

and the appointment of additional labourers to a number of new fields was remitted to the following executive sub-committee:—Dr. Cochrane, Rev. Messrs. King, Laing, Macdonnell, Warden, and Mr. T. W. Taylor.

Obituary.

THE REVEREND DUGALD MCGREGOR, minister of North Mara and Longford, in the Presbytery of Lindsay, in connection with the Presbyterian Church in Canada, departed this life at the manse, Uptergrove, after an illness of about six weeks, on Sabbath morning, 19th September, in the seventy-first year of his age. He was born in the Island of Easdale, March 27th, 1810. Mr. McGregor was educated for the ministry of the Congregational Church. After labouring for some time at Helensburgh, Scotland, he came with his family to Canada, in 1857, and was called to be pastor of the Congregational Church, at Manilla, Ontario. In 1876, he connected himself with the Presbyterian Church in Canada. He was a diligent and faithful pastor, and an able and earnest preacher of the Gospel in English and in Gaelic. Five of his sons are in the ministry, four of them in the Congregational Church, and one is on our missionary staff in Manitoba.

Ecclesiastical News.

THE Wesleyan Methodists are to hold an Ecumenical Council next summer, in London, England, in the old City Road Chapel, in which John Wesley used to preach. Dr. Stopford Brooke has seceded from the Church of England, for the reason that he has come to be convinced of the impossibility of miracles, and especially has lost faith in the miracle of the Incarnation. At the Church Congress, held in England, last month, a considerable part of the first day was spent in discussing the internal unity of the Church. The Bishop of Durham thought the Church of England acted wisely in tolerating diverse types of thought and opinion within its pale, claiming that the strength of the Church consists in its comprehensiveness. Canon Farrar went so far as to say that the three schools of thought—the High, Low, and Broad Church—exerted a most beneficial influence on the Church as a whole, and the Church without their existence would have been less Catholic, less vigorous, and less adapted to meet the wants of her many children than she was at present. "Unity without diversity was death. Uniformity was impossible, but unity was a sa-

cred duty. The amicable co-existence of the three parties was a sign of the vitality of the Church." Dean Stanley, in his desire to nationalize the Established Church, points out in a published letter that the difficulties which have stood in the way of Non-conformists uniting with the Church of England have scarcely an existence nowadays. Respecting subscription to formulas he says,—“All the subscriptions which existed in former times are swept away. About twelve years ago, a Royal Commission considered the subject, and introduced changes so radical that the subject, which down to that time was frequently agitated, has never been revived. The declaration of ‘unfeigned assent and consent to all and everything in the Book of Common Prayer’ did drive the Nonconforming ministers out in 1662. The declaration of belief that ‘the Thirty-nine Articles, contain nothing contrary to the Word of God,’ the declaration of assent to ‘all and every the Thirty-nine Articles, besides the ratification’—once required from all clergymen and graduates—no longer exists.” Dr. Parker, of the City Temple Church, London, and a leading Nonconformist, goes further than Dean Stanley, and advocates an alliance of all Christians on a far wider basis than the Pan-Presbyterian or the Pan-Anglican, and would have “every man who adopts and practices the principle of self sacrifice for the good of others be recognized as a living Christian, and included in it.”

THE DUKE OF ARGYLE, at a recent meeting in the Highlands of Scotland, has given expression to his views on Christian unity in a somewhat different and much more sensible vein than Dr. Parker. “The question cannot but occur sometimes why should we not all combine, why should we require these separate places of worship, the points on which we agree being undoubtedly of infinitely greater importance than the points on which we differ. I am here to declare that the longer I live the more value and importance I attach to this great question which concerns the nature of the Church and the functions of the Christian ministry. On this great question, which cuts very deep into the very nature of our religion, I confess to this company that I am more and more a Presbyterian by conviction. I believe that the constitution of the early Church, though it was probably very different in many respects from any Church which we see at present, was still, on the whole, more near the organisation of the Presbyterian Church than any other Church which exists on the face of the earth. I believe, further, that the historical process by which one bishop came to exercise dominion over all the other bishops of the Church is precisely the same historical process by which one Presbyterian came to assume author-