

request the Board of Missions of the United Presbyterian Church in Scotland, as soon as possible, to recommend to our choice a person in their view, qualified to fill the office of Professor.

The Clerk of Synod was instructed to communicate these resolutions to the Secretary of the Board of Missions in Scotland, without delay.

Ordered—That the sum of £2 10s. be paid to the Clerk, for additional expenses in attending special meetings of Synod.

Closed with the benediction.

ALEX. RICHIE, *Moderator.*
Wm. FASSER, *Clerk of Synod*

PRESBYTERY OF TORONTO.

The Toronto Presbytery of the United Presbyterian Church, met at Toronto, on the 5th current, Mr. Fringle in Hampton, Moderator.

The Presbytery had before them a variety of business; among other things, the following: Mr. Dickson's report of the supply which he had given to several congregations within the bounds of the Presbytery, and also a statement of the money received by him from these congregations. The Presbytery sustained this report as correct, and ordered it to be transmitted to the Synod's Mission Committee.

The Rev. John McClure, lately arrived from Scotland, applied by letter to the Presbytery to be received into connection with the Church in Canada. Testimonials from the parent Church in Scotland, were laid before the Presbytery, certifying Mr. McClure's literary acquirements, and standing as a preacher of the Gospel, and also the excellence of his Christian character. The Presbytery unanimously and cordially received him into connection with the Church, as a Preacher of the Gospel, and they wish him all success and happiness in the work of the Lord, in the land of his adoption.

The Presbytery agreed that for the future their stated ordinary meetings should be held at Toronto, on the Tuesday after the first Sabbath of February, May, August, and November. The next regular meeting to be on the Tuesday after the first Sabbath of November, at eleven o'clock A. M.

It was also agreed that besides having a Committee to superintend the exercises of the Students, it should be a part of the business of Presbytery at each stated meeting, to examine or hear exercises from those who may be within their bounds.

It was further agreed that the collections made by the congregations for the Synod and Presbytery funds should be sent to the Treasurer of the Presbytery, and retained by him till apportioned by the Presbytery at a stated meeting.

The Presbytery concurred during the evening for the purpose of examining Mr. McDonald, student. He read in Latin, Tacitus, Book iv, chapter v., and on essay on the following topic, "what is the province of Reason with respect to Revelation." The exercises were approved and Mr. McDonald encouraged in his studies.

JAMES DICK, P. C.

TORBOLTON.

On Sabbath August 8th, a small, but neat and commodious church was opened for the accommodation of the United Presbyterian Congregation, in the Township of Torbolton. The site was the gift of John Grierson, Esq., son of Captain Grierson, R. N. The Rev. Mr. Henderson, of Falkenham, preached on the occasion, from Zech. iii. 9: "For behold the stone that I have laid before Joshua, upon one stone shall be seven eyes; behold, I will engrave the graving thereof with the Lord of Hosts." The congregation was numerous and the collection good.

This infant congregation is of recent formation. Conjoined with the preaching station in Pittsby Harbour, it was organized, and will be, a section of the United Presbyterian Congregation in Falkenham. It is probable, however, that under fostering care, the congregation of Torbolton, mature in its organization, will soon be disjointed from that of Falkenham, and exist as a distinct and independent congregation of the Canadian United Presbyterian Church.

Previous to the arrival of the Rev. Mr. Henderson, there was no organized congregation in the Township. Nearly a quarter of a century ago, when the township was marked off, in the forest, by the surveyor, a Presbyterian minister came with the early settlers, and commenced his

labours among them. His abundant labours—his frequent, long, and fatiguing journeys through the newly opened wilderness—his frequent exposures to the heat and cold of Canadian days and nights—and his many and severe privations, speedily undermined his constitution. He died after a short period of ministerial service.

