

rian brethren, there is, we should suppose, no Free Churchman, who would hesitate to adopt it. If United Presbyterians in this country have no more important difference with us than this implies, it would certainly seem that a responsibility attaches to the Churches in maintaining a separate position." I have not changed the opinion I entertained, that had our Synod adopted this Basis, it might have been accepted by our brethren in Canada; and I feel strongly persuaded, that if we are ever to have a Union into which we can frankly go, with a clear conscience and a glad heart, an approximation must be made to this simple and straight-forward standard.

R.

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## Reviews of Books.

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THE OFFERING OF THE GENTILES; *a Sermon preached at Surrey Chapel, before the Directors and Friends of the London Missionary Society, May 11, 1859.* By JOHN CAIRNS, D.D. 12mo. pp. 36. London: John Snow. 1859.

The fame of this magnificent sermon has already reached our readers;\* and nothing remains for us but to support, by an extract, the commendations bestowed by authority much higher than ours. The text is Rom. xv. 14-16, and the theme is the Offering of the Gentiles,—the presenting of them as a eucharistic sacrifice to God. The following is the peroration of the discourse:—

"While the odour of this great sacrifice shall pervade and fill the Church in all nations, as the witnesses and fellow-ministers of the offering, it ought not to be forgotten that the great and chief result is the acceptance by the Sovereign Being to whom all is offered. The subject is almost too high for mortal tongue, the ground too awful not to be trod with profoundest reverence. Yet is it a fact that there is a principle in the Divine breast to which mortals may minister purest satisfaction, a satisfaction of which the "sweet-smelling savour" of all ancient offering and sacrifice was but the faintest emblem! "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." The return of moral beings to their great Original, with the light of reviving hope and loyalty breaking through the cloud of remorse and the tears of penitence, and the gleam of a new creation of the Spirit of God, emerging from the dark and stormy chaos of sin—this is the joy of the Eternal, to which that of the first creation gives place, and which may be estimated by the infinite sacrifices which He has made to purchase such an offering from his fallen creatures. If there be meaning in the gift of God's Son and Spirit—if there be reality in all the yearnings of Deity over this wandering and prodigal world—if the thousand human analogies which set forth the intensity of the Divine interest in man's recovery, have a sure hold and footing in the region of absolute truth—if God have indeed a last end in creation, and if out of that have grown a last end in redemption, including it, and exhausting all the motive power of the Mover of all things, which tends and rushes to this consummation, as at once the glory and the delight of the Godhead—then must

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\* Magazine for July, p. 215.