

do theirs in the momentary ages that are coming on apace.

Mr. GRAHAM of Tuckersmith spoke warmly and eloquently in favor of union, and was followed by

Dr. WILLIS, who expressed his cordiality in receiving the delegates, and his pleasure in hearing so good a testimony borne to the general accordance in points of faith between the two Churches. He believed that on the headship of Christ over the church, and the duty of the Church to be in subjection to her heavenly Master, there was no difference of opinion. He desired, however, more explicitness on certain special points, such as the subordination to Christ by communities in their associated character. He believed that all of them would admit that the magistrate or ruler is bound to maintain his Christian character even on the bench; but this is not the point. The Revd. Dr. next referred to the fact that the question of the responsibility of the civil magistrate to God—affects many social questions of great importance, as for example in the case of the Sabbath, the marriage question, national education, &c. and illustrated this from the working of the extreme voluntary principle in the Northern, and especially the Southern States. In Great Britain, as in Canada, this principle is held in a milder degree, but when carried out to its fullest extent it involves false and dangerous practical results, rural laws could not exist were the principles which he advocated acted upon. He was disposed, however, to meet his friends of the U. P. Church in a kindly spirit, and to act towards them as a warm hearted brother.

Thereupon it was agreed that the report be received, and its recommendations adopted, and that the Synod express the satisfaction and thankfulness, with which it has heard of the meetings of the Committee of the United Presbyterian Church and our own: tender thanks to the Committee for their diligence, and re-appoint the Committee with the addition of Dr. WILLIS. The Synod further resolve to send a deputation from this Synod, to the next meeting of the Synod of the United Presbyterian Church, leaving the selection of the members of the Deputation to the Committee on Union just appointed. The Committee on Union with the U. P. Church, is composed as follows:—Mr. Lowry, Dr. Willis, Dr. Burns, Messrs. Ure, Laing Ross, McLaren, Inglis and Duncan, Ministers; and Messrs. Heron, Young, and Fisher, of Hamilton, Elders; Mr. Ure, Convener.

#### GERMAN PHILOSOPHY—DEEP OR ONLY DARK.

It has been zealously instilled in the minds of many, that Germany has something far more profound to supply than any thing hitherto extant in our native literature; though what that profound something is, seems not to be well understood by its admirers. They are, most of them, willing to take it for granted, with an implicit faith, that what seems such *hard* thinking must be very accurate and original thinking also. What is abstruse and recondite they suppose must be abstruse and recondite wisdom, though, perhaps, it is what, if stated in plain English, they would throw aside as partly trifling truisms, and partly stark folly.

“It is a remark that I have heard highly applauded, that a *clear* idea is generally a *little* idea; for there are not a few persons who estimate the depth of thought, as an unskilful eye would estimate the depth of water. Muddy water is apt to be supposed deeper than it is, because you cannot see the bottom; very clear water, contrary, will always seem less deep than it is, both from the well-known law of refraction, and also because it is so thoroughly penetrated

by the sight. Men fancy that an idea must have been always obvious to every one, when they find it so plainly presented to the mind, that every one can easily take it in. An explanation that is perfectly clear, satisfactory, and simple, often causes the unreflecting to forget that they had needed any explanation at all.”—*Whateley.*

#### FELLOWSHIP IN PRAYER.

No thoughtful observer can fail to see that men who stand together in the same church, and often mingle in the same acts of holy worship have in many instances no more living relation to one another than particles of sand upon the sea shore; indeed spiritual communion is a thing so little known or regarded in the more popular sections of the church, that the very idea of it seems in some danger of being totally lost. Could this state of things continue if the church were fervently prayerful? No. Prayer, in the freedom and fulness of more abundant life, would include the fellowship of believers, and be accompanied with such manifestations of fraternal love as would bring joy and strength to many hearts. Christians would then rejoice to carry out the much-neglected precept of church life—“look not every man on his own things, but every man also on the things of others.” Many a devout man who, though in the church, now walks to heaven by a solitary path, would be claimed by his brethren as a fellow-traveller, and cheered in his journey by the sweet society of those whom he expects to meet in the far-off home. Every one might then lean on his brother for help, while every one would thankfully endeavor to “comfort the feeble-minded and support the weak,” thus turning church-membership into a thing of life, and significance, and blessing. What happy Sabbaths the church then might spend with God! how hallowed and attractive all her seasons of social worship would become, and what a privilege men would find it to belong to a praying church!—*Glendenning's “Praying Church.”*

#### SPONGING.

Estates in this place are worth much more than they would be in a land without the Gospel. They who do nothing for the support of religion, ought to be ashamed to sponge out of religious and whole-souled men the security and value which religion gives their property. The Christian pays a tax to support a state of society which is a standing army to keep thieves and robbers from the property of infidels.—*Rev. Dr. Little, Granville, Ohio.*

WINDS IN THE NORTHERN HEMISPHERE.—*Professor Coffin, of Lafayette College, Pennsylvania, in an elaborate scientific paper, says that there exist in the Northern Hemisphere three great zones of wind, extending entirely around the earth, modified, and in some cases, partially interrupted by the configuration and character of the surface. The first of these is the trade wind, near the equator, blowing, when uninterrupted, from northeast to southwest; this belt is interrupted, however, in the Atlantic ocean, near the coast of Africa, upon the Mediterranean sea, and also in Barbary by the actions of the Great Desert. The second is a belt of westerly wind, nearly 2,000 miles in breadth, between latitude 35 and 60 north, and encircling the earth, the westerly direction being clearly defined in the middle of the belt, but gradually disappearing as we approach the limits on either side. North of this, there is another system of winds, blowing southwardly, from high northern latitudes, and gradually inclining toward the west as it moves into a latitude of greater easterly velocity.*