten of thousands, of copies of the Scriptures and of religious books have been disseminated in Turkey, and not only among the Armenians, but, more or less, among Turks, Bulgarians, Greeks, Wallachians, Albanians and Jews. Editions, printed and bound, are soon exhausted; new editions are being printed in Turkey and in England; new revisions, and even translations, are actually going on, and the only difficulty is, how the few and feeble missionaries are to meet the constantly growing wants of Turkey, and how the necessary funds are to be obtained. In these circumstances, let any one say, whether Protestantism has prospects of success in Turkey, or not? Let the Jesuits themselves judge!

3. The social state of Turkey, with its constant progress towards civilisation, forced upon the government and the country, powerfully tends to scatter the darkness of superstition, bigotry, and intolerance, and to rouse all the slumbering energies of those races, of whose availability for great and good purposes—of whose recoverability to Christ and eternal salvation none can doubt. The steam navigation, annually growing and facilitating intercourse within the country and with other lands, is generally in foreign hands, or under foreign control and influence. The proposal of a bank with foreign capital, although just now a matter of doubt, must be carried out if Turkey is to stand; and I am persuaded it will be realised. The same is true with regard to the railroad from Enos to Rushtshuk *viâ* Adrianople, eventually with branches to Constantinople and Philippopolis and other places. Such lines of railroads, when once established, will scatter light and carry thrift and freedom everywhere; raise the common man, and pick irresponsible power from the hands of tyrannical and rapacious local authorities in the interior. The people that long sat in darkness will see a great light, for missionaries and Bibles will go there on the wings of steam.

4. The geographical position of European Turkey, and the character and habits of its various nationalities, show that it will have a powerful ascendancy over Asia Minor, at least for a long time to come. This is its undeniable destiny, formerly unnoticed, but lately developed with a degree of self-evidence which says, Come

and see! The practical bearing of these facts, most important to us, is this,—If the American missions in Turkey remain confined to Asia Minor and Constantinople, and there more particularly concentrated upon the Armenian work, Turkey in Europe will be swept away by the two chief forms of idolatry. They will occupy that part of Turkey which, as the higher position, commands the rest, and secure those nations who must and will probably take the lead for ages to come, while the native Protestants will not only form a small minority, but also occupy the *lower* ground which the enemy can sweep with perfect convenience. And Turkey in Europe is “the fairest and noblest portion of the empire, rich in all the materials of wealth, blest in its climate, its rivers, its sea-shores, having thousands of miles of accessible coast, upon the Danube, the Black Sea, the Bosphorus, Marmora, Dardanells, and Mediterranean. It is inhabited by more than sixteen millions of the *most industrious* people of the empire, and must ultimately decide the destiny of the whole.”

Although it is contiguous by land to Russia, Austria, and Greece for some 1800 miles, *its sea coast of about the same extent* connects it with the maritime Powers, and especially with England. The projected railroads from Enos across the country to the Danube, and eventually to points east and west, will extend and strengthen the relation of this country to England, develop its innermost resources, and afford uncounted opportunities, growing with time, of extending the knowledge of the Gospel to tribes and to portions of the country hitherto unthought of in connexion with Christian missions. As to the races, the entire population of Turkey in Europe is more active than the Asiatics. The Mohammedan, even, of Europe, considers his brother in Asia as considerably beneath him in intelligence and thrift. Nor can it be otherwise, seeing European Turkey has for centuries been surrounded by European influence, while Asia Minor has been groaning under the ponderous incubus of the ancient continent, and touched only at a few points by the ferment of European knowledge and industry. The colonization of foreigners has commenced, and their first choice of location has fallen upon *European Turkey*. Constantinople is the centre both of European and Asiatic Turkey, influences both, and is influenced and fed by both. The injury it will receive from European Turkey, if that be left to baptized idolatry, will be felt to the farthest east of Anatolia. Indeed, if Popish and Greek rule should ever prevail in European Turkey, an Evangelical mission in Constantinople would probably soon be found impracticable. The effect of the neighbourhood of Russia upon Erzerum may serve as an illustration, though I am not aware that the Russian authorities had anything to do with crippling, and the consequent abandonment of that station. There can hardly *be a doubt* of the fate of Constantinople, as a missionary station, in the event above supposed.

