

years ago. Moreover, they were both of the secession side, and for many years were co-presbyters. The first and oldest was the Rev. James B. Rentoul, D.D., who laboured for nearly 60 years, in the town of Garvagh, Co. Derry. The Rentouls are an ecclesiastical family, aristocratic in the true sense of the word. There have been and are many ministers of the name. Not only that,—the uncles, brothers-in-law and sons-in-law, in the ministry are also numerous. The father of the deceased was a minister, he had two brothers who were ministers; he has four sons now in the work, and four nephews of the same name. As will be seen, there are eight of the third generation, some in Ireland, some in Great Britain, and one a Professor in Melbourne. James was the last of the second generation. He was born in the first year of the present century. His birthplace was Man-cunningham, Co. Donegal, where his father was minister. His mother was the sixth in descent from the first minister of that congregation who came from Scotland in 1665. In September, 1827, James was ordained in Garvagh, and from that until a year or two ago, when the infirmities of age overtook him, he remained in the same charge. He was a long time clerk of the Presbytery of Coleraine. He leaves a most fragrant memory behind him, and, as has been seen, his sons are following in his steps. The other, of whom mention is to be made, is the Rev. John F. Martin, LL.D., of Caledon, who was born in 1815, and ordained in Crossgar, near Coleraine, in 1839. There he laboured for 34 years. After leaving Crossgar, he has had brief pastorates in three other charges, in Maidstone, Co. Kent, England, then in Tartavaghar and Caledon, both in Co. Armagh. He was distinguished for his evangelical preaching and for his pastoral fidelity. Those who were in the ministry before the Union, and are still in active work, may be counted on the fingers now. Among these, however, are three of the six Professors in the Assembly's College, Belfast, viz:—Dr. W. D. Killen, H. Wallace, and Dr. J. G. Murphy. A good deal of dissatisfaction prevails over the appointment by the Government of a Roman Catholic prelate, as a senator of the Royal University in place of Dr. W. F. Stevenson. On the other hand, John Young, Esq., of Galgown Castle, a Presbyterian, has been appointed a Privy Councillor.

H.

GREAT BRITAIN.—Church going has not grown obsolete in the greatest city of the world. On a recent Sunday in London, 460,000 persons attended service in the morning, and 410,000 at night. The largest church of the Establishment—St. Paul's Cathedral—had an attendance in the evening of 3,403. Mr. Spurgeon's tabernacle was attended by 4,519 persons in the morning, and 6,070 in the evening. The ancient church of St. Bartholomew, West Smithfield, in

which Hogarth was baptized, and of which Milton was a parishioner, was re-opened after partial restoration, on Tuesday. Mr. Spurgeon is building two new mission halls, one in Surrey Square, Old Kent Road, and the other at Thorntonheath, near Croydon. There is some prospect of union of the Wesleyans and the Methodist new connection in England. Union is in the air. There are now a few indications that the Welsh Presbyterian Church and the Presbyterian Church of England are drawing closer together. Negotiations which may end in union are being set on foot. The Rev. H. R. Haweis recently preached in St. Bride's, London, to a very large congregation. He delivered a long and remarkable discourse on the "Relation of the Church of England to Nonconformity." The text was taken from Acts vii., 48, 49.—"The Most High dwelleth not in temples made with hands," etc. In a brief introduction, Mr. Haweis sketched in outline what he intended to say. He undertook to show that the Church of England had no monopoly of Divine government, of sound doctrine, or of good works. The policy of the Church towards Dissent had, he said, hitherto been wrong and unscriptural. "A Free Pulpit" would strike the keynote of a wiser policy; and the relationship that should exist between the two ought to be one of holy rivalry. Elaborating his first point, that the Church had no monopoly of Divine government, Mr. Haweis said the government of the Church was not expressly ordained by Christ. The Apostles had no successors. Certainly the bishops have not succeeded them by organic lineage; and, if they had, the preacher did not think it would matter, as he had no belief in the organic transmission of grace. As in the matter of government, so also in the matter of doctrine, the Church was not the sole repository of God's truth. The Nonconformists also had the Bible, the Life of Christ, the sum and substance of the Church's creeds, and the Sacraments. And as for the matter of good works, it is also certain that the Church has no monopoly of these. Could any one, gazing at the Christian organisations in connection with the ministries of Mr. Spurgeon or Dr. Ailan, deny that they exhibited the fruits of the spirit? Out of the 233 evangelical congregations in the city of Glasgow, over two hundred are associated in the Glasgow Home Mission Union. In the north-eastern section of the city, among the fifty-seven co-operating congregations, out of a total of sixty-four in the district, there are no fewer than 818 pronounced Christian men and women banded together and working under the auspices of this Union. In this way, the homes of non-church-goers are being reached with the Gospel message. The famous sermon that John Knox preached in Edinburgh in 1665, "for which he was inhibited preaching for a season," was sold not long since for \$2,075. If John could just have received that much for it himself!