

any secret movement, have been drawn up, in which attention is called to the wants and demands of the church. They demand the "adjustment of the relation of the church to the community. They advocate provincial Synods, deprecate the attempt to separate the clergy and laity from that community of education which they have hitherto enjoyed in the Universities, desire for the laity a more general participation in the Christian and social life of the parish, &c." Father Hyacinthe, some months ago, made a speech in Paris, in which he strongly and eloquently urged the cause of religious toleration. Such a speech, as can easily be imagined, gave great offence to some dignitaries in the church, and it seems that he received a severe rebuke from his Superior in the Church. This, however, was not enough to silence him. He was not to be put down by frowns and rebukes. He wrote a letter in defence of the course he took, to his Superior, in which he says, "You enact that I should speak a certain language, or that I should hold my peace, which is to hinder me from expressing what my conscience dictates." "I leave the convent which I inhabit, which, under present circumstances, has become a prison for the soul. In acting thus, I am not unfaithful to my vows. I promised monastic obedience, but within the limits of honesty and my conscience, of the dignity of my person, and my ministry." He concludes by saying that "the Church is passing through a dangerous crisis, as, for the first time in three hundred years, a Council has been deemed necessary, and that the moment is ill chosen for gagging a preacher of the gospel." This is certainly plain speaking—such speaking as would not be tolerated, if the Roman Catholic dignitaries had their will.

In the view of such things, it has been proposed that the month of December, in all Protestant Churches, should be one of special prayer against the spread and progress of Popish error. At one time, it was proposed that there should be a Protestant Conference on the occasion of the General Council at Rome. This idea was abandoned, as it was suggested that it would be more desirable and advantageous to hold it after we know what has been done in the Œcumenical Council. The Protestant Conference would then be able to take up the subjects which will be there discussed, and give their views and opinions on them. In the meantime it has been suggested that all the Protestants and Evangelical Christians throughout the world should pray, both in family worship and in public services, that the Great Head of the Church would illumine the minds of the priesthood and members of the Roman Catholic Church—that they should be delivered from all human error, and be made partakers of eternal salvation.

R. J. C.

### THE FOREIGN MISSION SCHEME.

EVERY true member of our church will be gratified, and sincerely give thanks to God, that our long cherished wish has at length been realized. Our Missionary and his devoted partner are now on their passage to the far distant Islands of the South Seas. What many sensible men among us, a few years ago, regarded as an impossible and visionary scheme, has been proved both a practicable and a sensible movement. We can now speak of our own missionary, and our *Record*, we trust, will no longer be destitute of missionary intelligence. It too long occupied the position which no *Record* of a Christian Church can occupy but with the fact apparent that there is something at fault in the state of that church. When nothing meets the eye which tells of efforts and labor beyond the narrow limits of the community composing such a Church—whatever else may be praiseworthy, there is the one important duty neglected, and the last command of her risen Lord has not spoken in its power to the heart. Unless obstacles of a truly insurmountable nature are in the way, to ignore or neglect this command is virtually to disown the authority of our Mas-