But, 5. Let no one underrate the importance of Asia Minor. The providential establishment of American missions there; the blessing of God upon that great and good work; our mission on the western borders of Persia; the various missions farther east till China; the growing influence of England throughout those realms; the prevalence of an excellent Evangelical spirit in England; reaching forth the hand of Christian co-operation to America, across the ocean:—all proclaim loudly the importance of Asia Minor, and the intention of Divine Providence that we should go on and “abound more and more” in preparing the way for the kings and kingdoms of the East. The Lord sent us there years ago, when neither we nor anybody else knew or felt the present importance and promise of the field. The Lord’s hand has been in it from the beginning, and we cannot retire from our post. But while we press towards the *East*, we must not leave our rear unprotected by abandoning Turkey in Europe to the enemy. *We must occupy both, or we shall lose both. We must occupy both, and we can do it.* There is wealth, and, we trust, there is piety enough, among our friends to furnish

the means. And when the means are provided, there are pious men and women enough in America to come out, and to occupy the chief points in this vast field; and we have many native brethren, and their number is growing, to join us in this work.

Asia Minor is a land of ancient kingdoms, ancient civilization, knowledge, wealth, and glory. There, too, the Gospel was preached, churches planted, souls saved, long before any Protestant country had seen one Gospel ray. Asia Minor has a "past," and it has certainly also a "future." Its natural scenery is pleasing and grand by turns; its soil naturally rich, and prolific in every variety of productions. Rivers now neglected, like those in Turkey in Europe, connect the interior with the Black Sea, the Marmora, the Archipelago, and the Mediterranean. Notwithstanding all the disadvantages of the past, God has blest the preaching of the truth there, and more labourers are needed everywhere. Providentially, and almost without the aid of missionaries, the Gospel has found its way into the eastern mountains. Kurdistan waits for the law of God. *Score of villages* are ready to receive the Gospel; many *beg* for the privilege of professing Christ, and of being taught the way of salvation, desiring nothing but the friendly encouragement of those whose influences may screen them from brutal violence. A great chief formerly a Moslem, is actually himself preaching the Gospel to his own subjects. A half-independent *heathen tribe*, on the borders of the Black Sea, are desirous to see teachers come to them, to show them the right way. It will not do to publish details. But it may be said with confidence, that, if the Lord's people in America could see with their own eyes the *opportunities* now existing of evangelising Turkey, the *importance* of doing so, the *danger* of delay, and the *fatality* of it to our work already accomplished, the *feasibility* of the enterprise, and hence *our duty*, and *theirs* to do it,—they would, like those multitudes of ancient France, though in a better cause than those, exclaim, "God wills it! God wills it!"

LIFE A NIGHT.

The mellow lights that flushed the sky
 At sunset are withdrawn,
 This night will many a sleepless eye
 Keep weary watch till dawn.
 What though ten thousand worlds may there
 In radiant circles run,
 Night's brightest star may not compare
 With Day's departed sun.
 And time is but a night, soon gone,
 A vigil kept by faith;
 Our life a tent we pitch till dawn,
 Within the shade of death.
 Earth darkens heaven to earthly eyes;
 Its glories seem so far,
 That Faith must wait till morning rise,
 To see them as they are.
 Our way with mystery is beset,
 And God's so dark appears,
 That oft we struggle in a net
 Of unbelieving fears.
 Yet, Lord, we see Thee in the cloud
 Whose folds we lift in vain,
 And Thou wilt yet remove the shroud,
 And make Thy dealings plain.
 With trustful hearts we may look up,
 And, through the hours of night,
 Cast forth the anchor of our hope
 And wish for morning light.

