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TORONTO, CANADA, FRIDAY, MARCH 26, 1875.

(Whole No. 163

## Contributory and Correspondents

SACRIFICE OF THE MASS.

The crewde of English speaking triends, who have througed the alies of the Cote St. Church, are no longer visible. A few policomen stand by the doors and patrol contaids, and a small lust affective geard of self-denying Orangemon waits in the basement till the lecture is creve, that Father Chiniquy may have as escent home. The galleries are crewded, and the body of the Church contains a goodly number of sarnest Oburoli contains a goodly number of sarnest looking men and women, all Fronch Canadians, native Fronchmen and Indians, who have omerged, or are ready to come out from the modern Bebylon. Father Chinaquy gives his last locatro to-might. The hard and constant strain is telling upon the brave volvens of the truth. He has been unwell, and must rest awhile from he labours. But in the pulpit he is fall of fire, and as fresh as if he had begun he work but yesterday. The Romanist have not killed him. No priest has dared to enter in lists with the champion of Protestanum.

but yestorday. The Romanist have not killed him. No priest has dared to enter the lists with the obsemption of Protestansm. Plus good Father is in a shoreful mood, and we shall hear some witty callies to-night. Riddicale will combine with more solid argm ments, to under Line more deeply in meant considerable. In the control of the professor closestrat and Campbell, Rev. Yesmer Tenner and Varnon are present.

A hymn is road and explaned. The congregation no longer menticet impairments, while the choir, worthy of all praies for their constant and valuable services, remder their cervice now, and while seems lips open to join the harmony, those who do not sing listen with pleased attention. A fervant prayer is accompanied with bewed heads, and doubties reverse include and constitute heart, on the part of many. Another hymn, and then Father Chiniquy begins last letture out the Shordies of the Mass.

This is a dangerous subject my friends. A short time ago it would have been unuafe to disease it. It is the foundation on which Rome is built. It is the beams of the power of the priesthood. The most her-

which Rome is built. It is the bases of the power of the priesticod. The most horrible blawphening that the world has ever known is this Mass. A more idealance, or a more sensier one, never existed. We shall test it by the infallible words of Seripure. "Leten to what Paul says in his fart opistic to the Corinthians, the 9th Chap. Observe that it was a simple feast, —a party in commemoration of the death of Jesus Christ. In these early days the infallible church fall into erroneous practices in connection with it, and Paul condemns the Corinthians for their measure tradities and for the with it, and Paul condemns the Corinthians for their unseemly rivalrice and for the jushanise that separated the rich and the poor, when all should have united as brethren in Christ. You have heard that the communicants were commanded to drask wine as well as to break bread. For twalve Christian centurie, this divinoty commanded practice continued, and them Rosse without a new command from haaven, took the cap away. Our Blesced Saviour unstituted the sacament after unsper; but if you believe your pricts. It is a mortal sin to partake of the Mass otherwise these fasting. So Christ, according to Bosses, fasting. So Christ, according to Bosses,

sed smal oternal. Young Chris. 1600 years ago, but with God 180 years ago, but with God 180 years again and again office the section? Perhaps to let the Pather how that the Son less that the Pather how the Pather how the Son and receives the poor sinners that draws near threat the one serifice. Thus we have seen that Christ's secrifice sannot be recewed; that it is portion; and that Jasun in loncer that the pather how the seen that the pather how the seen that the the pather how the seen that the pather how the seen that the pather how the seen that the form of the pather how the seen that the form of the pather how the seen that the form of the seen that th you believe your pelests. It is a meetal sin to partale of the Mase otherwise than fasting. So Christ, according to Besses, was a had man, guilty of mortal am.

