

ministrations more acceptable to their constituent members respectively than at present, but the cry that has arisen is purely and simply,—“We will have no Established Church whatever.” In the meantime it is good to hear that the Dean of Windsor had the candour to say that “there is nothing in the respective forms of church government incompatible with a true spirit of union.”

Turning to Scotland, we notice from the *Christian Leader* that Mr. Spurgeon who had been spending some time at Benmore, near Dunoon, as the guest of Mr. James Duncan, preached to a congregation of 4,000 on the lawn before the castle on a Sunday evening. This is the third occasion on which the eminent preacher has discoursed at the same spot. Rain fell during the service, and as it increased the closing passages of the discourse had to be given in brief form. The text was suggested by the dying testimony of one of the latest of the Congo martyrs, who leant back and whispered with his last breath to a brother missionary, “With His stripes I am healed.” Mr. Spurgeon said that a few months ago he had offered prayer for that brother previous to his departure for the Congo; and only that day he had heard of his death. The Free Church Presbytery of Edinburgh has its hands full with a case of libel against Dr. A. S. Muir, minister of Trinity Church, Leith. It is charged against Dr. Muir that he had taken to wearing priestly vestments, displaying the crucifix, preaching baptismal regeneration, the glorification of the Virgin Mary and in various other ways had shown leanings towards popish doctrines and practices. Dr. James Brown of St. James Street U. P. Church, Paisley, has introduced a motion in his Presbytery to the effect that other Churches be communicated with so as to secure that the observance of the Communion shall be separated from the customary “Fast day.” If all accounts be true, the sooner this step is taken the better, as the old-time day of “fasting and humiliation” seems to have lost its sanctity and become a scandal to religion in many districts. Speaking of union, our esteemed correspondent D. says:—“The union question has reached another stage in its development. This time it is the stage of a temporary arrest. In that, there appears to me, to be no cause for alarm. A question such as this involves the settlement of many points that are at present in sore dispute among the interested parties. Professor Blaikie thinks that a “comprehensive union does not seem very near, and even trying to undo the knot is liable to make it harder. To loosen it we need the application of a Divine hand. “And what may this arrest of progress mean, but to teach us that a final union is neither of him that willeth, nor of him that runneth, but of God who showeth mercy. Nor need we be discouraged when we remember how fervently the Lord Jesus prayed that His Church might not only be one,

but also that it might so present that unity to the world that it might really believe that the Father had sent Him.”

Dr. Story of Rosneath has become the editor of a new monthly magazine *The Church*. The number for August contains a trenchant article under the caption of “The Latest Liberatorist: Lord Lorne,” in which the noble Lord is severely taken to task for the publication of an article in the *Scottish Review* on the subject of “Disestablishment.” Lord Lorne is charged with writing throughout “in a vein of affected smartness, which suggests the taint of Yankee vulgarity rather than the flavour of Scottish humour. He speaks of the clergy, both Established and Dissenting, with flippant disrespect and familiarity. His composition is so faulty, that it is often difficult to make out what he is driving at.” The aspersions cast upon the clergy are characterized as “An inexcusable impertinence.” “Lord Lorne, inexact in his statements and references, is singularly nerveless and ineffective in his grasp of his subject.” But for its author’s name, it is asserted that no magazine would have admitted his article to its pages.

The *Presbyterian* of London, the successor of the *Outlook*, and the official organ of the Presbyterian Church of England has been incorporated with the *Messenger*, which was started forty years ago, and the first three numbers of which were edited by Dr. James Hamilton. Dr. Kennedy Moore, who also edits *Evangelical Christianity*, is now to be the conductor of the *Presbyterian Messenger*, assisted by a committee of three ministers and three elders. With such an editorial staff our contemporary ought to let its light shine; and no doubt it will. The numbers that have reached us are exceedingly attractive in appearance, and give promise of a model denominational periodical.

CANADA.—The trustees of the Baptist College, Toronto, have appointed Theodore H. Rand of Acadia College, Wolfville, Nova Scotia, to the new chair of Christian Ethics and Mental Science, and Rev. J. W. Stewart, of Hamilton, as lecturer in Homiletics. The Methodists have not agreed as to the expediency of removing Victoria University from Cobourg to Toronto, in terms of the proposals submitted to them by the Minister of Education for Ontario. Chancellor Fleming, of Queen’s University, has published in pamphlet form a detailed list of the answers to a circular sent to the alumni and benefactors some time ago. The total number of answers received was 355, and of these three only expressed themselves in favour of consolidation. Many of the answers are refreshingly emphatic. Manifestly the trustees could not have done otherwise than to decree, “That Queen’s should for ever remain at Kingston as a university. An association has been formed to secure means for the fuller equipment of Queen’s rendered necessary by the new arrangements in contemplation. It is estimated that it would cost at least \$250,000 to establish Queen’s