Rev. J. D. BURNS.

WORDS OF THE WISE.

SPIRITUAL DECAY AND RECOVERY.

BY DR. JOHN OWEN.

Spiritual decays are *absolutely inconsistent with all comfortable assurance of the love of God*. As professors grow cold and decay in their spiritual affections, stupidity of conscience and security of mind grow upon them. To suppose that peace with God and a good hope of eternal life, should be consistent with an habitual decay in gracious affections, is contrary to the whole tenor of Scripture, and the supposition would be the bane of religion. It is impossible that many professors, whom we see and converse with, should have any solid peace with God. Do men gather figs from thorns? It is a fruit that will not grow on a vain, earthly, selfish frame of mind and conversation. Nothing can be so ruinous to our profession, if not to our souls, as once to suppose it is an easy matter, a thing of course, to maintain our peace with God. God forbid, but that our utmost diligence, and continued endeavours to thrive in every grace, should be requisite thereunto. The whole beauty and glory of our religion depends hereon. Add to this, the decay now described is a *dangerous symptom of an evil state*, and that those in whom it is, will at last be found to be but hypocrites. I do not say, that every one in whom there is a prevalent decay in spiritual affections, is an hypocrite: far be it; but I must say, that where it continues without remedy, it is such a symptom of hypocrisy, as that he who is wise, and hath a concern for his soul, will not rest till he hath searched it to the bottom; and whoever finds himself in this wretched frame, if he rests in it without groaning, and labouring for deliverance, can have no well-grounded hopes in himself of immortality; rather he is in those paths which go down to the chambers of death.

It is a most false notion which some have entertained, "that they can easily retrieve, and deliver themselves from this state, when there is an absolute necessity for it." Every decay is dangerous, especially such as the mind is ready to plead for, and to countenance itself in; and be assured *recovery from backsliding* is the hardest task in Christianity, and of which very few make comfortable or honourable work. You will readily attend then to the following advice, suitable to those who find themselves under such decays, who are sensible of, and would be delivered from them:

1. *Remember former things*; call to mind how it was with you in the spring and vigour of your affections, and compare your present state, enjoyment, quiet, and peace, with what they were then. This will be a great stimulative of return to God; and He himself makes it on his part a ground and reason of his return to us in mercy and love; Jer ii. 2. Though his people are under manifold decays, He will remember their first love, with its operations and fruits in trials and temptations, and thus his compassions are moved towards them. And the way to engage God thus to remember it, is for us to desire, with longing of soul, that it were with us, as in those former days, when we had the love of espousals for God in Christ. This is the way whereby ancient saints refreshed and encouraged themselves under the greatest despondencies; so did David for instance, Ps. xlii. 6: "O my God, my soul is cast down within me, therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar." He found support and refreshment in calling to remembrance the days of old, and his songs of praise in the night, when in spiritual converse and communion with God. Let the backslider remember whence he is fallen; remember when in your lying down and rising up, you had many thoughts of God and of the things of God, and how sweet and precious they were to you; remember

when you had zeal for his glory, and delight in his worship, when you poured forth your souls with freedom and enlarged affections before him, and rejoiced in the tokens of his love; remember what peace, what serenity, what joy you had, whilst it was thus with you. On the other hand, consider what you have gotten, since you have declined from the ways of God, in any measure or degree: dare to deal plainly with yourselves: is not all your intercourse with heaven, either form, custom, and selfishness; or attended with anxieties and fears?

If you are no way affected with the remembrance of former things, then either you were never spiritually renewed, and so never had any real communion with God in religious duties; or you are hardened through the deceitfulness of sin, and there is now no way to make an impression of spiritual things upon your minds. You have truly nothing left in religion, but the fear of hell and trouble of duties.

