

man; no, the devil will tempt you by a canting hypocrite. I do not imagine your enemy will come and attack and slander you; it will be your friend. Satan knows how to use all his agents. "Ah!" he says, "a wolf in sheep's clothing will be better for me than a wolf like a wolf; one in the Church will play my game better, and accomplish it more readily than one out of it." The choice of Satan's agents proves his cunning. It was a cunning thing that he should choose the serpent for the purpose of tempting Eve. Very likely Eve was fond of the serpent; she probably admired its glossy hue, and we are to believe it was a far more noble creature than it is now. Perhaps it then could erect itself upon its coils, and she was very likely pleased and delighted with it; it might have been the familiar creature with which she played—I doubt not it was—before the devil entered into it. You know how often the devil enters into each of us. I know he has entered into me many a time when he has wanted a sharp word to be said against somebody. "No body can hurt that man or grieve that man so well," says the devil, "as Mr. Spurgeon; why, he loves him as his own soul. That's the man," says the devil; "he shall say it." Then I am led, perhaps, to believe some wrong thing against some precious child of God, and afterwards to say it; and then I grieve to think that I should have been such a fool as to lend my heart and tongue to the devil. I can therefore warn each of you, and especially myself, and all those who have much love bestowed upon them, to take heed lest they become instruments of Satan in grieving the hearts of God's people, and casting down those who have trouble enough to cast them down, without having any from us.

And once again, Satan shows his cunning by the times in which he attacks us. I thought, when I lay sick, that if I could but get out of bed again and be strong, I would give the devil a most terrible thrashing, for he set upon me when I was sick. Coward! why did not he try it before? But I find always, that if my spirits sink and I am in a low condition of heart, Satan chooses that time to attack me with unbelief. Let him come upon us when the promise is fresh in our memory, and when we have a time of sweet outpouring of hearts in prayer before God! But no; he knows that then we should have strength, and, prevailing with God, would be able to prevail over the devil also. He will therefore come upon us when there is a cloud between ourselves and God; when the body is depressed and the spirits are weak, then will he tempt us, and try to lead us to distrust God. At another time he will tempt us to pride.

Why does he not tempt us to pride when we are sick, and when we are depressed in spirit? "No," he says, "I cannot manage it then." He chooses the time when a man is well, when he is in full enjoyment of the promise, and enabled to serve his God with delight, and then he will tempt him to pride. It is the timing of his attacks, the right ordering of his assaults that makes Satan ten times more terrible an enemy than he would otherwise be. There is one thing about the powers of hell that always has amazed me. The church of Christ is always quarrelling; but did you ever hear the devil and his confederates quarrel? There is a vast host of those fallen spirits, but how marvellously unanimous they all are! So that if at any particular moment the great black prince of hell wishes to concentrate all the masses of his army at one particular point, it is done with the tick of the clock, and the temptation comes with its fullest force, just when he sees it to be the most likely that he will prevail. Ah, if we had such unanimity as that in the church of God, and if we moved at the finger of Christ; if all the church could at this time, for instance, move in one great mass to the attack of a certain evil, now that the time has come for the attack upon it, how much more easily might we prevail. But, alas! Satan exceedeth us in subtlety, and the powers of hell far exceed us in unanimity. This, however, is a great point in Satan's subtlety, that he chooses always the times of his attacks so wisely.

II. And now what shall we do with this enemy? You and I must enter the kingdom of heaven, for we feel that we cannot stand still. The City of Destruction is behind us, and Death is pursuing us; we must press towards heaven; but in the way there stands this "roaring lion, seeking whom he may devour." What shall we do? He is armed with subtlety; how shall we overcome him? Shall we seek to be subtle as he is? Ah! that were an idle task; indeed, it were a sinful one. To

seek to be crafty would be as wicked as it would be futile. What shall we do, then? Shall we attack him with wisdom? Alas! our wisdom is but folly. "Vain man would be wise;" but at his very best estate he is but "as a wild ass's colt." What, then, shall we do? The only way to repel subtlety is by true wisdom. If thou wouldst wrestle with Satan, make the Holy Scriptures thy daily resort. Out of this sacred magazine continually draw thine armour and thine ammunition. Resist him steadfast in the faith; lay hold upon the glorious doctrines of God's Word; make them thy daily meat and thy drink. So shalt thou be strong to resist him; and thou shalt be joyful in discovering that he will flee from thee. "Wherewithal shall a young man cleanse his way," and how shall a Christian guard himself against the enemy? "By taking heed thereto according to thy word." Let us fight Satan always with an "It is written;" for no weapon will ever tell upon the enemy but the weapon, Holy Scripture. Fight Satan with the wooden sword of reason, and he will be easily overcome; but use this Jerusalem blade of God's Word—he has been wounded many a time by the edge thereof, and he begins to fear the metal.

