British Islands.

The last Synod of the Established Church of Ireland met in 1714, and probably numbered Dean Swift among its reverend members. The restored Synod of the two ecclesiastical provinces-Armagh and Dublin—met last September 14th, in St. Patrick's Cathedral, in Dublin city. The Synod of Armach had met, September 10th, in the metropolitan city, but had accepted an invitation to unite with the other at Dublin. where the United Synod was constituted, the Bishops meeting separately. Both Houses adopted a solemn protest against the Irish Church Bill, only Bishop Knox, of Down, protesting against the Protest. The manner of electing clerical delegates to the General Synod was agreed to, after much discussion. A proposal to give certain unbeneficed clergy 'W. C.s,") seats ex officio was rejected but they were granted an equal vote with others. The vote on lay delegation which was grossly misreported by cable,] simply rejected a plan to secure the election of a house of Lay Delegates, which provided that the three Houses should vote separately, and that the laity should have no vote on doctrinal matters. No other plan was proposed, and the Synod adjourned September 30. Yet there is no doubt that the laity will be represented in the General Sy nod, and several bishops (he of Down, Connor and Dromore taking the leadhave arranged to secure their election to diocesan synods.

-Dr. Pusey and Lord Shaftesbury have been laboring to prevent the election of Dr. Temple, of Rugby, to the Episcopal bench. Dr. Pusey has published a very sharply worded letter, urging the Chapter of Exeter to refuse to go through the forms of his election, even though they should incur the penalties of the statue of praemunire by their disobedience. He declares for im-mediate disestablishment, should that be necessary to exclude from the episcopate a man upon whose head lies the blood of souls that have lost their faith through the notorious "Essays and Reviews," to which Dr. Temple contributed.

The dissenting organs sustain Mr. Gladstone in his choice of Dr. Temple, on the ground that he must take the Church as he finds it, and gives all the parties which actually exist among its clergy a fair share of the patronage. They profess to be unable to see any reason why Dr. Temple may not become a bishop, if it be right for him to be a presbyter of the Church. Recalling the clamor made over Lord John Russell's appointment of Dr. Hampden to the See of Hertford, they have no faith in the efforts made by orthodox agitators to prevent the confirmation of Dr. Temple's appointment by the Chap-

-Archbishop Tait, who was always free in expressing his opinion, has been preaching to the public in regard to the future of the English Church. He lays great stress on the advantages of the Establishment, but expects, in the not dissenters upon the privileges of the Church. He urges the removal of blots. and the strengthening of weak points at once, as the best preparation for this coming struggle. Some minor changes in the prayer-book rubrics, and the prohibition of the sale of livings, are among the things that call for reform, but all these mechanical matters, he urges, are of little importance. Let the clergy be full of the spirit of love and self-sacrificing zeal, and the Church will be safe.

Bishop Phillipotts, of Exeter, who died Sept. 9th, had been bishop of the diocese which includes Southern London, for forty years. He had been a famous High Church Controversialist, and made a great sensation in 1850, when he refused to induct Rev. G. C. Gorham into a living, because he rejected the doctrine of Baptismal Regeneration. The case was carried up to the Privy Council, who decided in Mr. Gorham's favor, on the ground that the Church of England is comprehensive; and the late Archbishop of Canterbury inducted Mr. Gorham. Bishop Phillpotts thereupon renounced communion with the Archbishop as a "fautor of false doctrine." In his later days he took strong grounds against the Ritualist party.

-" The Unity of Christendom" move ment which began twelve years ago with forty members, has now 13,000 adherents. Its design is to unite the Greek, Romish and Anglican churches. Its organ boasts of "the gravitation of the Church of England towards Rome," and expects a corresponding approach on Rome's part as the former draws yet nearer. It cries to the Pope' "Come over and help us!" and speaks of its own Church as "degraded by the State to feed swine and famished on the husks it has cast us." But it refuses to go over to Rome save as a Church or on any terms which "would deny the validity of our orders, the reality of our sacraments, and the orthodoxy of our Prayer-book."

"Ye do strain at a gnat, and swallow a camel."

-At a recent dedication of a new Cong. church at Swansea, Mr. Henry Richard, in referring to a late address of the Bishop of Llandaff, said he should like to administer a little consolation to the bishop, by telling him what had been done by the Dissenters of the Principality. He had not the figures since

Methodists had built 321 new chapels, and had rebuilt and enlarged 435 more, providing additional accommodation for 123,881 persons, at a cost of £366,000. The Independents, during the same period, had built 118 new chapels, rebuilt and enlarged 200, furnishing additional priests have overreached themselves; accommodation for 103,000 persons, at two pastors published each a book showa cost of £294,000. The Baptists had in the same time, built 142 new chape s, ple Gospel tracts found their way in the rebuilt and enlarged 99, giving additional accommodation for 81,800 persons, at a cost of £163,000. So that these three denominations alone, without referring to minor denominations, in eigh, teen years had built 581 new chapelsrebuilt and enlarged 734 more, affording additional accommodation for 308,681 persons, at a cost of £823,000. The honorable gentleman also instanced what had been done by the Dissenting communities in the borough of Merthyr, which was in the Bishop's diocese, as contrasted with what the Church of England had done. The demonstration was altogether a very affecting one.