2. We should consider also, that though there are many threatenings in Scripture against *backsliding* and *backsliders*, yet there are peculiar calls and promises also to those that are in such a state; and know assuredly, that upon your compliance or non-compliance with them, depends your everlasting blessedness or woe. Attend to that divine call and promise in *Jer. iii. 12—14*. Add to it also the blessed promise, *Hos. xiv. 4*: "I will heal their backslidings, I will love them freely; for mine anger is turned away from them." If you design to live and not die, it must be by yielding obedience unto this call, and pleading this promise before God, mixing it with faith. Here lies your great encouragement, and direction, herein is your only relief. As you value your souls, defer not the duty to which you are called, one moment; you know not how soon you may be out of the reach of calls and of promises; and he that can hear them without stirring up himself sincerely and ardently to comply with them, hath already made a great progress towards that length.

3. As for such persons, who on these considerations do not only desire, but will endeavour also to retrieve themselves from this condition, I shall at present give no advice but this, **BE IN EARNEST**. As the prophet speaks in another case, if you will return, *return and come*, make thorough work of it: at one time or other you must do so, or you will perish. Why not now? Why is not this the best season? Who knows but it may be the only time you will have for it? Trifling endeavours, occasional resolutions and attempts, (like the early cloud and morning dew,) will ruin your souls. Unless there be *universal diligence and permanency in your endeavours*, you are undone. But ye shall assuredly know the Lord, if you follow on to know Him. Though the progress of our affections, in conformity to spiritual and heavenly things, may be slow, imperceptible, yea, totally obstructed for a season; and not only so, but through our negligence, sloth, and sin, may fall under decays, and the soul thereby be guilty of backsliding from God; yet if they are spiritually renewed, in the diligent use of means, they will grow up into an holy assimilation to those things on which they are set, and become more spiritual and heavenly every day.

AN EASY AND A DIFFICULT TASK.

'Tis, by comparison, an easy task
 Earth to despise; but to converse with Heaven,
 This is not easy. To relinquish all
 We have, or hope, of happiness and joy,
 And stand in freedom loosen'd from the world,
 I deem not arduous; but must needs confess,
 That 'tis a thing impossible to frame
 Conceptions equal to the soul's desires;
 And the most difficult of tasks, to keep
 Heights which the soul is competent to gain.

WORDSWORTH.

REVIEWS AND NOTICES OF BOOKS.

CHRISTIANITY IN THE THREE FIRST CENTURIES: Historical Lectures delivered at Geneva in February, March and April, 1857, by DR. MERLE D'ACBIGNÉ, DR. BUNGENER, COUNT DE GASPARIN, and M. VIGUET. Translated from the French. London: James Nisbet & Co. pp. 251.

These Lectures were delivered under the auspices of the Young Men's Christian Union of Geneva. They were listened to with the deepest interest by an audience of six hundred men of all creeds and political parties in the State. A more admirable selection of lecturers could not have been made. They are men who know the history of Geneva, and entertain for their country and this ancient stronghold of evangelical Protestantism a profound reverence and affection. They have the advantage, besides, of understanding the mental and spiritual characteristics of the people whom they address; and hence they speak evidently to their apprehensions, habits and affections. Gentlemen more accomplished in ecclesiastical and theological science could not anywhere be found. They unite the scholarship and philosophy of the German with the vivacity of the Frenchman and the humble piety of the true Christian. As might be expected, their treatment of the subjects committed to them is both masterly and interesting. In all the lectures philosophy and fact are finely blended; salient points in history are seized with much skill; and, as by an illuminated path, the reader is led through the varied and complicated phases of the Christian life during the three first centuries.