The Mess is an offering of the body and blood of Jerus Christ made to God by the priest. Every time the mass is calebrated this offering is repeated, the sacrifice is renowed. But what door Paul say about this seartifical Torn to his questlo to the Helwew, from the ond of the Sh Chap. The high yriest has cottered within the vall, into heaven, and he is Jerus. The priceband is thought, and Jerus is the one price they have, and Jerus is the one price of the partale of the Shaped, and Jerus is the one price after the order of Methickedik, whice is alone able to save. He needed not addy to offer up sicrifice, but after he had offered one sacri-time for series, for ever each down on the right hand of God. And by this one offering he hat prefetch of or over them that are schedified. Now Home's sacrifice is continually repeated, and though of prices renew the secondes of Catvary. Christ has gone within the vid, the taberande out made with hands, not the old taberandes thus code, which was only the flarue of the had taberandes thus code. real from the and of the 6 th Chap. The help yet is the content of the ord of the 6 th Chap. The help yriest has corted within the vall, his basis was all grieved for her and yet, and he is Jone. The pricetheed is been content of the mother was help in the mother was help in the mother of the mother of the mother was help in the mother of the mother

population of Montreal, whose muchors have been almost doubled by his short period of devoted service here. A report of this interesting meeting will conclude our

of this interesting meeting will conclude our series of sour numbeatloss. Meanwhile, where is the Church's precited sympathy with this work? What has Toronto hone to help forward the evangulization of more than a million Canadians. Such apathy as some congregations have shown in the support of a great scheme of the Church, is a stiffedent to distance of the Church, is a stiffedent to distance of the Church, is a stiffedent to distance. hearten those who at much seardice, amid many labors, and in the face of grat oppedition, here been successfully proceeding the archaous tack which their ministers and elders in assembly have called them to perform. The bladed of our Evench Canadian fellow conditymen will yet call for vangeause against those in the Church of Christ, who have stopped these cars against the cry of the periating, and the cause of Moroz cling to their akirts who have not come to the help of the Lord against the nightly. Better that congregations and Individuals should shirts the submare also hearten those who at much sacrifice, amid snighty. Better that congregations and individuals should abjure the schome alto-gother, than dishonor God and His Church, ruin their conscience, and excite the derision of the enemy by a paltry pretence of giving. Thank God this is not universal.

I wish to avoid all side issues and personalities, for the question on which I write is general and important. I could even wish that Mr. Roger had not given his mans lest he may think my recarke personal. I try to speak plainly; and but regret if my language is offinative, for I have gret if my language is offensive, for I have no wish to offend.

The readers of the Bürrtan American

grat if my language is offantive, for I have no wish to offend.

The readers of the Birtran Avrancay. Pennaytranar Avrancay present on the position to judge whether the views advanced by Mr. Boger or mine are the more in accordance with Bariptare and theratogy the more "treat-wirtly." These are the pojitia at issue: "Whether the salacement contained in Acts xxi. 8, is sufficient ground to extain the assertion that in New Tethanant times there existed a "elses of workers" knows as evangelists, whose special fusiolou was going from place to place "deing revival york." Whether Fillip is "the only-person distinctly salads to belong to the Tethanant was exampled to be the same same as a pantle in the same same as Paul and the other twelve, or was apositois in the more greateral sense of a surfors, or missionary. Whether Time of a surfors, or missionary. Whether Time only was settled pastor at Ephesen (3 Tim. 12) and whether the sould be "satiled pastor" in Orete, having "every oily" of the island as his charge. (Titus 1. 6.).

As I read Seripture, withent traditions to the seven, commonly called descors (Acts 1.4. 5); that when driven by persecution from Jerusalem, he went to Samaria and "supplesed" and "gathered together" a charch (Acts viii. 5 to 13). Next, under special raidance (vorces 20 to 52), he west to particular persons and places, "hapiting" (v. 28) and "presching" in overy oily between Agotus and Genevas (Acts II. 5), where he was known as the Erangelist, and whore his four daughters prophosical. I find to trace of review work in 111 the.

and r-dust has right, not only to present and so about confirming the Churches, but, if or contrained, the Agrica and fully or cautize Churches, Without this, however, how can we seal a private Churches and Evangolist, in any other came than every Christian who prec'us an extraordist. In a word if an Evangolist is (a' I believe he set a servant of Christ, given to the Church for public work, the Church should somnational him as exact. But private Christians than the service of the property of the Church should somnational than heaven her go come. If he not object to, but rather insets upon the official recognitions by the Church of stook as have the grits of an Evangelist.—Com.

