

only fear that the prospect of a Puseyite secession is too good to be strongly calculated on, though we must acknowledge that the latitudinarian course indicated by the Prelates might well stimulate a good many to take that decisive step, which by the Puseyites or Evangelicals, or both, ought to have been taken long ago. The question, however, is one interesting not merely to the members and adherents of the Anglican Church. If the right creed be indispensable to salvation as the right life, then it is surely well to settle what those essentials are, not only in one but in every Church. The Athanasian Creed says one thing, and that has been greatly and generally condemned. Are we then to settle that any amount of heterodoxy of opinion is perfectly compatible with final safety? Questions these perplexing to many who have never troubled themselves with the thirty-nine articles, and never mean to do so.

EXTEMPORE PERILS.

The *Liberal Christian* thus illustrates the perils that come from extemporaneous speech:

Gen. Matthews, at the Cincinnati Convention, hurried by the excitement of the crowd, said what he did not mean, and hastened to take back, about "the whole administration of the country being poisoned with corruption from head to foot." We should not care to listen to Stanley Matthews again.

But how often the pulpits sins in this respect! We wonder if Bro. Prime will blush to see it in print, that he declared to a full church in our hearing how the devils in hell were quaking over the payment of a church debt in Newburgh. We will surrender to his claim of better acquaintance with that under world than ourselves.

Philanthropists and reformers lie fearfully in public. An eloquent colonel declared lately to a temperance meeting, where we were obliged to listen to his blarney, that 8,000 ladies of high standing in Brooklyn were confirmed drunkards. This seems to be an enlargement of the exposed falsehood of 2,000 women of fashion in New York city applying for admission to the Binghamton Asylum, notoriously a male institution. We asked M. J. May, and others, at the time, whether, in their wide intercourse, they met with such multitudes of female inebriates in the higher classes. Mr. May had known but one. Dr. Wilbur, of the Syracuse Asylum declared the assertion to be absurd. Dr. Day, of Binghamton laughed it away. Now, we would beg leave to suggest to these tremendously eloquent gentlemen that their incredible exaggerations hurt, not help, their cause. Sensible men come to doubt about the whole business. Reflecting people question the duty of going to meeting where falsehood is crammed down as truth. Hundreds never half listen, because they have been so often cheated. Who would want to treasure up what that Methodist minister said who made the walls of Babylon 800 miles high? Ephraim Peabody, of saintly memory, was more anxious to under than overrate, well knowing, he said, that a kindly imagination was certain to supply the deficiency—while making the cost of a national ship of the line 250,000,000 instead of thousands, would certainly tempt a reflecting mind to reject all the rest of the argument. This, certainly, is one of the perils of popular speaking which the press should be at work to cure in the bud. Public orators who play wanton with the truth should not receive endorsement. Less fervid appeals should be welcomed, which have a basis of fact. The community should be guarded from imposture by those newspapers that have so much to do with forming public opinion.

Book Notices.

THE CANADIAN MONTHLY FOR SEPTEMBER.—We are sorry we cannot say the Canadian Monthly improves as it grows older. The current number has no article of any great interest and importance. One understood to be by Professor Goldwin Smith on "Political struggles on Both Sides of the Lines," deals pretty severely with the Grant and Greeley, and denounces party spirit and party government in a very partisan fashion. But there is really nothing of any importance in what the Professor says, and whatever of argument may be in it does not call for any answer from any one, as the writer, apparently to save all trouble, has taken care to answer himself so thoroughly as to leave no occasion for any to come in and gather up the fragments.

By the last steamer from England Rev. John Sutherland a Gaelic-speaking minister arrived here. Mr. S. is commissioned by the Colonial Committee of the Free Church of Scotland. He preached an admirable Gaelic sermon in Chalmers' Church last Sabbath afternoon, to an audience of about 150. Mr. S. proceeded this week to P. E. Island where he will for some time assist Rev. Donald Macneil who, we regret to say, is still unable to preach on account of ill health.—*Halifax Presbyterian.*

Ecclesiastical.

TORONTO PRESBYTERY.

PROF. INGLIS'S CALL.

