

ENGLAND.

The year has been an eventful one in more respects than one. The administration of political power has changed hands, and a great political agitation threatens a new transfer...

In the Church, on the other hand, the year has not been a quiet one. The Anglo-Catholic party have pushed their practices and pretensions to such a pitch, that many otherwise most indifferent persons have been aroused to resistance...

On the other hand, the growing rationalist party are, if possible, still more dangerous to her peace. They are growing by reaction against the narrow oneness of ritualism, which, in turn, reacts against their unbelief.

Evangelistic and revival work is widespread and systematic. Lay and clerical preachers, under the direction of London societies, have gone out into every district. Ready workers have "watched for souls," and in the words of the *Knave*, "the Lord's hunters are upon every hill."

The necessity for political reform is amply evident from the scandalous facts elicited in regard to electoral corruption—bribery, electioneering and professional men of high standing; and in the fact that class legislation is still the rule; measures "to stamp out the Rinderpest" were passed a few days after Parliament met, but a bill to provide homes for thousands of families left homeless by the erection of public works, was hustled to the end of the session and then shelved.

In Church matters, the main points of interest beyond those already noticed, are the advance of Presbyterianism and the movement for union. The Scotch element in England—numbering hundreds of thousands—has hitherto been absorbed by the dissenting sects or lost to the Church.

A movement for union between Baptists and Independents, and between the various Methodist bodies, has not yet led to any fruit. Some of these sects are showing tendencies to a more liturgical form of worship.

The cause of national education has greatly advanced in England during the past ten years, and the national schools have been attended by a very large proportion of the children of the nation.

The necessity of the year is not important. Dr. Wislizenus, the High Church poet, Keble and Neale, are the most prominent individuals removed by death.

SCOTLAND.

The staid kirk of this Presbyterian country have not been uninflected by the tendencies at work in England. Ritualistic and "free thought" parties (on a very small scale) have raised their heads, and the long tabernacle organ and hymns are coming into favor in some quarters, though the highland psalmist still stands on the defensive.

The movement to unite the churches which sprang from the establishment of the Church in 1853, 1843 and 1845. In the early part of this year, public sentiment was aroused to this by monster meetings and sermons, and when the supreme courts of judicature met in May, the reports of the joint committee were very favorably received and transmitted to the Presbyteries.

IRELAND.

The monster flock known as the Fenian movement has agitated Ireland during the most of the year. In spite of the opposition of the hierarchy and the jealous watchfulness of the government, it seems to have prevailed the bulk of the Catholic population, while the authorities fear to provoke hostilities by arming the Orange party.

The most prominent Church questions of the year have been, the abolition of the Establishment and the control of education. The Irish Church has no moral right to retain its present endowments. But to touch them is to destroy the prestige of all the land tenure in the three kingdoms, in a way that would open the road for a sweeping agrarianism, as the Church's right to glebes and tithes antedates almost every other title in the kingdom.

The efforts of the Roman Catholic hierarchy to do away with mixed education have not been entirely successful. The measures of the government to place Mayo north on a footing of equality with the Queen's colleges have been declared illegal.

The Irish Church (Episcopal) is in a large degree a working Church now, but largely, too, as men that beat the air. Her prestige is so bad with the masses of the people, that she is rather a hindrance than a help to Home Missionary work.

The Presbyterian Church, purged of heresy and united for the most part, under one assembly, is rapidly advancing to fill up the field opened up in the south and west by the famine of 1848. It is hoped that her members may be aroused to support the ministry in a way that will obviate the necessity for the *Regium Donum*, and so allow of an entire union of all branches of the Church.

The death of Dr. Edgar was an event of marked importance. *L'Empire, c'est la paix*, or at least has been for some time. But peace is not prosperity. The upper classes have been ruined by the extravagance to which the example of Eugenie and the policy of Napoleon had urged them, while the mass of the people are as unstable as people must be who live in the street, dine at a cafe and sleep in homeless rooms.

In the Romish Church the national and the papal parties have been more widely separated over the questions of the temporal power and infallibility of the Pope (rather than of the Church), and indications have not been wanting that the Mahomedan dogma of the immaculate conception is rejected by men high in rank and authority.

The Reformed Church has made the year an eventful one. The orthodox party, victorious at the polls, determined to purge the ranks of free thinkers and tried to pass M. Paschoud into the retirement of private life. The minister of worship reversed their decision, and they at once deposed Paschoud from office. The national conference at the same time took measures to prescribe a religious test for all who vote in Church elections.

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showed that the old Jesuit system was in full force, and led to a transfer of two-thirds of these revenues to secular education. Since the present monastic orders have been suppressed and their revenues set apart for educational and religious purposes.

Protestant mission-work in Italy has made slow but steady advances. Preachers, evangelists, colporteurs, and deaconesses have labored unceasingly; but what are they among so many? If the Protestant Churches of other lands had heartily and fully sustained the true national Waldensian Church in its labors, instead of trying to spread extra-national systems and ideas, or to whitenish Romanism or "liberalism" into Christianity, larger results might have been expected.

Spain.—The atmosphere of Spain grows more unhealthy as bigots succeed statesmen at the helm of affairs, and insurrections and executions grow too numerous for specification. Infidelity still evades the Church's ignominious grasp, and work for Christ and His word is done in a corner. A revolution is anticipated.

Russia.—Rumors of union between the Mary-worshipping Church of Rome and the Czar-worshipping Church of Russia were current for a while, but the plan came to nothing. Perfect religious liberty has been secured during the year, partly through the efforts of the Evangelical Alliance; which, we trust, will put an end to the troubles of the Polish Roman Catholics, the Livonian Lutherans, and the independent Greek Churchmen.

Turkey.—Mahomedan intolerance has been so far abated, through the good offices of the new British minister—Lord Lyons—as to allow of perfect liberty to abandon the Mahomedan faith.

Local officials, under French and Egyptian influence, have goaded the Christians of Crete into insurrection, of which the end is not yet. The design seems to be to secure its annexation to Egypt. The war has been carried on with more than Oriental cruelty, and a Constantinopolitan has been advanced and "decorated" for recommending the extinction of the Christians.

There is a general rise of national feelings throughout the Turkish empire, which bodes no good for its stability. Arabs, Armenians, Syrians, Greeks, and Bulgarians alike look forward to independence, and to a settlement of the Eastern question from within.

The proposal to establish a Bible House at Constantinople, and a Protestant College in Syria, with the settlement of the American colony at Jaffa, are among the signs of the times.

British America.—The Fenian invasion of Canada and the burning of Quebec are the main events of importance. The first did not succeed in gratifying Irish longings for national independence, by destroying the independence of an unoffending free people. The second called out in large measure the Christian sympathies and benefactions of the people, and gave Romanism another chance to show its exclusiveness and bigotry.

The plan of confederation among the British Colonies is still pendant, and the Colonial delegates are in England to urge it upon the Home government. It is hoped that it will largely develop their strength and resources, and that it will take the control of public education in Lower Canada out of the hands of the priests.

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