A LETTER PROM MR. J. T.
JOHNSTON.

After a long dolay, a few numbers of the
BRITHER AWERLAR FRANCHTARLAR were seat,
tree from the Theological Suminary in
Columbia, S. C., which had been directed
thither, and in one of them I found the
letter I had written to its columns. A lettracers in the season of the letter of the letter of the
tracers and a lear friend of mine, stating
that he did not approve of the tone of the
letter at all. the, ste.
Always ready, dear readers, to take a col
advice and profit by it, I no contines my
remarks about our journey. I closed the
last one just as we were calering St Louis,
Mo. It had been reowing the night before
the air felt raw and chilly, and Mrs. Johnston was quite sick. However, there are
good people and kind friends everywhere,
if we only knew where to find them, and in
the Bev. Dr. Rutherford we found a friend
indeed, who showed us every peasible kindtones. We remained in that thriving city
two days, and after purchasing the neces
any articles for housekeeping, started almost direct south for our destination.
Through Rameas the prairie looked so bleak
and barren, that it had no classms to a
Canadian ascensiomed to deep forests and
fertils falske I noticed as we steamed
along, that sitempts had been mande to open
up coal beds, but as the veine were but
superfisial and small, the enterprise had
been abandoned.

The day was binstering and-sold. When
the superficient and the superfisial and small, the enterprise had
been abandoned.

been abandoned.

The day was blustering aud-cold. When
the sun eams out the ever-hanging picture
to our earns out the ever-hanging picture
to clocked bright and sheerful, but when the
retire shoulds velled if again, the coons was
gloomy and dull. Another thing that made
our comforts fewer was a leak in the roof

gloomy and doll. Another thing that madeour comforts fewer was a lack in the roof
of the ear right over our leads, and as I
held Mrs. Johnston in my arms, ' was at
my wite end to know what to do. All the
other uncoexpide assat were locked, and we
had persection of two. However, being
some what of an invanitive turn of unied, I raised my unbreille, and reclined back in
my seat dry and seruse.
Early in the afternoon we left Kansas
bahind, and ontered the Indian Territory.
I was out he look-out few inyeawas, equave,
apapoosa, els., but none lout suchastument
to the view. About midight we reached
Caddo, a would be, and, no doobt, a will be
town, where we were told accommodations
might be obtained for my sick and suffering wife. Whilst we remained here siplytus kind hospitality of a Chootaw lady, it
was my daily oustenn to take a walk along
the railway track, and there I found that
the limeetone reak was half full of large
and will formed oyster shells. I have since
and will formed oyster shells. I have sue
observed that out on the prairie one can
jok up handfuls of what appeared to mo
to be the shells of fresh water mails, showing that tops before there was a baby hand to be the shells of fresh water susils, sh

pick up handfuls of what appeared to me to be the shells of fresh water smills, showing that long before there was a baby hand in the world to pick them up, the mousters of the less reasond in search of their prey, and the angry billows rolled their prey, and the angre billows rolled the country was greatly in advance of that of Kanasa, for the appearance were much smaller, and the anumerous streams that interested it, were lined on other side with plonty of timbor. It is a beautiful, fettile country, and undarthe stransforming power of utilization, will yet become the garden 1904 of the West. However, that will not happen in your day nor mine, for the shillness of Juphe to annot yet spoil the last inheritance of the descendants of Shem. Alas for the remote cousing of the wandoring Jow, for they are achanged people! Ichabod is written in their faces, and the half-started, half-ciad form before you bears but title resemblance to his failtsen.

The true that again as the noble swift-fosted buntler sager for success of their in the chance on the way nath. No loane deep the search is the same on the way nath.

asierise the Laikan as the noble swift-footed hunter stager for success either in the chase or on the war path. No longer does he stand withan seqle yee and a brawny frame, tae model of perfessions for either suppler or artist. And no longer either does he defy the onward marsh of critica-tion, or secon every affort that might be anade to issue and tranşmal his dauntiesa-spirit. The Indian of fettion, postry, and history has plaised away as the snew wreaths in spring are melted bene-sh a grails ky.