The Presbytery of Toronto met on Tuesday morning in Knox Church, there being present nineteen ministers and four elders. A call was submitted and read from the Reform Protestant (Dutch) Church on the Heights of Brooklyn, New York, addressed to Prof. Inglis, of the Toronto Presbytery, and offering him a salary of \$7,000 a year. In connection with this call it was found that two certified delegates from such Church were present, and wished to be heard in support of the call. Upon motion it was agreed to hear them. Mr. Theodore Sturges and Mr. William M. Morton were heard accordingly. Prof. Inglis was also heard, and declared that after due consideration he believed it to be his duty to accept the call. In connection also with this matter an extract minute of the Board of Management of Knox College, was read, by which it appeared that upon a vote being taken it was decided by eleven to six, that Prof. Inglis's resignation of his Professorship should be accepted. Under these circumstances, the Presbytery having deliberated on the subject, "while expressing their regret and disappointment in the prospect of Dr. Inglis's separation from the Canada Presbyterian Church yet agreed to offer no opposition to his acceptance of the call, and resolved to grant him the necessary Presbyterial certificate in order that his induction might take place in due form at his new church in Brooklyn. The Presbytery at the same time could not part from their esteemed brother, as a member of the Presbytery, without expressing their high estimation of his ability and gifts as a minister, and the deep sense of the important services that he had rendered to the church as minister at Hamilton for many years, and latterly as Professor in Knox College for some time, and their appreciation of the valuable of counsel and aid which he had given in the Presbytery and the Church Courts, and generally in the business of the Church. The Presbytery consequently regretting the loss they had sustained in his removal, yet would follow him with their earnest prayers that the Lord might bestow his best blessing on himself and family, and also crown his labours with large success and with abundant fruits to the praise and glory of Christ's name. Upon motion made, it was agreed to appoint the Rev. William Gregg corresponding member of the Foreign Mission Committee. It was stated by the Clerk that since the last meeting of the Presbytery, he had learned of several students being within the bounds of Presbytery, and that he had assigned them subjects for disputation to be given at this meeting or some other part. The conduct of the Clerk in this matter was approved, and a committee was appointed to hear the students upon these subjects on the second of October, at ten o'clock a.m. Upon motion made, it was agreed to appoint the Rev. William Reid interim moderator of the Session of Cook's Church, and also that the matter for supplying the pulpit of that church be left with the Session, and with the Home Mission Committee conjointly. It was also agreed that the Clerk be instructed to correspond with the congregations within the bounds who were in arrears of stipend, calling their attention to said arrears, and the deliverances of the General Assembly thereon. It was decided that the next meeting of Presbytery should be in the usual place (Knox Church), on the first Tuesday in November, at eleven o'clock in the forenoon.

THE FUTURE OF PROTESTANTISM IN FRANCE.

(Translated from *La Aurora*).

(Concluded.)

In fact, if there is anything certain, it is the constant progress of Protestantism in the world. Dazzling conversions, like those of some great Lords, some artists, some ritualist ministers, some romantic women, who find our mode of worship either too cold, or too simple, or too monotonous, do not absolutely change the general fact.

Like hidden leaven, evangelical principles raise in certain places even the thick mass of the Greek Orthodox Church, and the Roman Catholic Church.

A publicist unusually sagacious, and who is not suspected in these matters, has very well discerned the ascending and conquering movement of evangelical principles and has described it in an admirable article, of which we quote the following part:—"The limits of the civilized world extend from day to day with a rapidity so marvellous that one can almost fix the period when all the earth yet uninhabited but capable of encouraging settlement and rewarding the labour of man, shall have found its master. This master, who shall he be? or, to hold to the question in hand, what shall be his Church? Will he adhere to Rome, or will he belong, under one name or other, to the great Protestant community? It suffices for answer to cast our eyes over the map of the world and observe with what sentiments, by what people, progress is made every day, constantly and happily. Of six men who, with hatchet and gun in hand, advance into the unexplored solitudes, establish their home, and by and by a city—found there a family and by and by a State—scarcely one belongs to the Roman Church, and most frequently, if he does not go away from it himself, he does not retain his children in connection with it. If you consider that the question here is not about the founding of societies quite new and condemned to a long infancy, but on the contrary about the rapid creation of civilized states, which arrive at manhood almost as soon as they come into existence, which, scarcely born, have their railways, their parliament, their industry, and very soon after, their navy and their army, which enter, in short, on the stage of the world in possession of all the means necessary for their preservation, their progress and their future influence,—how can you fail to perceive that the religious equilibrium of the old world tends to break up, and that no long time is required for its becoming prodigiously changed?"

Thus did Prevost-Paradol express himself in 1859. What is this to say in relation to France? It is to say that the Evangelical minority of that country will find in the general progress of Protestantism, in the prosperity of Protestant nations, the point of support which it wants within itself. It will be able to raise its voice high and strong without appearing ridiculous and presumptuous. This remnant of the martyrs of the reformation, this feeble million of Reformed Frenchmen will not appear, after all, so despicable, when it is joined to that phalanx which counts almost one hundred and ten millions of Protestants and which increases every day.