The first lecture is by M. Vignet; the subject is, "The State of the World at the coming of Jesus Christ." He recognises in the social and political state of those times a manifest preparation for the advent of our Lord;—not only the removal of merely external and superficial encumbrances to the progress of the Gospel, but especially a preparation of a deeper and more spiritual kind, which had slowly and painfully worn its way into the inner region of the conscience. He guards himself, however, from being understood as asserting that Christianity was the natural and logical result of the religious and philosophical development of the time at which it appeared. Far from being the result of inward and spontaneous development in mankind, he explicitly states that Christianity came from without; that it came from above. Coming from heaven it fell like seed on a field previously ploughed and prepared. The two points in this preparation which the lecturer notices are (1st) that at that time the spiritual importance of man was first discovered in matters pertaining to religion; and (2d) that an ardent desire had been excited in the human heart towards something better than man possessed—towards a revelation which should grant him truth. These two main topics are discussed with much learning and philosophical penetration. The worthlessness of heathenism is skillfully portrayed, and the equally unsatisfactory character of the ancient philosophies is pointed out. In the midst of these corruptions and of the perversion of sentiment and principles, which at that time had brought society so low, he recognises more than one trace of a serious and felt want among thinking men.

These views we find universally held by historical writers on this period of Church history. From Eusebius downward it seems to be an accepted fact, that there was a great and striking preparation for the promulgation of the Gospel. On this point men so diverse in their mental constitutions as Neander and Milman, are found to agree. It would seem, therefore, an act of unpardonable temerity to question what rests upon authority so universal and unquestionable. Yet, it has long been our conviction that this is an entirely mistaken view of the state of heathenism at the coming of Christ. If we contrast heathenism with Christianity, there will certainly appear in the former nothing to satisfy the soul, and

the very brilliancy of the light with which it is brought into contact will all the more display its hideous deformity and rottenness. Considered from such a point of view as this, heathenism may be spoken of as utterly *effete* in the first century—as destitute of vitality and power, and as fast hastening to final extinction. In such a representation there will be a semblance of truth so plausible as to lead to the conclusion, that Polytheism had fallen into a fatuous state and lost its hold over the public conscience prior to the advent of Christ. But we apprehend that this is a wrong method of considering the heathenism of that or of any other time. The question to be determined is, Had the heathenism of those days less hold on the public mind than it had at any time previous? Was it more *effete* in the time of Christ than in that of Socrates, or in the flowery periods of Athenian history? We apprehend that an impartial discussion of the question, in this point of view, will lead to the conclusion that the idolatry of the times immediately preceding and following the birth of Christ was not less influential, either in political affairs or in social life, than at any period of its history. It is a striking fact that a great part of the literature of paganism belongs to the very time under consideration. Virgil, Horace, Ovid (whose "Fasti" is the calendar of paganism), and others, belong to this period. The temples which had been neglected or destroyed during the civil wars were now restored by the Emperors in more than their former magnificence. The ridicule which some philosophers heaped upon the idolatry of that time and the atheism which many professed, tell no more against the standing of paganism than do similar writings and sentiments tell against the Christianity of our own day. We are, therefore, rather disposed to think that both Jew and Gentile were, when Christianity first appeared, as thoroughly fortified against it as the power and wit of Satan could render them. The progress of Christianity is not, therefore, indebted in any degree to the decadence of the powers of darkness. Its own inherent strength overcame all opposition. One stronger than the strong man armed entered into his house and spoiled his goods.

The next two lectures are by Count de Gasparin on "The Apostles" and "The Apostolical Fathers." The subjects receive from his hand an able and careful treatment. After a brief sketch of the Apostles' history and labours, and of the formation of the first Church at Jerusalem, he goes on to enumerate the characteristics of the Christian principle in contra-distinction to that of the heathen. The former he describes as an effort to do without God, the latter the direct intercourse between the soul and God. The *first* thing which strikes in the Christian principle he notes to be that it recognises a Saviour; the *second* that it requires conversion; the *third* that it inaugurates individual responsibility; the *fourth* its recognition of the supreme authority of the Word of God; and the *fifth* that it is limited to no caste, but is popular, addressing itself to all mankind. He traces the consequences of the Christian principle on the individual, the family, the Church and society. He notes further the gradual declensions from Christian doctrine and piety, observable in the writings of the Apostolical Fathers, among which he enumerates salvation by works of charity and penitence, a priesthood, and the authority of oral tradition, together with the beginning of other errors which afterwards greatly corrupted the Church. On this point he says:—

