

tion: no man at once so sagacious as a statesman, so pure as a politician, so upright, brave and true: so thoroughly a man of God and of his country. Knox, under God, saved Scotland; and Scotland saved England from a papal revolution. "His was the voice which taught the peasant of the Lothians that he was a free man, equal in the sight of God with the proudest prelate or peer that had trampled on his forefathers. He was the one antagonist whom Mary Stewart could not soften nor Maitland deceive; he it was who raised the poor commons of his country into a stern and rugged people, who might be hard, narrow, superstitious, and fanatical, but who nevertheless were men whom neither king, noble nor priest could force again to submit to tyranny," (*Froude*.)

Knox defeated the plans of Mary and saved Scotland from being the lover by which France and Spain would dethrone Elizabeth or compel her not unwilling return into the church of Rome. Yet Knox has been the victim of endless calumny. His very bones have been flung out of their resting place and no one knows where they are laid. His noblest monument is the Reformed Church of Scotland, and the noble array of Presbyterian Churches throughout the English-speaking world. Be it ours to cultivate the true, noble, self-sacrificing spirit of the great Reformer—to emulate his zeal for the Gospel and his intense intolerance of evil and all falsehood.

THE RELIGIOUS WORLD.

The "Old Catholic" Congress at Cologne proved quite as satisfactory as was expected by well-read Protestants. The influence of the new movement has greatly increased. There is no sign of going back to Rome. A committee has been appointed to negotiate Union with the Jansenists, and possibly with the Anglican and Greek Churches. The essentials of Romanism are still adhered to—except the Infallibility and some other additions made by Pío Nono. Still the germ of Protestantism is at work. There is a break with Rome that cannot be healed. Means are taken for the

election and consecration of Bishops. This is a decisive step in the direction of permanent separation.

The conflict in Germany continues. It is extremely bitter. The Pope and the Jesuits try to foster division in the Empire, and if possible to isolate Germany and win allies to the side of France. They could then have their revenge. Bismarck seems to understand their policy and to be quite able to frustrate it. The Old Catholic movement has gained largely in various parts of Austria, to the intense disgust of the Roman Court.

Mission work in Spain, Italy and France is prospering; but, alas, it is still the day of small things in those countries. The most hopeful feature is the ever-increasing activity in circulating the Holy Scriptures.

In England there are again threats of breaking up the Established Church. The Evangelicals were justly alarmed at the Bennett Judgment, which allowed standing-room in the church to the rankest Romanism. It is now the turn of the High Church wing to be alarmed. The Athanasian Creed is to be left to the choice of ministers and people,—to accept or reject, to sing or say, or not to sing or say. This has excited the indignant alarm of all the Ritualists, who declare that if the Creed is touched they will leave the church. It is not probable, however, that any of these threats will be carried out.

There has been a vigorous discussion in the English press on the Massacre of St. Bartholomew, and the responsibility of the Papacy in connection with that bloody tragedy. The *Times* concludes that the Pope was, and that the Romish Church is, fully responsible for the crime.

The "Free Church of England" is slowly gathering strength. It is formed of congregations that wish to hold by the forms and prayers of the English Church, but cannot remain in the Establishment in consequence of its Popery.—The agitation for the overthrow of the connection of Church and State in England is gaining ground.

In Scotland, we note with regret that the division in the Free Church is more exas-