We fetch another motive for confidence from the noble history of the Reformed Church. Commenced in 1519, in the Sorbonne, by the teaching of Doctor Lefebvre on the subject of justification by faith (from the Epistle to the

Romans), developed at Meaux, under the high patronage of Bishop Briconnet, emboldened by the piercing voice of Luther which called forth echoes from the whole of western Christendom, organized by the genius more cool, more systematic, more profound, of Calvin, the Reform in the space of half a century conquered the best portion of the population of France. About 1561 Admiral Coligny presented to the queen-mother a list of more than 2150 organized churches ministered to by regular pastors, which demanded liberty of worship. "The fourth part of this kingdom is separated from the communion of the Church," wrote Chancelier Michel de L'Hospital, on the part of the King, to Pope Pius IV., some days before the conference of Poissy, "which fourth part is composed of gentlemen and principal burghers of cities, and those of the common people who have seen the world and are exercised in arms so that the said separatists have no lack of force. Likewise, they have no lack of council, having with them more than three-fourths of the men of learning. They have no lack of money for conducting business, having with them a great part of the good and wealthy houses, as well of the nobility as of the commons." The Cardinal de Sainte Croix went still further than the illustrious Chancellor. "The kingdom is half Huguenot," wrote he. Calvinism was almost the fashion. But the King and the Guises, the high clergy and the populace refused it their support, because it condemned their abominable manners and freed men from the yoke of the clergy. Hence the religious wars which put the kingdom within an inch of its destruction, and ruined it for a long time; hence the hideous massacres in spite of sworn faith; hence the unheard of executions; hence the exile, voluntary or forced, of thousands of Huguenots, who carried far away from their native country their talent, their industry, their heroic faith, their austerity of manners, their independence of spirit, their profound respect for the Word of God.

And yet the Reformed Church has survived the wars, the executions, the butcheries, the edicts of proscription, the booted missions, the gold boxes, the ravishments of women and children, the exile or death of its most faithful disciples, and even the apostasy of the lukewarm. It bowed long under the heavy burden of its cross; it covered under the violence of the storm; but it always got up again. Thrown for three centuries into the fire of a burning furnace, it has justified its bold device: *Flammam non comburo*, I burn without being consumed. It was enough for the eighteenth century to organize it anew by the heroic and intelligent activity of Antoine Court. "It has more influence at this day," said M. Guizot at the last Synod, "than it has had for a hundred years." It has conquered the right of citizenship in France. Its children occupy high posts in the Administration, in commerce, in industry, in the army, in the navy, in letters, in science, and the press. It has, we repeat it without insisting on it, the means necessary for its preservation and its extension. It has been able to gain the sympathies of all serious spirits, and to draw into its bosom some noble souls. It solicits afresh the public attention. Let it be better known and it will be better judged, in spite of its miseries, which it is not permitted even to the hand of a son to disguise. But let nothing be exaggerated. The rationalistic element is more strange to the Church, and less considerable than is commonly believed. It is, above all, an importation from Germany, and we may hope that its influence will be transitory. The old French liberalism was frankly supernaturalistic; the old French radicalism draws its inspiration from Hegel, Strauss and Baur. Its influence attaches rather to the character and the science of some of its representatives, than to the very deep convictions in the Reformed people. Let the day come for clear, precise, definitive explanations, and it will be seen if the great majority of the Huguenots do not pronounce for the faith of their fathers and retain the noble standard of the Church of the martyrs.

And so, to this question, Can Protestantism at this day fulfil its mission? can it weigh strongly on the future destinies of France? The signs of the times, as well as the history of the Reformed Church, permit us to reply: "Yes, it can, if it will, and if God permit."

C.

POPISH INTOLERANCE.

I was passing a few days last week at Joliet, where, on Saturday last (17th inst.), the following occurred. As many will read this who are not familiar with the rural parts of this unprogressive Province, I will mention that Joliet, formerly called L'Industrie, is a town about 40 miles N. E. of Montreal, containing some 4,500 inhabitants, of whom 4,450 are French-Canadian Roman Catholics. Educational establishments of considerable size exist there, but wholly in charge of priests, friars and nuns, and well are the people taught the lessons that accord with the interests and assumptions of their ecclesiastical masters.