Since the death of this apostolic servant of God, and till the arrival of the Rev. Mr. Henderson, the ministrations of gospel ordinances, in the Township, was merely occasional. The Church now opened, is the first church that has been built in Torbolton. May the Lord prosper his own cause.—*Con.*

ON THE DIVERSITY OF CHRISTIAN CHARACTER AND THEIR ESSENTIAL UNITY.

Translated for "Evangelical Christianity," from Neander's Practical Commentary on the Epistle of St. James.

If the Apostle Paul could say that he became all things to all men, in order that he might make known the Gospel to them, and by that means conduct them into the way of salvation, that noble declaration, as it has been remarked by a revered teacher of the church, applies to a still more exalted sense to Him of whom Paul was but the disciple and imitator.—Both during the course of his ministry, and since his ascension to heaven, Christ has revealed himself to us as "the same yesterday, and today, and for ever."—he attracts men to himself, he saves them by infinitely diversified ways, according with the infinite diversity of their characters and the different degrees of development. The manner in which Christ performed his work on the earth is an exact representation of his general work—the operations of that divine and inviolable power which embraces all time, and which manifests itself in us as "the same yesterday, and today, and for ever." He has himself characterized that work as at once the same and different, in his parables of the kingdom of heaven (Matt. xiii). He there shows us on one side, what is the absolute and uniform condition imposed on all who would enter that kingdom, and on the other, the various means by which they are led into it. "Those alone belong to the kingdom of heaven who know not, as it is to enter it by force." The treasure hid in the field can only be obtained by the sower of every kind of seed, by sowing all that we have, in order to purchase, at that price, the field that contains it. We cannot acquire the pearl of great price, which surpasses all others in lustre and beauty, unless, recognising its immense and incomparable value, we spare no labour nor sacrifice to become its possessors. It is not that, to obtain a place in the kingdom of heaven, we must regard that portion as above all others, and esteem every thing else as of no comparison with it.

Such is the distinguishing characteristic of all those who seek to obtain eternal life. But the ways by which they are brought to comply with this essential condition of salvation differs in different persons, according to the individual character and state of mind, which we are also taught by these parables. Some treacherable merchants, who, in search of beautiful pearls, make use of every effort, endure all kinds of toil, exhaust all their resources, and who the close of their earnest and indefatigable search, at length arrive at, the discovery of the one precious pearl.—These are they who, permeated by a sense of spiritual need, sigh for some blessing which shall be capable of producing real satisfaction to their souls, and who have already been long in pursuit of such a blessing. They have, perhaps, found many good things, which have at first appeared to answer to their wishes, but soon they have perceived that these could not yield full and lasting satisfaction. They have then recommenced their search, and at length, after much investigation, have succeeded in discovering that supreme good which is alone capable of satisfying the deep necessities of their nature.

Others, without being even in quest of any treasure, have found it, as by chance, in some field which they were traversing. These are the men who, before they began to search after superior happiness, or breathed one sigh towards the kingdom of God, have seen it, as it were, opened before them, and have found, in its possession, happiness of which they had before no conception. In the case of these, there have long been the subjects of a preparatory work of Divine grace, the superior nature which they possess within them has been imperceptibly ennobled and set free from that which was not in harmony with itself; so that, without any shock or sudden transition, they have been gradually withdrawn from their former manner of life, and brought into that of the children of God. Others who, given up to the dominion of their earthly passions, had been long disobedient to the Divine call, have found themselves subdued by a superior force, and notwithstanding their resistance, brought to the feet of Him whose love seeks the salvation of all men.

The same diversity which we have just pointed out, in the way by which these persons are brought into the faith, is found also in the characters in which the faith may be so to be clothed, as it dwells in each of them. Sometimes the new life on which the Christian enters has been long in course of preparation, and connects itself, without effort, with his past life, giving to it completeness and dignity; in which case, his former modes of thought and conduct, and the general tenor of the life which has been abandoned, far from appearing incompatible with his present convictions, are still held dear, and retained without struggle. Sometimes, on the contrary, the new element appears in entire contrast with the old,