

Free Church. He was a man of robust constitution, and preached pretty regularly to his congregation until he was close on a hundred years of age.

The answer of the Committee of the Free Church of Scotland to a communication from the General Assembly of the Established Church on Union and Co-operation, recently published, is couched in courteous and conciliatory terms. Whatever may come of it, the correspondence is highly honourable to the parties concerned. Both concede that great evils have arisen from the divisions of Scottish Presbyterianism, and express their desire for the removal of the obstacles which prevent a union. And while both profess their steadfast adherence to the Westminster Confession and to the Presbyterian form of Government and worship, and also admit that there should be a national recognition of the Christian religion, they both confess to grave difficulties in yielding any of those points to which particular importance has been attached since 1843. The maintenance of the Established Church, as such, is stated to be a fundamental principle with the one. On the other hand it is frankly acknowledged "that a re-union of the Churches in connection with State endowments cannot be accomplished in a satisfactory manner. The committee refer the claim of Right and the Protest of 1843 as embodying the principles on which alone the divided sections of Presbyterianism can ever be re-united, and on these principles they hope in due time for actual re-union. It is difficult, indeed, to discover in the circumstances any substantial ground for hope of a speedy reconciliation. But no small importance should be attached to the frank admission of the evil results of dis-union and of an honest desire that it should cease.

Mutual concessions is the next step in order. "The Free Church recognizes, in the meantime, the immense importance of combined Christian effort to carry on the work of Christ, according to the old Presbyterian doctrine and discipline of the country." Sir Alexander Gordon has introduced a bill into the House of Commons intended to go still further than the abolition of Patronage in the direction of liberalizing the Established Church. The General Assembly is to have sole and final power to decide what persons are to sit as members of the courts and judicatories. All matters relating to the election and settlement of ministers is to be left to the final decision of the Assembly. Congregations and sessions joining the Established Church can be simply added to the congregation and session of the bounds. Rev. J. C. Burns has accepted the nomination for moderator of the Free Church Assembly. The New Deer case goes by appeal to the House of Lords. Rev. Dr. Campbell, late of Kilwinning, died recently in the 70th year of his age. The noted Dr.

Talmage, of Brooklyn, has been under trial before his Presbytery in charges of want of truthfulness and straight forward dealing. The debts of Archbishop Purcell of Cincinnati amount to at least \$4,000,000. A majority of the Presbyteries of the Presbyterian Church in the United States have declared in favour of the plan submitted for reducing the representation in the General Assembly; but the vote is close.

## The Manitoba College.

LETTER FROM REV. DR. PATTERSON.

AS many of your readers may be interested in my mission to Britain, on behalf of our North West, I may give a brief statement on the subject. Immediately on my arrival in the old land, I put myself in communication with the committees of the three Presbyterian Churches of Scotland, and of the Presbyterian Church in Ireland, and afterward had an opportunity of pleading the cause of the North West and Manitoba College before each of them. I also addressed various other bodies, and in this way as well as through the press, and by private intercourse endeavoured to circulate information regarding the object of my mission, and to excite interest on its behalf. In this I was to some extent at least successful. All the committees expressed themselves deeply interested in my statement, and I believe are fully alive to the importance of the work on which the church is engaged in our North West.

But as to raising a permanent fund for Manitoba College, the state of trade was such, that it was considered hopeless to attempt it at present. The depression of business would not of itself have entirely precluded an effort, but the failure of the City of Glasgow Bank had produced a state of things, which can scarcely be imagined in this country. The loss by that institution was enormous, very widely spread, and among a class, not usually affected by commercial disaster. But worse than this was the destruction of confidence, and the panicky state of the public feeling, in consequence of no persons knowing what was to be the issue, and all fearing something dreadful. But what rendered an appeal for any foreign or distant object hopeless was that so much sympathy was excited for the unfortunate shareholders, that whatever men were disposed to give, they felt it their duty to give for their relief. In each of the churches, I was told by those connected with the management of their schemes, that they could not attempt anything special in their own work, and would be glad, if they could keep their ordinary funds to a point suffi-