But, above all, if we would resist Satan, we must look not merely to revealed wisdom, but to Incarnate Wisdom. Oh! beloved, here must be the chief place of resort for every tempted soul—to Him who is "made of God unto us, wisdom, and righteousness, and sanctification, and redemption." He must teach us, he must guide us; we must go close to him in communion. The sheep are never so safe from the wolf as when they are close to the shepherd. We shall never be so secure from the arrows of Satan as when we have our head lying on the Saviour's bosom. Walk according to his example; live daily in his fellowship; trust thou always in his blood; and in this way shalt thou be more than a conqueror, even over the subtlety and craft of Satan himself. And this must be the joy of the Christian, that in the long run the craft of Satan shall all be disappointed, and all his designs be of none effect. Oh! are ye not looking forward, dearly beloved, to the day when all your temptations shall be over, and when you shall land in heaven? And will you not then look back upon this arch fiend with laughter? I do believe that the saints shall, when they think of the attacks of Satan, "rejoice with joy unspeakable," and besides that, shall feel a contempt in their own souls for all the craft of hell when they see how it has been disappointed. What has the devil been doing these thousand years? Has he not been always the unwilling servant of God and of his church? He has always been seeking to destroy it; but when he has been trying to root it up, it has only been like a gardener digging with his spade, and loosening the earth to help the roots to spread themselves the more; and when he has been with his axe seeking to lop the Lord's trees, and prune away their beauty, what has he been after all but a pruning knife in the hand of God, to take away the branches that do not bear fruit, and to purge those that do bear fruit? Satan, I tell thee to thy face, thou art the greatest fool that ere hath breathed, and I will prove it to thee in the day when thou and I shall stand as enemies—sworn enemies as we are this day—at the great bar of God. And so, Christian, say thou unto him, whenever he attacks thee; fear him not, but resist him, steadfast in the faith, and thou shalt prevail.

For the Christian Messenger.

### Prayer for Colleges.

DEAR BRETHREN,

Thursday, the 24th inst., will be the day of prayer for Colleges. Will not the churches observe it? Will they not gather together in strength on that day, and pray earnestly for an outpouring of the Spirit on all Professors, Teachers, and Students—not only in these Provinces, but in all parts of the world?

Neither argument nor persuasion can be needed on this subject. It is sufficient to give the notice, and call the attention of Pastors and Churches to it. The 24th, it may be hoped, will be a memorable day.

Yours truly,

J. M. CRAMP.

Acadia College, Feb. 3rd, 1859.

THE SOUL'S PRISON.—I account this body nothing but a prison to my soul; and the earth a larger prison to my body. I may not break prison, till I be loosed by death; but I will leave it not unwillingly, when I am loosed.—Bishop Hall

## Christian Messenger.

HALIFAX, FEBRUARY 9, 1859.

A young Christian friend has furnished us with the following translation of a brief article in a late number of the "Semeur Canadien," on the subject of the "abstraction of a Jewish boy Mortara by the Roman Catholic Priesthood in Italy, and sanctioned by the Pope, on the ground of his having been surreptitiously baptized (christened) by a servant girl, and thus become a member of the Roman Church. The matter, as we have heretofore stated, has made a great noise in the journals of Europe. It is scarcely necessary for us to observe that the just and forcible remarks of our Canadian cotemporary, carry their own commendation to every well ordered mind. No professed intention of doing God service by the gross infringement of one of the most sacred of the laws of our nature, instituted and engraved on our very hearts by God himself, can be recognized by any one not under the influence of delusive error, other than, as designated by the "Semeur," as absurd and impious.

### "L'ERE NOUVELLE" OF THREE RIVERS AND THE MORTARA AFFAIR.

That the Pope approves and sanctions the taking away a child from its parents because a Roman servant says it has been secretly baptized, evinces nothing strange nor contrary to the principles he professes.

That the organs of Romanism in Europe attempt to justify this flagrant act of persecution and cruelty is also comprehensible, they acquit themselves of the task imposed upon them.

But that a Canadian journal professing to be liberal, takes part with Rome in this circumstance, is certainly difficult to explain. This, however, is done by the *New Era*, journal of Three Rivers.

After having said that of all the sovereigns of Europe the Pope is subject to the most troubles and vexations in consequence of his double authority, temporal and spiritual, he continues:—

"Delicate questions often arise where the Pope has need of the greatest tact and the highest prudence that he may not expose his dignity to the attacks of malignity or of error. In the Mortara affair, for example, His Holiness has certainly given proof of the greatest firmness, and we cannot see that he has failed in his high mission. On the contrary, we are quite convinced that his conduct in this affair is most praiseworthy, as the case in question was very difficult, and that he has settled it in a manner satisfactory to every man without prejudice and of upright conscience.

"In charging himself with the education of young Mortara his Holiness knows very well that he brings trouble upon himself, he knows that the portion of the press representing Protestantism, Socialism, Sophistry, and Revolution, will send forth loud cries, accusing him of despotism, &c. But he has his path marked out, the natural and the divine law were placed before him. He needs not to hesitate, "It is better to obey God than man," says Pius IX, and strong in the witness of his conscience, he has acted with calm assurance, unmoved, as when in 1848 he refused to acquiesce in the repugnant demands of the insurgents who besieged him in his palace. Honor to him!!"