Amongst the families composing the small handful of those who have more confidence in the Bible than in the priests, are three French-Canadian converts, Messrs. Noel and Thomas Rondeau, and Mr. Leclanche. The former are two of five brothers, who, with their father, mother, and four sisters, left the Church of Rome many years ago. The father is dead, but the sons have retained the firmest attachment to the religion of the Bible, and the principles of the glorious Reformation. They are men of the highest respectability, great intelligence and irreproachable lives. Some of them have personally labored to disseminate the Scriptures amongst their countrymen, and are animated with not a little of the spirit of the great Apostle of the Gentiles, who "had continual sorrow in his heart for his kinsmen according to the flesh."

The Messrs. Rondeau at Joliet are cabinet-makers, pursuing their calling with much assiduity, and against whom, in every social relationship, not an adverse word can be said. But they are staunch Protestants, and are neither ashamed nor afraid to avow their sentiments and maintain them against all comers. Many a discussion do they have in their houses and their workshops with enquiring neighbors, some of whom have seen enough of the world to learn the manifest inferiority of those communities that submit to priestly domination. Mr. Thomas Rondeau, ever ready to give to every man who asks it "a reason of the hope that is in him," has been much encouraged of late at the desire evinced by some to become acquainted with the Protestant view of Divine truth, and he had often resolved in his mind how best to induce others to examine the matter for themselves. On Saturday, the market day, he attended market as usual, and thought of giving information to those he could reach, that he would be glad to speak with any one who would desire it. He accordingly asked a farmer to allow him to stand in his cart for a few minutes, as he had a brief announcement to make. Of course the farmer made no objection, and Mr. Rondeau got into the cart. He said to those around him, that he only wanted their attention for a few minutes; that they knew that for many years he had left the Church of Rome; that if he then had made a mistake, he was willing to be convinced of it,

and to return to their communion; that all he wanted was to know where the truth was, and to save his soul. As he was about to finish his announcement and to invite them to come at any time and discuss the questions at issue between them, the Clerk of the market, by name Desmarais, came noisily forward and ordered him to get down from the cart. Mr. Rondeau very decidedly told him that he had but a few words more to say to his friends around him, and as they were willing to hear, he should exercise his simple right, and finish what he had to say. The people here signified their wish that Mr. Rondeau should not be interrupted, and told them that he would be glad to see either them or the priest, and that if they could convince him that the religion of the Pope was the religion of Jesus Christ, he would become a Roman Catholic to-morrow.

In the meantime the officious official Desmarais had brought another constable to the spot, who told Mr. Rondeau to get down, whither, having said what he intended to say, got down from the cart immediately. This would have been intolerance and indignity enough had Mr. Rondeau been left to pursue his way. Not so thought the two constables of British law and liberty among the 4,450 Roman Catholic inhabitants of Joliet. They informed Mr. Rondeau that for his daring offence against the peace he must be incarcerated within the walls of the Joliet jail. Mr. Rondeau, after his first astonishment was over, very cheerfully submitted to the whims of the law, remarking that it was a matter of no small satisfaction that he personally would share the experience of the Apostles. He was accordingly locked up and confined with certain disorderly characters of the town. As the prison doors were shutting upon him, an English Protestant who had followed him, could not restrain his righteous indignation, and said to the officials, "Why don't you burn him and get rid of him, as was your wont in other days?"

Mr. Rondeau occupied his time while in jail with giving good advice to his fellow prisoners, and brought one man to tears who had been imprisoned for ill-treating his wife. In the meantime the constables were rather divided in opinion as to what should be done with their prisoner, now that they had got him; and from what I hear, they would very gladly been rid of him. At length, during the afternoon, matters became known, and so gross an injustice was it felt to retain a man of Mr. Thomas Rondeau's known character and respectability in jail upon so frivolous an excuse, that a magistrate was found before whom the case might be brought, and the injured man liberated. He was accordingly brought from the jail before the magistrate, who received the official's deposition. Mr. Rondeau silently submitted to the parody of justice that was being enacted, and without saying one word received the sentence of ten shillings fine and twenty shillings expenses. The money, of course, was forthcoming, and a friend was in waiting to drive Mr. Rondeau to his home.

I had been absent from Joliet during the day, but returning to the evening, I passed it with Mr. Rondeau, according to previous appointment. Nothing could exceed his quiet cheerfulness, for there could be but the one conviction upon his mind, that he had been fined and imprisoned because of his attachment to the Gospel of Jesus Christ, the reception of which will none enable his countrymen to throw off the priestly yoke that now binds them. He rejoiced that "he had been counted worthy to suffer for His name."

