

making arrangements to celebrate the Tercentenary of Knox. The dissenting Scottish Churches seem fairly pleased with the new Education law. Seven Free Church Presbyteries have already approved almost unanimously of the "Mutual Eligibility" plan. The Anti-Unionists are making most strenuous efforts to defeat the plan. Dr. Begg announces that they will not submit to it.—Mr. Knight of Dundee continues to be somewhat troublesome. He has printed the sermon which he preached for Mr. Martineau, and there is very little Gospel in it. The question is, Should Presbyterian Ministers hold religious communion with those who deny or ignore the Lord's Divinity? Mr. Knight says, "Yes." The great majority of evangelical Christians say, and, we believe, say rightly, "No."

Negotiations are commenced for union between the United Presbyterians in Ireland (9 congregations) and the Presbyterian Church in Ireland.—Another Medical Missionary has been sent out to the Rajpootana U. P. Mission. A strong and influential society is to be formed in Edinburgh for the purpose of promoting the Disestablishment of the Scottish Established Church. A prize of £100 is offered for the best Essay on the overthrow of Church Establishments. The first convert of the Old Calabar Mission, now twenty-five years a Christian, has just been licensed and ordained as a Missionary. He is a pure African, and his name is Rev. Esien E. Ukpabio.

In the Irish Presbyterian Church, arrangements are being made for the Tercentenary celebration, or commemoration in November. Evangelical deputations are traversing the more destitute parts of the country. The Sustentation Fund is doing well in Ireland. In the Free Church, the Fund shows increase over last year.

Our Presbyterian brethren in the United States are laudably exerting themselves in missionary work at home and abroad, and also in organizing their congregations more satisfactorily. Congregations are encouraged to secure regular pastors, and to forsake the loose and pernicious policy of "stated supply."

A large influx of Jesuits is expected in the United States. Since the Negroes have been freed from slavery, and since they have obtained the right to vote, the Romish Church is putting forth extraordinary exertions to gain them over to the baptized heathenism of Papacy.

THREE HUNDRED YEARS AGO.

Three hundred years ago occurred one of the most dreadful tragedies in human history. The great struggle between Protestantism and Popery was going on with unabated earnestness and with varying fortune. The champions of the Papacy were determined at all hazards to exterminate the new faith and all who adhered to it. Spain, at the command of the Pope, was carrying on a bloody campaign in the Netherlands—torturing, robbing, burning, butchering. It was a relentless and horrible crusade, appalling even now to read of. In Germany—the old and the new, the false and the true, stood opposed the one to the other in armed truce. In Italy the torch of truth had been quenched in blood. In Geneva and other sections of Switzerland, the light of the Reformed faith was shining with all its divine radiance. In Scotland the truth was becoming permanently victorious. In England, Protestantism was in the ascendant, but popish plots and struggles excited almost constant alarm.

In France, the state of affairs was extremely critical. The Reformers had, in 1570, under the great Coligny, conquered peace, liberty of conscience, complete toleration. In 1571 they held their memorable Synod at Rochelle—Theodore Beza in the Moderator's chair. That was the brightest and most hopeful epoch in the history of French Protestantism. In 1572 clouds and thick darkness were gathering: the emissaries of the Pope taught with renewed zeal the deadly dogma that he is the Vicar of Christ—the Deputy of God on earth, and that, therefore, he has power to put heretics to death. The Council of Trent had but recently commanded all kings and magistrates to exterminate heresy. The Pope (Pius V.) had written to the French