For what! In approving an act which in Canada would take one to the Penitentiary, has not the Pope failed in his high mission? But let us ask, what is this high mission? Is it to force people to enter his church? Is it to trample under foot the sacred rights of parents? Is it to employ violence to make Catholics? Yes, without doubt it is all that and still more. The old persecuting spirit has not left Rome. And we know that where her tyranny has the superiority this spirit carries its bitter fruits. At this time it is not permitted to any Roman Catholic to be present at Protestant worship, still less to embrace evangelical Christianity. Reading the Holy Scriptures even is considered a great crime by the Pope and his obedient servants.

"The natural and the divine law," ingeniously says the *New Era*, "are placed before him; he need not hesitate." We recognise the natural law by virtue of which the parents of the young Mortara were charged with the care and education of their son; but we see no divine law which can justify the priests in taking him violently from his family. To invoke the rights of conscience in favour of the Pope is more than absurd—it is impious. L'Ere Nouvelle makes allusion to 1848, and thinks it appears that the demand made on Pius IX by the liberal Italians at this period, to abdicate his temporal power, was impossible. That is to say, that this power entirely human, and long sustained only by bayonets, is essential to the Papacy, in other terms that the much vaunted power of "His Holiness" has need of brute

force to accomplish its so-called religious mission in the world. Is it not degrading in the highest degree?

The proprietor of the journal of Trois Rivières will do well to read again l'Avenir of 1848, which he then published; he will find there some important considerations on this subject.

We believe, then, that L'Ere Nouvelle has been under evil inspiration in inserting the article in question, which carries in itself, besides its own refutation and so decidedly justifying violence and persecution, it would do well to add to its actual title—Eho of l'Univers of Paris, Journal of the funeral-piles of the middle ages! And then, as often as it cries "honor to him," in speaking of the tyrannical acts of the Pope, liberal men should cry shame, shame to L'Ere Nouvelle!!

### The Idolatry of Rome. Second Lecture, delivered before the Protestant Alliance, &c. By Rev. ROBT. SEDGWICK.

### The Sacrifice of the Mass. Third Lecture, &c. By Rev. W. C. MCKINNON.

There is a discursiveness in Mr. Sedgwick's lecture, which has enlarged without improving it. He has expatiated on topics not strictly embraced in his theme, and consequently a discourse which might have been easily compressed in forty pages has swelled to fifty-nine.

He proposes to consider "the homage, adoration, and worship, which is offered in virtue of the highest ecclesiastical authority of the Papal Church:—1. To the Priesthood, 2. To Images, 3. To Saints, 4. To the Virgin Mary, 5. To the Eucharist; or the Sacrifice of the Mass."

It would have been an improvement, we think, if the first division had been omitted; for assuredly, however Roman Catholics may reverence their priests, they do not pay them the same respect as they do to the saints. The cases are not analogous. The fourth division is included in the third, Mariolatry being only one of the forms of saint-worship. We thus reduce the discussion to three-points, and would further observe, that the better order would have been—1. Saints, 2. Images, 3. The Eucharist. And this corresponds with the chronology of the inventions specified.

Mr. Sedgwick writes vigorously, and deals heavy blows. Mild castigation is far from him. His lecture affords reasonable instruction to half-informed or wavering Protestants. Roman Catholics are more likely to be infuriated than convinced by it.

The Tractarian controversy in England must be quelled by the arm of the law," according to Mr. Sedgwick. We trust that at any rate scripture and reason will be allowed a fair trial of strength in the warfare: if they fail, it will be perfectly useless to call in the aid of the law.

We are sorry that we cannot report favourably of Mr. McKinnon's performance. It bears the marks of effort—effort to say fine things and great things, which, after all, are not said. It offends grievously against the laws of rhetoric. The arrangement is deplorably faulty: we have seldom seen such an odd jumbling together of ill-associated thoughts. As a theological essay, it is defective in the extreme.

In what history has Mr. McKinnon read that "Cœur de Lion led his mailed squadrons to the walls of Damascus?" If Rome had only "numbered twelve centuries" at the American Revolution, how could she say with truth, "I was when your London was not—I was old when the boasted Anglo-Saxon race was young?"

The following passage occurs at p. 23:—"I respect the honest man who changes for conscience sake—but who can have sympathy with a Judas! a Julian! or a Maturin!" This is neither in good taste nor Christian spirit.

Mr. McKinnon offers a lecture on transubstantiation, if "no better writer take it up." That "better writer" may be easily found.

Both these gentlemen are very careless in quoting scripture. Mr. Sedgwick refers to about forty texts: in at least ten instances his quotations are incorrect. Mr. McKinnon gives the following as sentences of scripture.—"Christ by one sacrifice made perfect all things."—"By one sacrifice Christ perfects them forever who believe." We have looked in vain for them in our Bible.

We may close by asking the printer to aid future lecturers in the matter of punctuation.

UNIVERSALISM.—The *Church Record* announces that "the Bishop gave notice at his chapel, that in consequence of the efforts now being made by the Universalists to propagate their dangerous and unscriptural tenets, he intended (D.V.) to preach a few sermons in refutation of the errors of that Sect, commencing with an exposition of the Scriptural doctrine of future punishment."

It is doubtful if such discussion of error is likely to result in advancing the truth. It is