It is right for me to say that, on the Monday following, I called upon the magistrate who had imposed the fine, and who received me most courteously. In his explanation of the occurrence, he told me that he had acted upon Desmarais' deposition, which was to the effect that Mr. Rondeau had been guilty of a breach of the peace, which deposition and the rules of the market I was at liberty to examine.

The ecclesiastical atmosphere that hangs so heavily over this Lower Province, in which Joliet is included, produces its appropriate fruit. I hear the magistrate was once a Protestant, but that he has succumbed to the influences surrounding him. Certainly there is danger to any man living in such an atmosphere as prevails in Joliet, where 4,450 out of its 4,500 inhabitants have been moulded to the will of priests and friars and nuns.

It is scarcely to be wondered at that a man so situated should have but very imperfect views of freedom and justice, especially when the case under examination affected one who dared to doubt and to affirm that neither the temporal nor the eternal interests of men were much furthered by the presence of priests and friars and nuns.

Joliet has the unenviable notoriety of having manifested, on several occasions, the same intolerant spirit towards those who refuse to bow to priestly rule. Some twenty-five years ago, two missionaries were only saved from drowning by a gentleman now dead, and from whom the town takes its present name, who boldly put himself between them and their intolerant pursuers, and gave them an asylum in his own house. No officious constables were then present to preserve the peace and to prevent murder.

Again, some five years ago, a stall in the market, rented by a Protestant missionary, was broken into, and Bibles, Testaments and religious books to the value of eighty dollars, were torn to pieces or scattered in all directions. The clerk of the market was conveniently absent also on that occasion.

Last year the Rev. Mr. Chiniquy visited the town, and gave addresses within the walls of the unfinished Protestant church. He was subjected to every kind of interference and insult, and had it not been for some of the Roman Catholics themselves, he would probably not have escaped with his life. Again no officious official was there to imprison the disturbers of the peace, nor was one of the many rioters brought to trial for their infamous and murderous attack upon a minister in a Protestant building.

Such are some of the dangers and intolerable indignities to which isolated Protestants are subjected in this priest-ridden Province, when they dare to exercise those liberties that are the birthright of every subject of the British Crown. Our Protestant brethren so situated look to us, living in more favorable circumstances, for sympathy and aid—aid that they may obtain for themselves and their children some spiritual and educational advantages.

I have alluded to the unfinished church in which Mr. Chiniquy spoke last year. It is still unfinished and they will require an additional sum of £150 to put the building into a habitable condition. It is designed to provide a church, a school-room and a residence for a missionary. I would earnestly appeal on behalf of these isolated and aggrieved Protestants for funds to finish this building, and thus give the most appropriate answer to those who would gladly stamp out the very name of Protestants from the land. I would also ask the editors of those newspapers who are not afraid to speak the truth with regard to the evils of priestcraft, to give publicity to my letter.

Your obedient servant,

F. W. HAULTAIN.

P.S.—Contributions for the unfinished church may be sent to Col. Haultain, Montreal.—*Montreal Witness*, 30th August, 1872.

THE NEXT POPE.

The most likely successor to the present Pope is, says the *Gazzetta d'Italia* of Florence, Cardinal Antonio Maria Pambianco, of the order of St. Francis. He was born at Terranova, in Sicily, on the 14th of August, 1808, and was made cardinal by Pius IX. in the consistory of the 27th of September, 1861. He has always professed great veneration for Pope Sixtus V., whose life was his favourite study, and in whose cell he lived. One day, while in a reverie, he suddenly heard a knock at his door, and a voice told him he would be a cardinal. This announcement did not surprise him, he merely replied "Lo sapete," and he will, says the *Gazzetta*, doubtless say the same when he learns that he has been elected Pope. Cardinal Pambianco once swore before Canon's monument to Clement XIV. that he would restore the Order of the Jesuits to its former greatness; and this is said to be the great object of his life. He is the intimate friend of Father Beckx, the general of the order, but, like his model Sixtus V., he is excessively reserved, carefully concealing from every one his intentions for the future. He praises the syllabus, and defends the principle of infallibility with extraordinary skill and theological knowledge. As for Pius IX., he has thoroughly believed in the Cardinal since a young Italian girl prophesied some twenty years ago that the next Pope would be a monk of the Order of St. Francis. "Mystical," concludes the *Gazzetta*, "as Savonarola, Pambianco is the slave of a medieval Utopia which moves him to revive the Church of the thirteenth century; and the Society of Jesus, which does not believe in mysticism, regards him with anxiety, not quite knowing whether he is a friend or an enemy."

