

of her own population. Possibly she may yet in a measure make amends for her criminal folly.

We are glad to see that President Thiers has granted permission to the Reformed Church to hold a General Synod, and to re-organize its Presbyterian machinery and work it out to the best of its power without any hindrance from the State. The Free Church of France has held its Synods for some years since, but this body is small, and unconnected with the State. The Church which has obtained leave to meet is the "National Protestant Church"—which still includes the chief bulk of French Protestantism, and is the successor of the historic Church of the Huguenots and the martyrs; and not since the times of persecution has this Church been permitted to meet in national convocation. The last Synod was held as long since as 1659, being presided over by the eminent Daillé. That Synod, after a session of *two months*, adjourned to meet in three years, yet the meeting, as acknowledged in the minute which convoked it, was contingent upon "the good pleasure of His Majesty," and that good pleasure not being vouchsafed, the Synod never met. Not long after came the revocation of the Edict of Nantes, and the long and sorrowful period of persecution and suffering, of banishment and outlawry—the period of the "Church in the Desert," a period ended only by the occurrence of the great revolution which for a time disorganized society and which landed the country in the tyranny of the Empire. Napoleon Bonaparte indeed recognized the Protestant Church, exempted Protestants from persecution, and gave them State aid. But neither he nor any of his successors granted the Church the actual privilege of free Assemblies,—a privilege absolutely essential to the well-being of Presbyterian Churches.

The "National" Protestant Church is sadly in need of reformation. It has no proper discipline, and no living Confession. Its first meeting will doubtless lead to a bitter struggle between Rationalism and Orthodoxy. Rationalism, Unitarianism, Deism, have found their way into the

pulpits of this church, and these will not be cast out without a struggle. Still it is believed that a fair majority of the ministers and lay members are orthodox, and that the Synod will be organized on an evangelical basis. Let us pray for the success of the truth in our sister church which in a sense is also our mother church. It will be of great importance to France that there should be in her bounds a strong, pure, loving Protestant Church, holding forth a pure Gospel and governed according to the principles of the purest and best democracy. It is not yet known when the Synod is to assemble.

SYSTEMS OF ERROR DEGRADING.

Appeals, when now made to us on behalf of the cause of missions, cannot be set aside with what was once an oft-repeated story,—The Missionary enterprise has made so little progress that it should not be sustained. Mean and narrow-minded men, when now asked for contributions, can no longer shield themselves behind this plea. Quite readily, however, they adopt another excuse which appears somewhat plausible, and that is, reform the heathen at home and never mind those far away. Such parties overlook the fact that those at home have all the machinery requisite to effect a reformation, whilst the heathen possess nothing of this kind. It is the grand design of the Mission enterprise to provide the heathen with the truth in order that they may reform themselves. To carry on this work in the present day, we have much to encourage us to go forward, and we see and hear of much that should call forth our contributions. Without appealing to a long list of statistics to show what has been done, we would refer to one very favourable symptom witnessed in our own day as affording strong encouragement to the Christian Church to prosecute the work with renewed vigour. Systems of error are, to a large extent, in a state of decay, and this favourable symptom should be noticed and appealed to as an encouraging feature in behalf of the Mission cause. True, heathenism yet