## REVIVALS AND EVANGELISTS.

The saind of the Christien community is in our day getting much exceeded on the advancement of the work of the Lora, and on the best methods of earrying it on. And though our rowin dependence motor Gallinous, from the maters of the serve, be on the vicinary administration of the means of grace; by a special sensors of pleading and of blessing are to be ruled and gratefully recognized. Some consider that while the free offer of salvation is pressed, home with excreetiness by swangelists, that while the free offer of salvation in pressed, the nach in the back ground, and if it is easy to be the control of the first of the first of the Drivine beveraginty is kept, two mach in the back ground, and if it is a point which merits serious consideration. The revirals whole tookgalese under the municity of Dr. Nittloton and President Edwards, were connected with both these topses very delimity. The mind of the Obristies or

hawanie, were connected with both these topies very distinctly.

However, passing over that, may an increasing blessing attend the offer of a free and full selvation oversymbers. From private letters, as also from the Canadian Invate letters, as also from the Canadian Independant, edited by the Rey, John Wood,
I understand that there has been quite an
awakening in the latter towa among several of the Protestant denominations, unlost
meetings in Zion Church and chewhere,
that many have requested an interest in
the prayers of God a people, while numbers
have publicly professed their faith in Christ;
that it is greatly attributed under God to
Mr. Varley's two weste labours in the
toesisty, and to the Xeung Men's Christian
Association preparing the way for him.
Association preparing the way for him.
Whatlever be the instrumentality suppley,
ed in Brantford, we siventil repote to know,
that in a town where Prespiterian ministhat in a town where Fresbyterian minis-ters and others have been excreedly per-sisioning the gospel for years, the Lord ap-pears to be giving special testimony to the word of Hu grace.

In a Conadian manue two ministers late-ly were speaking on the topic of the blind, man, hearing that it was Jesus of Mazareth.

man, hearing that it was Josse of Nazarelli, that was on his way, and cosh in a brief manner gave his views on the subject. Yet, the sity, the constry, the minister; tha, elder, the deacon, the Sabhat-cebed, taseber, the presto Christian, may well, take a proconon distrest in the bieseet. Re-deemer, in the triumphs of His grass, in our own homes, and in former days. Well may they ask

eil may they ask
"Who is this Jenus? Why should He
The city move so mightity.
A passing stranger, has he shill
To move the multitude as will
Again the oliving notes reply,
Josus of Razarvth passeth by."

Jesus of Manageria possibly.

Jesus of Manageria possibly.

An address of the Rev. Henry Varley, before the Evangelisal Alliance in Montreal iris year. "Fault is necessary to the profession of spiritual life, and thinks us with God. All things are possible with him. Many young men have some here to night; they need not pittung to commissee at the siman, but at the beginning of this life. There are many things that they do notyet know. Let them graup those they now have."

Te to stabilize to think that Messry.

have."
It is striking to think that Mesers.
Moody and Bankey have, in the source of
God's Providence and grace, been sent from the New World to the Old, to be the means in the hand of the Divine Spirit, of means in the hand of the Divine Spirit, of reviving the power of religion in the far distant isles of the sea, while Mr. Varies, has been sent in the opposite direction, as a means tet us hape of much good to per-tions of our over Domnibon. We sho find that a mighty multitude have been waiting on his unitary; in New York.

inuse or our own Jonanese. We also flag that a mighty multitash have been waiting on his mainleiry in New York.

The late Mary Lundle Durean said toward the close of her life: "I knew felt for some time pass as it the besiences of my-life was to pray for Christ's kungdom." Being was to pray for Christ's kungdom, "Being was to pray for Christ's kungdom, "Being was to pray for Christ's was to be the said was well with a for the christ, and was to reach a william to Barna or reseed it, than "Gody specific and to tray, that we are to reaken these worthy of bealts honory who have been instrumented in a funcy many to replicate mast, and who shall siline ip shighers phere as the times for over and cever.

If the times for over and cever, and the times for over and cever, in the said of the company to the company of the comp

A now of \$1,000 is to be expended in the the imprevements of St. Andraw's Church, Porth.