

rection; nor would there have been a breath against it. Who are the obstructives that have prevented reform, and thrown obstacles in the way of the good working of the present law?

In order to aid in carrying out University reform, a few graduates of the Scottish Universities applied to be admitted to degrees *ad eundem*.—The character and standing of these gentlemen entitled them to a respectful reception into the Convocation. Probably a similar application would not have been rejected by any respectable literary institution in Christendom. They had a right to demand admission, and the law provides for it, in the plainest terms. But these very parties, who denounce the University as godless, in the most rude and offensive manner, declined to receive five ministers of the gospel into the Convocation; individuals who, in point of literary attainments, would do honour to any institution. It may be gratifying to our readers to see the names of some of the distinguished men who signed the diplomas of Dr. Burns, Dr. Willis, Rev. H. Esson, Rev. W. Rintoul and Rev. A. Gale. Mr. Fraser and Dr. Derry; and the thrice illustrious names of the parties who not only refused to admit them to the same standing which they enjoyed in their own Universities, but stripped two of them of their highest degree. Two of these gentlemen have earned and worn the title of Doctors in Divinity, for many years. The Rev. Dr. Beaven, a graduate of Oxford, Professor of Divinity in King's College, and senior Proctor of the unreformed University of Toronto, addresses them as the *Rev. Robert Burns*, and the *Rev. Michael Willis*. The matchless insolence of the heedless and brainless majority who perpetrate these indecencies will work its own cure. The good sense of the country has been too long outraged, by the same crew and their abettors, to be in a mood quietly to submit to such pranks. It must be a matter of absolute indifference to the gentlemen above named, personally, whether they be received or not. But the matter assumes a grave aspect when we consider it as the work of the obstructives, who having possession are determined to keep it as long as possible, and then render the Institution as worthless as they can.

In looking over the diplomas of the rejected Scottish graduates, we not only among others, the following names, some of whom not only of Scotland, but world-wide fame, viz. McGill, Jethley, Walker, Burns, Thomson, Hooker, Sandford, Buchanan, Leslie, Wilson, Campbell, Piliars, Hope, Wallace, Brown, Copeland, Hamilton, Fleming, Gregory, Mearns, Reid, Connell, Robertson, &c., &c.

Diplomas signed by these and other eminent scholars, were treated with the utmost contempt by George Crookshank, junr., and Larratt W. Smith & Co.

We can look with ineffable scorn on such puerilities, believing that the visiting Commission will successfully carry out the enlightened views of the Legislature in regard to the University; and that before our Students return for the winter session, the power will be in other hands, and the Institution made available to all classes of the community.

If things are to remain in their present state, nothing has been gained by all the agitation for reform. One thing the country should demand, viz. the abolition of the Convocation as a very useless appendage at any time, and peculiarly pernicious when under such management. It cannot be that a mischievous clique in the middle of the 19th century, and in a free country, will be permitted to monopolize a princely endowment and frustrate every attempt to make it available for the public good.

THEOLOGICAL SCHOOL IN GENEVA.

This Institution was founded about eighteen years ago, by Messrs. Merle d'Aubigne and Gausson. Their aim was to impart orthodox instruction, in opposition to the latitudinarian views of the National Academy. Their motto was strict adherence to the faith of the Reformers, the doctrine of Luther and Calvin, resting on the basis of the Holy Scriptures.

But a new Professor, Mr. Edmond Scherer, introduced notions borrowed from the German Theology. He had studied at Strasburg, was for some time editor of a paper, and has been for the last five or six years Professor at Geneva. He put much life into his instructions, and was highly esteemed by the young men.

There was a vague rumour that he was unsound, but his new doctrinal views were only published a few weeks before he sent in his resignation to the Evangelical Committee.

He entertains doubts of the inspiration of the Holy Scriptures, while he does not exactly deny that the Apostles were inspired. He believes that ordinary christian doctors have also written under Divine inspiration; and that the canon of the New Testament contains books that ought not to be there, and has not all the books which it ought to include. Between the inspiration of the apostles and that of other men, he admits a difference of degree, but not of kind. By questioning the supreme authority of the Scriptures, he shakes the very foundation of Protestantism, and leaves all in doubt and uncertainty.