What have we to do with the religion of the fathers—with the religion of the first centuries—with the religion of the first councils? The religion of the apostles—that is what we want. The apostolic model is our fortress; I do not acknowledge any other. The cry of Puseyism is—the fathers! The cry of Protestantism is—the apostles! Let us endeavour not to be Puseyites. The tendency to imitate the Romish Church is spreading among us. And how does it spread? By adding historical

revelation to scriptural revelation. Why should we go no further than the apostolical model? Other wants have arisen; other positions have presented themselves; an ecclesiastical and dogmatical development has been made; the deviations of the fathers were legitimate! The Church of Rome was perhaps legitimate also! It is thus that our resistance to the actual evil has been deadened; as soon as history has something to reveal, the authority of the scriptural revelation is in jeopardy.

With much to commend in this lecture, we would yet take exception to the statement that the Christian congregations of the first century were "all independent," recognizing no "central government." This is in manifest contradiction to a statement immediately preceding it, that they obeyed "one and all the directions and letters of the Apostles." It likewise contradicts the fact that the decisions of the Council at Jerusalem were received as sacred decrees by all the Churches. The Church constitution, it is true, had not then attained its normal development. Her work at that time was chiefly missionary. Many congregations would, as in every mission field, be necessarily isolated, and apparently independent. The historical error of Gasparin is that he accepts the inchoate as the complete form, and elevates the unorganised and scattered into the position of the organized and united family of God.

We must also take exception to his gloss of that passage of Scripture which says that the "elders which rule well are worthy of double honor, especially they who labor in word and doctrine." This he represents as an injunction of the Apostle "to give to some elders a double salary, because they are more specially required to teach and to direct." How the text can be made to bear such a sense passes our comprehension. Were the word "honor" to be understood as "salary," which we cannot but regard as a miserable conclusion; still were it so, then the text would mean that the *ruling elders* who ruled well should receive a "double salary," and that those who laboured in word and doctrine should have something more. We wonder that the Count did not see that by this gloss he was doing violence to the sacred text, for the integrity of which he is so stout an advocate. It is amusing to find him describe Clemens Romanus as one "occupying the position of an elder enjoying a *double salary* as teacher and director. These are the only serious blemishes which we find in the otherwise admirable lectures of Gasparin.

The lectures which follow in the volume are by Drs. Bungener and D'Aubigné, and are of so much interest that we shall defer their consideration till next month. In the meantime we would cordially recommend this volume to our readers. Its learning is most thorough and trustworthy, its piety is both pure and deep; its style possesses that lively naïveté for which the best French writers are celebrated. Clear and concise, these lectures are at the same time comprehensive and interesting, and will amply repay a careful perusal.

We have received from B. Dawson, Montreal, the third volume just issued of the "Spanish Conquest in America," by Arthur Helps. Messrs. Harper and Brothers have produced the New York reprint in their usual excellent style. The History is composed from the original sources of information, and will compare favourably even with the celebrated works of the American writer, Prescott. With the single exception of Lord Macaulay, there is not an historical writer in England master of a more attractive style than Mr. Helps. To say this is to say much, while such historians as Hallam, Grote, and Lord Stanhope (better known as Lord Mahon) survive.

SUMMARY OF INTELLIGENCE.

ECCLESIASTICAL AND MISSIONARY.

REVIVAL OF RELIGION.—In the United States, and to some extent also in Canada, and in Great Britain, there appears to be a great religious awakening.

In almost all parts of the United States, and especially in the cities of Philadelphia, New York, and Boston, we hear of daily prayer-meetings attended by hundreds, and even by thousands. There has been thus far very little extra preaching, and the meetings held have been spent in devotion, and in listening to brief exhortations. Of the reliable fruits of this great movement, it is of course too soon to speak with any certainty.

