

content themselves by comparing their condition with men less thoughtful than they. The greatest and noblest achievements of men were once ideas in the brain. The inner eye first beheld in shadowy form the grandest works of art, and the mightiest products of mechanical ingenuity. By this power science has weighed the stars, described their orbits, and calculated their distances. But for the noble use made by Newton of this precious gift the world might now have been in ignorance of the great law of gravitation. The idlest man possesses around him the valuable fruit of other men's thoughts.

But pass now from science to religion. The 'natural man' has distorted views of himself and of God. The Spirit of God relieves this darkness, and not by creating new faculties, but by waking up those which have long been asleep. Truths are made luminous to the mind, which but for His divine aid would ever have remained dark. The holiness, purity and truth of God are brought before the opened eye of the understanding; and with these invariably follow new views of the man's own character. The great law of mediation which pervades all things becomes a preparation for the doctrine that there is 'one mediator between God and man'; but the law would never have been seen in all its beauty if God had not revealed it in the plan of salvation. New thoughts then spring up of the book of God. Excellencies unseen before are revealed; and a love unfelt before, like no other, surpassing all other, even the love of Christ, aids him in their right interpretation. He does not despise other books; he welcomes truth in whatever garb it may come, and from whatever quarter it may approach; but is always discovering the indebtedness of literary men to the Bible. He has felt how fascinating is that plan which the entire range of revealed truth opens before him—man's loss of purity, and love, and God, and the gracious all loving Father's way of bringing them back again. He has found deep, pure, and sacred pleasure in listening to the whole chorus of prophets, as with one voice, according to the Spirit of Christ, which was in them, they speak of the sufferings and the glory that should follow. He has no biography so precious as that which depicts Jesus of Nazareth, the Saviour of the world. How different now his views of life. There is nothing common or unclear. Out of the present grows the future, for what man soweth that shall he also reap. Life has then, responsibilities grave and pressing; should be crowded with deeds of goodness, and husbanded with miserly carefulness. He has different thoughts of the world to come. Hell grows denser in darkness and more awful in misery as he remembers the anguish of remorse. No serpent bites with keener tooth, no asp stings with deadlier poison. Hell is no fiction, no chimera of priests, no bugbear of fanatics. The sting of conscience has but to be self-caused, self-accusing and hopeless, to make hell indeed. He has new views of heaven. It is no place wherein to rush unprepared. It is no state growing up in the future, and disconnected with the present. The fulness of joy is for the people of God, and the New Jerusalem for those who have washed their robes, and made them white in the blood of the Lamb.

Other aspects of this new life we reserve for our next paper. Dear Reader, you have entered upon a new year, have you this new life? Have you these new views of subjects presented in our article? If not, let me urge you to seek the light of God's Spirit that this new year may find you enjoying this new life.

R. J. LANGRIDGE.

Pictou, January, 1866.

For the Christian Messenger.

The Downfall of Protestantism.

Dr. Manning, the new Roman Catholic Archbishop of Westminster, was enthroned a short time ago, on which occasion he received sundry addresses of congratulation. In his reply to one of them the following remarks occur:—

"Two things are certain—the one that Protestantism, after running like other heresies its course of 300 years, is dissolving and vanishing away; the other, that the Catholic faith is irresistibly expanding on every side. * * * In a generation or two the Anglican religion will be like Donatism or Arianism—a page in history. The immutable and imperishable church, in the midst of a world-wide conflict which is rising higher and higher every day, will be all the more visible to the nations as the sole ark of salvation moving upon the face of the waters."

New converts are generally very sanguine and very zealous. But it is a dangerous thing to attempt to fix the dates of the future. Many a noble spirit has been wrecked upon that rock.

Protestantism is to fall, and Popery to be triumphant, "in a generation or two"! This is a marvellous prediction. How do facts appear to warrant it?

It is granted that the Romanists are active, and that by means of "lying wonders," and foreign cannon and adroit manœuvring, they have achieved successes, in various parts of the world. The defections from the English Church are easily to be accounted for. When a man has adopted the Tractarian theory, he is already half-way to Rome.

But look at Ireland. At the last census, in 1861, it was found that the Roman Catholics in that country were fewer by 1,945,000 than they were in 1834. Where had they gone? Many, no doubt, to England, swelling the Roman Catholic population there, and filling the minds of many good people with unfounded fears; many more to the United States. And what has become of them? The entire number of Roman Catholics in the United States is computed at about 3,100,000; but looking at the constant stream of emigration and taking into account the natural laws of increase, there ought to be at least five millions. Nearly two millions, by the confession of Roman Catholic authorities, have been lost to the church. Some have become Protestant; others have given up all religious profession. This does not betoken progress.

Look at Italy. It is still professedly Roman Catholic. But the people are slipping out of the yoke. Great numbers have ceased to discharge their duties as members of the church. General dissatisfaction prevails. There are Protestant congregations in all its great cities. Assuredly, the "Catholic faith" is not "irresistibly expanding" in Italy.

