

pointment of the Marquess of Lorne as Lord Dufferin's successor. Perhaps it may not be unbecoming in us to say that the Presbyterian Church in Canada has special reason to be proud of our new Governor General. He comes from one of the oldest and most illustrious families of the British Peerage, a family whose history is imperishably associated with Scotland's heroic struggles for civil and religious liberty—

“bequeathed from bleeding sire to son.”

Eight centuries ago, we learn from Burke's Peerage, Gillespieck Campbell acquired, by marriage with an heiress, the Lordship of Lochow, in Argyleshire, and from him descended Sir Colin Campbell of Luchow, who, distinguishing himself as well by the great acquisitions to his estates as his achievements in war, obtained the surname of MORE or GREAT: and from him the chief of the house is in the Gaelic styled to this day, MACCALLUM MORE. He was knighted by Alexander III, 1280. This renowned chieftain was slain in a conflict with his powerful neighbour, the Lord of Lorne, at a place called the String of Cowal where a great obelisk is erected over his grave. This event occasioned feuds for a series of years between the houses of Lochow and Lorne which terminated at last by the marriage of the first Earl of Argyll with the heiress of Lorne, 1445. The noble house of Argyll has for centuries occupied a foremost position in its relations to the Church and State. Notably we recal to mind the eighth Earl who headed the Covenanters in 1638,—“a true patriot, a loyal subject, a faithful counselor, and above all, rightly set for the preservation of the purity of religion.” In 1661, he who had placed the crown upon the king's head at Scone Palace was by that king singled out, “as the victim to suffer for the sins of the whole nation.” Tried and condemned unjustly, he meekly received his sentence, saying, “I had the honour to set the crown upon the king's head, and now he hastens me to a better crown than his own. I could die like a Roman, but choose rather to die as a Christian.”

The present Duke—GEORGE DOUGLAS CAMPBELL—was born in 1823, and succeeded to the estates and titles of his father in 1847. JOHN DOUGLAS SUTHERLAND,—the MARQUESS OF LORNE was born on the 6th August, 1845, and is consequently in his 33rd year. On the 21st March, 1871, the Marquess was married to Princess Louisa Caroline Alberta, fourth daughter of Queen Victoria—this being the first instance of the marriage of the daughter of a reigning Queen of England to a subject.

The War and Missions.

GOD makes the wild passions of men a means of promoting His own Kingdom and glory. The Russo-Turkish war was a most cruel and atrocious conflict in which countless deeds were done that are a disgrace to human nature. Yet under the controlling hand of God, that struggle has led to the establishing of a new order of things over a vast extent of very interesting territory. Religious liberty is now the public law in the countries which have been freed from Turkish rule, as well as throughout the lands still under the Sultan's sway. Missionaries will have an acknowledged right to carry the light of the Gospel wherever they may see fit; and men of all races and creeds will be free to act in accordance with their conscientious convictions. British influence in Turkey will be more than ever valuable in the advancing of Protestantism and Christian civilization. Russia grants no encouragement to missionaries—no, not even permission to live and labour in any of her vast territories. Had her “protection” been extended over the Turkish Empire, the outlook for missions would be poor indeed. But as matters have been arranged, we may well hope for a very brilliant advance of all civilizing and Christianizing influences in the Turkish dominions.

There are now the following agencies, and perhaps still more, at work in the Turkish Empire to advance the cause of Christ: the Bible Society, the Religious Tract Societies, the American Board of Missions, the Presbyterian Church of the United States, the United Presbyterian Church of the U. S., several societies specially devoted to the conversion of the Jews; two influential English Church Societies, the American Methodists, several German societies. Women's Boards and Committees have established schools of various grades for the education of the degraded women of the East, and in this direction remarkable progress has been made. Five evangelical Protestant Colleges are in operation. Over a hundred evangelical churches have been formed. One of the most hopeful circumstances of the time is the extensive circulation of the Holy Scriptures and other religious books, in the various languages of the