In some parts of Canada, a similar earnestness has begun to manifest itself. In the city of Montreal, for example, united daily prayer-meetings, presided over by the evangelical ministers, are largely attended; and the congregations generally seem to be revived. The Spirit of grace and supplication is poured out upon many.

By private advices, as well as by the newspapers, we learn that in the cities and great towns of England there are many signs of growing earnestness, both within and without the Established Church. From Scotland we learn, that Mr. Brownlow North's recent labors in Glasgow have been attended with great success.

We do not give in detail the reports of "revival meetings" published in the United States, fearing as we do that the whole movement will be injured by newspaper notoriety and social gossip. But that the awakening is real, not factitious, there seems no room to doubt.

NEW ASSEMBLY HALL FOR THE FREE CHURCH.—The General Assembly of the Free Church of Scotland being without a sufficiently large or commodious place of meeting, a hall is to be erected immediately in rear of the New College, on the Castle Hill of Edinburgh. The cost is estimated not to exceed £5000, which sum will be raised by subscription.

KNOX'S CHURCH, TORONTO.—We learn that the congregation of this church are about to call the Rev. Alexander Topp, of Free Roxborough Church, Edinburgh, to be their pastor. We wish them success. Mr. Topp was minister at Elgin before his translation to Edinburgh. He is a minister of ability and experience.

BISHOPRIK OF CALCUTTA.—The Rev. G. E. Colton, Master of Marlborough College, has been appointed by the Crown to this Anglican see. He is said to belong to the Broad Church party. Dr. Duff, in a letter published in the Edinburgh Witness, pays an affectionate tribute to the late Bishop Wilson.

A new see is to be constituted at Agra, to embrace the North-western Provinces of British India.

INTOLERANCE IN NEW BRUNSWICK.—Late proceedings in the Parliament of this Colony betray a harsh, intolerant spirit toward the Presbyterians *not* in connection with the Scottish Establishment. The Synod of the Presbyterian Church of New Brunswick applied for an act of incorporation in order to hold certain property for educational purposes. A Bill accordingly was introduced, but violently opposed by the members of the Legislature connected with the Established Church of Scotland. In the Council, *the designation of the Synod was changed*, which of course is tantamount to a rejection of the Bill. If the New Brunswick Legislators deign to consider Canadian precedents, they will find that the Synod of the Presbyterian Church of Canada has been, without the slightest objection, recognized by our Provincial Parliament; as, in the Act passed a few years ago at Quebec in regard to the registers of Presbyterian ministers.

BAPTISTS IN CANADA.—The pastor and two members of the Baptist Church in Montreal have issued circular letters to all Baptist Churches in Canada east of Kingston, inviting them to send delegates in order to the formation of a Society for Missionary and other purposes connected with their denomination.

CHURCH OF ENGLAND.—The Bishop of Oxford has given permission to his clergy to postpone the Litany to the afternoon or evening on those Sundays when the Lord's Supper is administered. When there are afternoon and evening services the Litany alone may serve as one of them. Thus the clergy will be delivered from repeating the same service, Lessons and Psalms, twice in the space of two or three hours.—*Oxford Chronicle.*

We are informed by a correspondent that many clergymen in the diocese of Worcester omit the Litany when the Sacrament is administered, and with the permission of the Bishop.—*Record.*

LITERARY.

NEW WORK BY DR. CANDLISH.—Mess. A. & C. Black of Edinburgh are about to publish a new volume from the pen of the Rev. Dr. Candlish. The title is "Life in a Risen Saviour." The work will consist of an elucidation of the Apostle's argument in the 15th chapter of the first Epistle to the Corinthians. The volume of Dr. J. Brown on the same part of scripture is marked by his usual exegetical care; but we anticipate a more acute insight into the apostolic train of thought and reasoning from Dr. Candlish.