Look at France. Popery in some of its most repulsive forms is rampant there, under the direction and influence of the Jesuits. Side by side with it is infidelity, Popery's own offspring, permeating the mass of society—a corrupting "leaven of malice and wickedness." Hundreds of men, once Roman Catholic priests, but now silenced, it is to be presumed for just cause, are low living in Paris, driving cabs, setting type in the printing offices, and in other ways earning a scanty livelihood. Certainly, the "Catholic faith" is not "irresistibly expanding" in France.

Heresies, according to Archbishop Manning, have a "course of 300 years." The Romish heresy, then, must be near its end, for it attained its full development in 1563, when the Council of Trent held its last sitting. But Protestantism; which took its rise in Germany 350 years ago, numbers eleven millions of adherents in that country to five millions of Roman Catholics. There are no symptoms of its "course" being nigh completion.

We need not inquire any further. If Protestants are true to their principles, those who will be alive "a generation or two" hence will behold another state of things than Archbishop Manning has predicted. It is not to be imagined that in this nineteenth century, the era of knowledge, and freedom, and bold investigation, a system will get the mastery which shuts out the light—fetter the mind—panders to tyranny—fosters the grossest superstition—and exalts the creature to an equality with the Creator. No! it will not—cannot be!

"The sole ark of salvation"! Very modest, truly! But for my part I should be sorry to be on board of her. Even if her timbers were not rotten, nor her pilot blind, nor her sailors ignorant or mutinous, I should find myself ill at ease in her cabin. Its furniture would not suit me. The Library, especially, would disappoint my hopes. I might find the Fathers there—and the "Golden Legend"—and the Councils—and the life of Ignatius Loyola—and the histories of the monastic orders. But if I were to take up a Bible, I should be instantly reminded that I must beware of expounding it otherwise than according to the "unanimous consent" of the fathers, which "unanimous consent" no man living can ascertain. And where are the works of Luther, Calvin, Cranmer, and other Reformers—of Addison—Lord Bacon—Erasmus—Grotius—Sir Matthew Hale—Locke—Milton—Robertson—Mosheim—Jeremy Taylor—and a host of others, found in all good Protestant libraries?—Not on those shelves—not one of them. The obedient son of the church must not read them; some of them, not at all—others, not without license, and that not easily obtainable. No—I cannot go on board of that "ark."

She will founder on the high seas, and be irrecoverably lost. At present she seems to go on gallantly, and her captain promises a successful voyage. But God says, "Come out of her, my people"; and when the appointed time has come a "mighty angel" will take up "a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Christian Messenger.

HALIFAX, JANUARY 10, 1866.

THE UNION PRAYER MEETINGS are being held in this city the present week. In the morning at $\frac{1}{2}$ past 9 and in the evening at $\frac{1}{2}$ past 7.

On MONDAY the meetings were held at Chalmers' Church. In the morning His Worship the Mayor presided. In the evening the Rev. Mr. Joplin was to have conducted the services, but in consequence of his illness the Rev. Dr. Pryor did so by request of the committee. A large number were present. Ministers and people of all the denominations attended.

Yesterday the services were held in Granville Street Church. A goodly company were present in the morning. Mr. A. James conducted the services.

The arrangement, it will be seen, is, for a layman to conduct the morning service and a minister that of the evening.

To-day the meetings are to be in the Brunswick Street Methodist Church.

On Thursday at Poplar Grove Church.

On Friday at the Tabernacle.

And on Saturday at St. Matthew's Church, at $\frac{1}{2}$ past 9; and 3 in the afternoon.

WHAT is to be the result of the Week of Prayer this year? will be asked by many of those who attend the meetings for prayer and supplication. The answer to this question will depend much on what is asked. The promise of our Lord is left—"Ask and it shall be given you." We might say assuredly, "According to your faith so it shall be done to you," for we believe that the prayer of faith has never yet been offered, and the answer withheld. God is near at hand and not afar off, and will do for his waiting people whatever is really and earnestly "asked." If, as the result of the exercises, there be but a greater degree of humility in the hearts of believers, and a more full manifestation of Christian spirit and character in them than heretofore, a great point will be gained towards an ingathering to Zion. The disappointed hopes of former seasons should lead to greater searching of heart, so as to learn if the church and its ministers are prepared for so great a blessing, as the presence of Jesus in his saving and sanctifying power. With continued waiting and the constant enquiry, What will thou have me to do? and a readiness to obey the teachings of the Spirit and the Word, there will eventually be an outpouring of blessing so great that there shall not be room to receive it.

Baptists in Canada.

THE CANADIAN BAPTIST REGISTER for 1866 is received. We are much obliged to the Rev. H. Lloyd, the Editor, for the same. It is quite a thick pamphlet of 96 pages, containing an Almanac and much statistical information concerning the denomination in Canada and other places. The Reports of the Baptist Missionary Convention East and West are given *in extenso*, with extracts from the Missionaries reports. The Treasurer of the Western Convention reports the income of the past year \$3571.50, and the Treasurer of the Eastern \$1,305.78.

