

of the Holy Spirit was with them. It is the language of strict and sober fact to say that a great excitement was raised in the minds of many; and although the intensity of this excitement has subsided, who that looks at the Spain of 1871, and compares it with the Spain of 1867, can do otherwise than exclaim—"This is the Lord's doing, and it is marvellous in our eyes?"

It may stir up the minds of those who peruse this hurried and most imperfect sketch to be reminded as to the platform of the Spanish Protestant Church. In the first days of the new movement, it seemed as if the enemy's work were to follow close on that of the house-holder who sows the good seed—as if the tares of division were very soon to appear amongst the wheat. Two small bodies were formed: the one, the *Reformed Church*, having its headquarters in Seville, and representing the Andalusian Churches; the other, the *Evangelical*, representing those in connection with Madrid. Thank God, however, last April, a General Assembly of the two bodies was held, and a thorough union was accomplished, under the comprehensive name, the *Spanish Christian Church*. Its constitution is Presbyterian. Provisionally—there being meanwhile no presbytery—all spiritual matters are subject to the cognisance of a Consistory, with the General Assembly as the supreme governing body. The Churches are declared to be composed of pastors, elders, deacons, and members; and each Church is at liberty to establish whatever they may deem most needful for the locality, provided that unity of faith and discipline be maintained. All places of prayer are forbidden from containing any thing but that which is indispensable for worship, images and crosses of any kind being prohibited. But it is recommended that the Decalogue, the Apostles' Creed, and the Lord's Prayer be printed in the upper part of the Church, and that on the walls there be printed such portions of Scripture as may be conducive to the faith, hope, and love of the brethren. No festivals are to be celebrated except Christmas Day and Good Friday. The Lord's Supper is enjoined to take place at least three times in the year.

Isaac Taylor has described the British people as standing among the nations, "the surviving trustee of Christianity." And, without accepting the whole statement, surely the hand of God may be seen in the wonderful interspersing of the British flag and British influence among all the ends of the earth. At present our interest turns to the Rock of Gibraltar. There, under the nurture of English faith and liberty, were spent the

first days of the Christian Church of Spain. There, on the fall of Espartero's Government, certain Spanish refugees settled; and to them the Word of God came with power. Some future Spanish D'Aubigné will enrich the pages of his history with graphic sketches of the little congregation of forty-seven members who were wont, during the reign of Isabella II., to assemble together for worship and instruction; and of the Assembly, five months before the revolution—when the prospect in Spain was dark as dark could be—at which five Spaniards and one Englishman, with sublime audacity, formed and proclaimed the Spanish Reformed Church. That Gibraltar should thus have been the first home of religious liberty in Spain; that, by means of its tenure, the English people have realized their trusteeship for the Spanish nation, is a circumstance which I, for one, account providential, and which links my heart the closer to the Church and people of Spain.

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What the Church's Foreign Correspondence Committee can give to the cause of Spanish Evangelization, is very little. Perhaps some of my readers will come to the rescue. I shall be most glad to receive, acknowledge, and forward all donations; and I am authorised to say that the Rev. Dr. Robertson of New Greyfriars', 29 Albany Street, a member of the Spanish Evangelisation Committee, will be most happy to perform the same offices.

JOHN MARSHALL LANG,
Convener of Foreign Correspondence Com.
MORINGSIDE, December 11, 1871.

English Bishops and Clergy Preaching in Scotch Churches.

Mr. William Caine, M. A., writes from Didsburg, near Manchester, to the *Manchester Courier*:—"Some months ago Archbishop Thomson and Bishop Wilberforce caused great excitement in England by preaching in the Presbyterian Kirk at Glengarry. The Archbishop of York was not the first archbishop who preached in Presbyterian Kirks. The great Usher, Archbishop of Armagh, did this. The Rev. Charles Simeon visited Scotland in 1796 and 1798. He says, in his autobiography—"In almost all the places that we went to I preached. Except when I preached in Episcopal chapels, I officiated precisely as they do in the Kirk of Scotland, and I did so on this principle:—Presbyterianism is as much the established religion in North Britain as Epis-