UNITED PRESBYTERIAN THEOLOGICAL HALL, SCOTLAND.

On the 18th of August the Rev. Dr. Cairns, Moderator of the United Presbyterian Church, delivered an address to the students of the Theological Hall in Upper Queen Street Hall. Dr. Cairns took for his subject the late meeting in Paris of the French Protestant Synod, to which he had been sent as representing the U. P. Church. In his opening remarks he stated that at the present time there were upwards of one million and a half of Protestants in France, which, although there were forty millions of Roman Catholics, was still a mighty force. It had, however, suffered unspeakably by the prevalence of rationalism in its midst, and accordingly its progress had been tending downwards. Generations after generations were greatly attached to rationalistic views, so much so that a distinguished minister told him that such was the influence of a succession of rationalistic ministers that he did not find himself at home even in his own pulpit. The people did not like the doctrines which were preached by that gentleman, and when electing members of Synod he was passed over simply because he did not belong to the liberal side. A great improvement, however, was now being made on this state of things, and he believed from the proceedings of the late Synod the tide was turning, as the rationalist party was in a decided minority. He then went on to give a description of the formation of the Synod and the customary forms of opening its proceedings. He then gave a resume of the proceedings of the body. After referring to a service on the evening previous to the opening of the Synod, which was held in a Protestant church near the Louvre, he stated that the Moderator of Synod was elected by ballot. On the third day of meeting, the question was raised as to the powers of the Synod, whether it was a consultative or legislative. The holders of orthodox doctrine maintained the latter side of the question, while the other side of the House supported the former. After alluding to a number of points which were discussed at great length at the Synod, Dr. Cairns said that he was perfectly astonished to see one resolution carried unanimously, and that was the principle of the separation of the Church from the State. In addressing the Assembly he had taken the opportunity of touching upon the point, but at that time he was afraid of touching upon their susceptibilities. He was glad to say that the orthodox party was in the majority and carried their entire programme.

OTTAWA LADIES' COLLEGE.

The formal opening of the Protestant Ladies' College on Queen Street took place on Wednesday afternoon before the largest and most influential gathering of citizens we have ever seen assembled on any like occasion. The College has been recently completed, at a total cost, including grounds, of over \$47,000, and besides being a very handsome and commodious building, it is well located. It is the only institution of the kind in Central Canada, and we have no doubt will be a permanent monument to the energy and enterprise of the gentlemen who were instrumental in its organization, while it is certainly a credit to the capital of the Dominion.

The chair was occupied by E. B. Eddy, Esq., M.P.P., President of the Board of Managers, and the proceedings were opened with singing and prayer. The Chairman read a length and very able opening address. He expressed his great satisfaction at the successful and gratifying result of the undertaking. Ottawa could now boast of a first-class Protestant Educational Institution for ladies. He had no doubt that the support it would obtain would be so liberal that the building would require enlargement at no far distant day. He spoke in very complimentary terms of the untiring energy and zeal displayed by the Rev. Mr. Moore, the Secretary of the Board, and concluded by referring to the first meeting that led to the formation of a Joint Stock Company.

The Rev. John Laing, Principal, followed in an able review on the education of females, their standing in society and influence in the world. He expressed himself much pleased with the favorable auspices under which the institution had been opened, and doubted not that it would prosper under God's care.

Speeches were also given by John Rochester, Esq., M.P., Dr. Sweetland, Dr. Grant, and Messrs. J. G. Robinson, Thorburn (Principal of the High School), E. M. Giltvray and the Rev. J. B. Aylesworth.—*Ottawa Times*.

It is stated that Universalism has declined about one-third in the number of its ministers in the United States during the last ten years, and that in Massachusetts and New England, they have fewer ministers than they had in 1840 or 1850; they advanced a little from 1840 to 1850, but have since fallen below where they were in 1840.

The Marquis of Lorne, according to a letter addressed by Mr. Thain Davidson to the *Christian world*, has not in any sense backed out of a promise to take part in the evangelistic services in the Agricultural Hall. We are exceedingly glad to hear it; the more especially as the paragraph inserted by his lordship's authority in the *Times* and the other morning papers certainly conveyed the opposite impression. Mr. Davidson entertains the hope that by-and-by Lord Lorne may be able, as he is well competent to do, to preside at one of the meetings, and offer a few words of Christian exhortation.