AFRICAN DISCOVERIES.—Barth's travels cover Central Africa as far as to within eight degrees north of the Equator. Livingstone's researches come to within the same distance south. So that there is still a belt of sixteen degrees with the Equator as a centre, which no white men has yet visited. Lieutenant Burton, celebrated for his successful visit to Mecca and Medina, is now travelling in that portion. He hopes to cross the entire continent midway between the routes of Barth and Livingstone.

NEW ENGLISH PUBLICATIONS.—The Examiner (London), contains the following among its literary notices. The Rev. J. H. Gurney has published a third series of historical sketches for the entertainment and instruction of young readers. The volume entitled *God's Heroes and the World's Heroes*, is so written as to win the attention of that class of young men for which it is especially designed. It discusses Frederick the Great, Napoleon, Washington, Latimer, Las Casas, and many more.

Of graver history we are glad to see that a work worthy to rank with the good literature of our day, Mr. J. Lothrop Motley's *Rise of the Dutch Republic*, is to be issued in a new and cheap edition of three volumes, the first of which is now before us.

A Cyclopædia of the Natural Sciences by Dr. William Baird, is a book well worthy to be coupled with Dr. Nichol's Cyclopædia of the Physical Sciences, formerly issued by the same publishers, Griffin & Co. It contains in a small compass a great deal of information, and it is furnished with an English popular index to the contents, whereby, although a scientific work, it is made available for use by any intelligent reader.

Following the fashion of the day, the Rev. Mr. Gleig has collected into two volumes *Essays, Biographical, Historical, and Miscellaneous*, contributed chiefly to the *Edinburgh and Quarterly Reviews*. One paper is a story—a tradition of the Saxon Switzerland—reprinted from *Fraser's Magazine*; another is an interesting article from the *Edinburgh Review* upon the Puritans; there is an article on Dr. Chalmers from the *Quarterly*; and a good paper on Natural Theology, partly new, partly revised from *Fraser*. The rest of the Essays, although very various in subject, all discuss interesting points.

LABORS OF TISCHENDORF.—The indefatigable Tischendorf has just edited a second edition of his *Vetus testamentum Græce juxta LXX. interpretes*, in which the Prolegomena are considerably augmented, a good history of the Septuagint and its editions annexed, and seven MSS. newly discovered by the author (among which four palimpsests) made use of. Any one acquainted with the text of the Septuagint knows that a text wholly to be depended upon has not yet been attained, but the work above mentioned is a good step to that end.

HULSEAN LECTURES.—The Hulsean Lectures for 1857 have just issued from the press of Macmillan & Co., Cambridge. The title is as follows. "The Creeds of the Church, in their relations to the Word of God, and to the conscience of the Christian; by Charles Anthony Swainson M. A., Principal of the Theological College, and prebendary of Chichester.

It is somewhat surprising that the Hulsean Lectures are not reprinted by any of the American publishing houses. They have been of unequal merit, but some of them furnish very fine and valuable specimens of the Cambridge School of Theological literature.

EDUCATION IN SCOTLAND.—According to a statistical paper lately issued by order of Parliament, relative to the Government assistance to education in Scotland, which was moved for by Viscount Melgund a short time ago, the return specifies the names of the parishes and counties in which each school is situated to which assistance has been afforded by the country, together with the amounts of such assistance in each year during the last three years. The total number of schools receiving Government aid in Scotland, in 1855, was 907; of these, 318 were of the Free Church, 251 belonged to the Established Church, 158 were parochial schools, 100 were schools without any religious denomination, 67 belonged to the Episcopalians, and 21 to Roman Catholics. The sums given in different years to different schools were, of course, most various, ranging from several thousand pounds to a few shillings per year. In a great many instances rural schools received small sums of £1, £2, and £3, though the average of the total grant given to all the schools was between £5 and £60 for each. The total grant in aid of education in Scotland was, in 1856, hardly equal to one half-penny per head on the whole population.