

up: and in what way? By congregational Societies? Were it not for the difficulty of keeping up regular meetings, many congregations would take such a step; but, in Halifax, St. John, Pictou, New Glasgow, and many other places, this difficulty could be easily overcome by union meetings, and preconcerted arrangements among different sessions. A step in advance is required.

FRENCH ROMAN CATHOLICS.

Who can read without gratitude the deeply interesting article in this month's *Record* from Rev. Neil Mackay! Nothing more truly encouraging ever appeared in our pages than the facts contained in that letter. Our Acadian Mission is of but very recent origin. It has cost us very little; we have been less than half-hearted in the enterprise, as is very clear from the smallness of the contributions sent in. Yet the Lord has blessed the labours of our Missionaries to the conversion of many souls. It is evident from what has happened in several other places as well as at Grand Falls that the French Roman Catholics are awaking to an unwonted interest in spiritual realities. The masses in Quebec are not stolid and sleeping as they were wont to be. A spirit of enquiry prevails. It is repressed by the clergy with all their energy, but not with complete success. Father Chiniquy has many disciples in secret, while the number of his professed imitators rapidly increases. A hopeful symptom for the French Canadians is the fact that their ecclesiastical authorities are quarrelling with extreme bitterness among themselves. The Jesuit party is resolved at all hazards to get education into its own hands. This party is headed by the Bishop of Montreal. The opposing party is headed by the Archbishop of Quebec. Their contests have led to a fierce newspaper warfare among themselves. The quarrel is not without political effect; the Archbishop of Quebec being a supporter of Cartier and the Jesuit Bishop being an ardent antagonist. The moral of the story is that the old stagnation of the French Romanists has largely given way. The

people, seeing their leaders divided, are compelled to think for themselves, and this is a long stride towards Protestantism.

What then is our duty towards our Roman Catholic fellow citizens? We must enter boldly and earnestly upon the "door" that stands so invitingly open before us. We must support the Acadian Mission with bountiful liberality. We must cheerfully aid in building churches in such places as Grand Falls, where churches are required and where our people are too few or too poor to build for themselves. If we respond loyally to the cry of the perishing heathen far far away, let us not be less ready to help the cause of a pure gospel among ourselves.

A GENERAL COUNCIL OF PRESBYTERIAN CHURCHES.

Presbyterianism is now world-wide in its interests and influence. Wherever there is a British Colony, wherever the English language is spoken, there you meet with Presbyterian Churches, or find traces of Presbyterian influence. In New Zealand and Australia there are large and rapidly increasing Synods or Assemblies. In West and South Africa, in India and China and many "Isles of the Sea" we find numerous Mission Stations and Mission Presbyteries. There are Presbyteries in South America and Mexico, among the Indian Tribes, and among the freedmen of the South.

The extent, and the essential unity of the Presbyterian Churches were strikingly illustrated in last November in connection with the tercentenary of the death of Knox. That event was suitably commemorated all over the British Empire and throughout the United States, in perhaps more than ten thousand pulpits, and in large public meetings. The attention of the Presbyterian world has been called to the principles that were enunciated by the Reformers,—the essential basis of Presbyterianism which underlay the whole movement, the glorious results that have followed the work of Calvin and Knox and other Reformers; the marvellous way in which "the little