In view of such doctrines the Committee of the Theological School did not hesitate to accept Mr. Scherer's resignation.

The Students have been subjected to a severe examination. One was sent away as holding the errors referred to. Others will be called, in three months, to undergo a new scrutiny in regard to their faith.

Prof. Gausson is lecturing on the *Inspiration of the Bible*, Dr. D'Aubigne on the *Sovereign authority in matters of faith*, and Mr. Pilet on the *Genuine books of the Holy Scriptures*.

In announcing to the students that Mr. Scherer's resignation was accepted, Dr. Merle d'Aubigne delivered a discourse of which the following is an extract:—

"It is with emotion, with prayers and tears, that we have taken this important step. But being placed between a colleague and the Lord, our Master,—between a system unheard-of in the church of the living God, and the Word of absolute and eternal truth, we could not hesitate.—The Scriptures cannot be broken, the Lord hath said. (John x. 35.) This inspired Scripture, the words of which were taken as the rule of his con-

duct by the Lord of Glory himself, in his temptation in the wilderness; this Scripture which should be, for us with much stronger reason, a lamp to our feet and a light to our path, tells us: *He that loveth his brother more than me, is not worthy of me*. We have obeyed the Scripture, and we have let our brother go, rather than turn away ourselves from the Lord."

"Mr. Merle said further:—

"We have built this School upon the Rock of the Word, and we ask that it may remain there. To set up this house upon the moveable sand of human opinions, would be an abandonment of our original design, of our most sacred duties to the Lord; and with the help of God we will never do it. If this School should be reduced to four students,—should it even reckon but one,—let this School perish a thousand times, rather than be untainted to the Lord, and to the Oracles of God! We will always hold high the Holy Book which He has given us by His prophets of the Old and New Testament, and we will repent with an apostle, *He that despiseth, despiseth not man, but God*' (1 Thess. iv. 8.)

"This language shows what importance the professors of the Theological School attach to the removal of Mr. Scherer, and how painfully affected they were at parting with him. But in view of his novel opinions, they feel that they must remain firm in their orthodoxy, imploring help from the Lord to sustain them under this heavy trial."

BARRIE.

At a meeting of the Committee of the Presbyterian congregation of Barrie, in connection with the Presbyterian Synod of Canada, held on the 22nd of April, 1850, the Rev. Thomas Lowry having reported that Joseph Curran Morrison, Esq., of Toronto, had, without solicitation, granted to the Presbyterian congregation of Barrie, a building lot for their church, it was unanimously

Resolved:—"That the Committee of the Presbyterian congregation of Barrie, desire to record their high sense of the Christian benevolence and disinterested liberality manifested by Joseph Curran Morrison, Esq., of Toronto, M. P. P., in granting them a valuable building lot for their church; and agree to convey to him the expression of their sincere gratitude for his kindness, and of their earnest wish that he may be long spared to enjoy a life which, by the Divine blessing, shall be equally useful to his friends, beneficial to his fellow-creatures, and ornamental to the Christian society."

Dr. Achilli has escaped from the clutches of the inquisition. He was removed from prison to appear as a witness in court, from which his friends found means to hurry him to a place of safety. A French steamer was in readiness, and he sailed at once for Marseilles. The cardinal vicar, on hearing of his escape, wept with mortification and rage. The inquisition are indignant that a trick should be retorted upon them, although they descended to trickery in seizing him. They had purposed his imprisonment for life, and had determined shortly to remove him to a safer and severer prison. As a number of Christian friends were gathered at the house of Rev. Adolphe Monod, at Paris, to decide on renewed and more bold efforts for the liberation of Dr. Achilli, the prisoner whose release they scarcely dared to anticipate, knocked at the door, and heartily united with them in their devout thanksgivings to the same God who sent his angel to deliver Peter "from the hand of Herod, and from all the expectation of the people of the Jews."