There are eleven Associations in Canada, comprising 221 churches with 14,092 members. There were added last year by baptism and otherwise 1,578 members.

The following is a summary of the Proceedings of the Associations:

"As last year, cordial and unanimous resolutions were passed by nine Associations in favor of the Ministerial Education Society, and *The Canadian Baptist*. The seven Associations, embraced within the field of *The Missionary Convention West*, unanimously resolved to continue their support, and the two within the limits of *The Missionary Convention East* passed resolutions in its favor. Six voted to co-operate in establishing *The Superannuated Ministers' and Widows' and Orphans' Fund*. *The French Regular Baptist Mission* received the votes of two Associations, others would have voted in support of the Mission if it had been represented at their sessions. Four Associations recorded their sense of the importance of *Family Worship*. Six recommended the claims of *Sabbath Schools and Bible Classes* to their churches. *The American and Foreign Bible Society* and *The American Bible Union* received the votes of one Association each. Two urged *Church Discipline*. One protested against absent church members neglecting to take letters. One recommended prayer meetings. One cautioned the churches against strangers professing to be ministers. Two favored local evangelistic labors. Six passed resolutions on Temperance. Six expressed gratitude at the termination of the fearful war in the United States, and the downfall of slavery. One recommended the *Upper Canada Bible Society*, and one the *Baptist Book Room, Toronto*."

In addition to the other denominational Institutions in Canada there is a Canadian Baptist Historical Society, the object of which is given in the second article of its constitution as follows:—

"The object of this Society shall be to establish and maintain a library or depository of books, or pamphlets, periodicals, manuscripts, portraits, views, &c., pertaining to the history and present condition of the Baptist denomination generally, and in this Province in particular; and to collect and preserve all works written by Baptists, or for or against Baptist faith and practice."

Death of the Rev. J. J. Joplin,

PASTOR OF "THE TABERNACLE."

A feeling of deep solemnity came over the community of Halifax yesterday morning, on learning that during the past night this estimable and devoted minister of Christ had been removed from this world. He had been suffering for a few days past from inflammation of the lungs and heart, and had kept his bed less than a week. His case was considered by his medical attendant quite serious and critical, but it was hoped that a favorable change would occur under the careful treatment adopted.

We deeply sympathize with Mrs. Joplin, deprived so suddenly of her affectionate husband; and her four little ones, bereft so early of their support and protector,—away from relatives and the numerous friends they left so recently in England. Having some friends there, in common with them, we have felt the more the sad separation and removal.

What a lesson is here taught us! Mr. Joplin was apparently in the prime of life, and as likely as any of the ministers in the city to be spared for many years of usefulness, but he is suddenly taken away, whilst many, far more feeble, and, as we might judge, less able to make known the way of life and salvation, or likely to be useful to their fellow-men, are spared. We may indeed say, "Be ye also ready, for thou knowest not the day nor the hour when the Son of Man cometh."

We regret to learn that the Rev. Thos. Crisp, the curate of St. George's Church, is suffering from a severe attack of illness.

The North Baptist Church in this city is still without a pastor. The pulpit has hitherto been well supplied and the services have been regularly held. If any of our ministering brethren are in the city, or passing through, the office bearers of the church will be glad of a visit from them.

ONE of our subscribers, with whom we have not the pleasure of personal acquaintance, sends us the name of a new subscriber, and writes:

"I have tried to get one more subscriber, and am yet in hopes to send another. I would not be deprived of the *Messenger* for many times its cost. It has been worth three months schooling to my family every year, besides the pleasure and profit I myself have derived from its weekly visits."

I see in the families around me a great want in their not being supplied with a religious newspaper, where both parents and children are growing up in ignorance of what is going on in the world and even in our own province. Wishing God's blessing on you and the *Messenger*, is the prayer of your friend and well-wisher."

In another column will be found some further account of the trial for the murder of Capt. Benson, of the brig. *Zero*. Since our article was prepared, we have had an opportunity of reading the elaborate judgments delivered by the Judges previous to the passing of sentence on Douglass. They were first published *in extenso* by the *Reporter*. The proprietors of that paper deserve much credit for the business tact and energy displayed in getting out so promptly, such full and lengthy reports in such an important case. The *Acadian Recorder* has also published full reports of said judgments. We commend a perusal of them to our readers, especially the one given by Judge Wilkins. We have refrained from expressing any opinion of the verdict of the jury, but after the able arguments brought forth by Judge Wilkins on the hypothesis of the mate's being innocent of complicity in the murder, we shall much regret the extreme penalty of the law being carried into execution.

The cook adheres to his statement respecting the Mate. He has made a more formal confession in the last day or two, published in the *Reporter* of last evening, which does not retract the former accusations but rather implicates him more directly and deeply than before. What is the truth in the whole affair is hidden in the breast of one or the other of the condemned men, as their statements directly contradict each other. This may yet come to light, but at present it is impossible to judge with certainty between two such conflicting statements.