The Primitive Wesleyans of Ireland hold fast to Wesley's idea that Methodism is but an appendage to the Established Church. Their ministers do not preach during the hours of church service, nor administer the sacraments, but since the Establishment is to become a voluntary Church, what is to become of this appendage to it? Are these Primitives to go on supporting a ministry out—where to open the way and prepare side their own Church, and not that of hearts."—Christian Work. the Establishment. The comprehensive party in the Church say that this is needless and wasteful. They urge that the Primitives be taken in bodily, their forms of worship and order sanctioned. At the meeting of the Synod of the Diocese of Cork, it was suggested and urged by several clergymen that measures be taken to amalgamate the two Churches, and, although the presiding officer ruled the proposal out of order, there is no doubt that the proposal will be heard of again. The English Church

man supports it, and says: "It is obvious, it is an acknowledged truth, that some forms and ceremonies may differ in different countries. It is equally certain that the same forms and ceremonies are not equally suited to all the individuals of the same country. The remedy is plain to the Catholic Church. It must and it will, in its catholicity, meet the necessity and provide all that is wanted. Would not something like a Wesleyan class-meeting be exceedingly useful in a certain stratum of the social formation in very many

French Protestantism has had laid on its shoulders the great work of turning the growing hostility to Rome and her priesthood in a wholesome direction. A thousand hands are raised to destroy, but only those that are furnished with the truth can build. There is danger that when the unclean spirit of spiritual slavery and superstition is gone out of the people, it may take unto itself seven worse than itself, and return to find its house swept and garnished, but still unoccupied by the Spirit of God. We re- finds, in the lowest quarter of Madrid, joice to hear that the few laborers in this immediate future, another onset by the dissenters upon the privileges of the Pastors carry the glad tidings to a hundress. In the not great harvest are straining every nerve.

Pastors carry the glad tidings to a hundress which, by alterations, he has made to answer his purposes, and in these he has opened a mission center. dred or more villages which lie around their own field of labor. A new place of worship has been opened for a church recently gathered in the Department of Yonne, where Beza was born. Some 250 or 300 persons assemble to hear the truth. A member of the Free Church has established in Paris, classes for the gratuitous instruction of young factory girls, at which over 400 are taught the elements of a good education, and Evangelical truth. At Strasburg there is an establishment of zealous and charitable deaconesses. The late M. Leon Niguier had opened a Protestant hospital at Nismes, before his decease. The people of Corsica have been reached with the Bible, and evince great eagerness to obtain it and other religious works,-an eagerness which has stirred up the Protestants of Paris to new efforts in this quarter.

-The change in the ministry has caused the appointment of a new minister of worship. Mr. Duvergier, who seems inclined to depart from the policy of his predecessor, and to treat the Protestant churches with the utmost fairness. M. Barouche, the last minister, showed an undue partiality for the Ritualist party, and refused to allow the Church to execute her own laws in the deposition of sceptical pastors from the ministry. It is hoped that the National Synod of the Reformed church will be revived, and the old discipline of the Church restored. With the restoration of Presbyterian order would come the restoration of the purity of the Reformed doctrine also. but in the present semi-Congregationalist state of the Church there is no ecclesiastical safe guard against heresies of the grossest kind.

-The Rationalist party has established a society for the Publication of Liberal Protestant works," whose first publica-tion is "Biblical Lessons from the New Testament." A good beginning, one would say, but the selections studiously omit the miraculous element of the Gospels, and the doctrinal element of the Epistles, on the plea that " the stomachs of the nineteenth century are not strong enough to digest" them.

-Several new Protestant places of worship have lately been opened; at Eaux Chaudes in the Pyrenees, at the Camp of Lannemezan for the soldiers, at Fresnes, and the stones of two Wesleyan | Church supplies teachers well fitted for 1859, but he had the statistics since chapels, one at Asnieres near Paris, and the work, but they must be supported. 1851. And here was the result: In the other at Congenies (Gard,) were laid The American and Foreign Christian these eighteen years, the Calvinistic on the same day, the 26th of August Union here is obliged, for want of means, oct. 21.

of a town or department ready and willing to hear the word of God. News from the Haute Marne, where the Romish clergy have been exceedingly bitter against Protestantism, are cheering. The ing what true Protestantism is, and simwake of those carried home from the Exposition; and now a pastor of the National Church writes, "Never have so many sacred Scriptures been sold as lately; where a colporteur used to sell one or two copies, he now sells fifteen to twenty. Never had the preaching of the Gospel such effect upon hearts. A simple address over a grave suffices to awaken a whole village or district. A poor shepherd having died in a wholly Catholic place, Protestant preaching was called for, and nearly the whole population attended. The attraction would seem to be the desire to hear the word of God, rather than mere curiosity or a spirit of opposition to the priest. Poor women, old men, accost us, and, taking our hands after the service, say, 'Oh, Sir, how very beautiful; oh, that our priest would preach the Gospel! The little tracts, (Gospel tracts,) we distribute, are rather devoured than read: the very nuns read them; they are like little messengers which we send every-

-A missionary in Spain writes that the people, especially in the southern half of Spain, are crying out for evangelists. In Madrid, Senor Carrasco, a fellow exile of Matamoras, is the regular pastor of a congregation of 500 or 600 In Cordova the ex-priest Soler ministers to a congregation varying from 800 to 1,000; and in Arabal he often preaches to audiences numbering nearly 2,000.

In Cadiz, Xeres, Malaga, Granada,

Huelva, Valladolid, Antequera, Burgos, Barcelona, Saragossa, Bilboa, Toledo, Leon, and many other places, meetings are held with much success. The headquarters of the mission are in Seville, where five agents, four of whom are ordained native ministers, carry on the work. Seville, a city of 252,000 inhabitants, was hitherto one of the most fanatically Popish cities in the world. At this chief seat of the Inquisition, more martyrs have died for the testimony of Jesus than in all the other towns of Spain together. Here was the birth-place of the dogma of the Immaculate Conception. Nevertheless, here, on the 27th of December, 1868, was held the first public Protestant worship since the Reformation was suppressed. It was held in an ex-convent in presence of about 250 attentive people. The Town Council, after confiscating several of the sacred edifices, has dismissed no fewer than

300 supernumerary priests. -From that New World, discovered if not by a Spaniard, certainly through Spanish enterprise, another true laborer has been sent to Spain. Setting to work with American energy, an active brother premises which, by alterations, he has He has a Sunday-school and children's services, attended by 100 to 150 children; while his services for adults command a still larger audience,-another proof of the desire on the part of the people to hear the Word. There are thus in Madrid three Sunday schools, with 180 to 200 children under Christian training. It is now no uncommon sound to hear children's voices in the streets, singing hymns. — Christian Work.

-The Civita Catholica says shat the Ecumenical Council has been summoned by the Holy Father, for the purpose of deliberating only upon the questions which ire to be placed before it by the Pontiff himself, and of deciding them by the vote of the majority.

-The agents of the Evangelical Al liance are busily at work in Spain disseminating the truth. Recently they attended the great fair at Toledo, pitched tent, held a meeting, offered the Scriptures for sale, and distributed copies of the British Workman, Children's Magazine, and other books, papers, and tracts printed in Spanish. The priests tried to have them stoned, and burned a few of the tracts and Gospels distributed, When answered irrefutably on this the retort, "If you come to the truth; neither your Bible nor ours is true. Todo es unsejido de mentiras. It is all a tissue of lies."

Italy.

-Rev. Amabue S. Buscarlet, the excellent Waldensian minister in Naples, says that the field is almost unlimited and the Government affords full protection for all educational efforts. The children are bright and intelligent, eager to learn, and obedient. Mr. Buscarlet examines them in Bible history, arithmetic and geography, and their answers metic and geography, and their answers tunes selling our New Household Work, which would not have disgraced any New York will prove in every samily to be the school. Thousands of children are growing up in that city without any education whatever! Mr. Buscarlet is only crippled by want of means. The Waldensian

Here and there we hear of a population to reduce their usual amount for the Italian churches, which is a source of deep regret to them. Dr. Scudder has just set out on a tour to try and awaken the churches to a sense of the urgency of the claims which Roman Catholic countries have at the present moment, when full toleration is granted by the existing rulers.—N. Y. Observer.

-The Italian papers state that Lord Bute has presented his Holiness with a tiara, encrusted with diamonds, costing 35.0001. The Pope had scarcely need of any ornamental head dresses, as the ex-Queen of Spain lately compounded for some little peccadilloes by a gift of a diamond decked tiara, which cost 10,-

-The Theological School at Milan, Italy, under charge of the American and Foreign Christian Union, has been in existence a little more than three years, and has received 200 applications. Eight have already gone out from it, and are now laboring as evangelists. The school now numbers twenty students, but could more than double its numbers at once. were the necessary funds at hand. The expense for each student is seventy francs a month; for each of the four professors, 250 francs. Could a few thousand dollars be secured to put this school into a permanent and working condition, it is believed that great spiritual blessings would result to Italy. -The Methodist ministers in Italy

have just held their annual conference. There are now seven circuits in the northern part of the kingdom, and 464 communicants in connection with the churches.

-Evangelists are meeting with considerable success among the Romish population of the island of Elba, es pecially with the children. Of these there are nearly 100 in attendance at the schools.

-The Chinese in Honduras .- The Free Church of Scotland has a missionary, Mr. Arthur, in British Honduras, Central America. A shipload of three hundred Chinese laborers has been introduced there as logwood cutters, some of whom were Christians. Mr. Arthur visited their settlement in May last, and administered the Lord's Supper to six Chinese communicants, four men and two women. He asks an appropriation of £30 a year to employ one of the number, Flung Dik, as a teacher for the rest. They have their Chinese Bibles.

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