

New Testament. This decree struck out at the root of the Rationalistic party strength, and accordingly the "new lights" objected. The Government of MacMahon approved of the decree. There then seemed to be no resource for the "new lights" but to leave the church or accept her creed. The rest of the story we give in the words of the *Free Church Record*:—

The Permanent Commission of the Synod issued from Paris, on 27th June, a warning that no Protestant Church had sanction from the Government but that which had adhered to the old creeds. The Rationalist party met at Nisines, the stronghold of their views, on 7th and 8th October. There were present eighty-five representatives of various parts of France. They, first, unanimously entreated their orthodox brethren that the Church of France might not be torn asunder; second, they declared that if they were despoiled of their goods, they would denounce it as an iniquity before the whole Christian world; third they asserted that they were ready to suffer rather than submit. On the last day of their Conference, there fell among them, like a bombshell, the letter to their President from the Minister of Public Worship, intimating that as they had not observed the conditions of the electorate fixed by the Synod, and communicated to them last December by his predecessor in office, he had no choice but to annul their proceedings, and to call upon them to elect anew comfortably to law.

The answer at once drawn up is full of spirit worthy of a better cause. They first declaim against forcible ejection from the Church of their fathers, though that has rarely been spoken of; second, they protest against changes of creed, forgetting that they are the "new light;" third, they boldly refuse to obey the orders of Government, pleading conscience as a bar to submission.

What is to follow? every one will ask. It is difficult to tell. Some say the Rationalists will submit, and remain avowed but not sincere conformists to the requirements of the electoral law. We trust this will not prove true, else the life of the French National Church will be weak indeed, if tied, not only to a dead, but to a corrupting mass of unbelief and insincerity. M. de Pressensé and others have advocated a peaceable division of goods in proportion to the numbers that take either side. We foresee much difficulty in using churches alternately, dividing libraries, &c. It is hard to tell how the State can recognize and pay the Rationalists, whom they have declared to be law-breakers. It is a puzzling question that party have to answer.

At an audience in the Ministry of Worship it was asked that they should state what religious creed they wished to have recognized. If mere negations of orthodoxy could be formulated, does the history of free thought assure any reasonable rulers that there will not be an endless succession of demands to divide the Church's temporalities? Peaceful and pleasant we trust the separation will be, if possible. In any way let it be soon; for France, in its sorrows and sins, needs that all the children of God within it should draw closer to pray and labour side by side. The present practical unions and religious conferences give us hope that God will guide the issue to His glory.

### THE LORD'S SUPPER IN CHINA.

A Presbyterian missionary, Dr. Happer of Canton, gives the following deeply interesting account of the communion service held on the first Sabbath of November:

It was our privilege to receive into the communion of the First church nine persons on the profession of their faith in the Saviour of sinners. Some of the persons who were admitted at this time present some points of special interest. One of them is a child of one of the members of the church. She says she does not remember the time when she did not love Jesus. She gives the most pleasing evidence of having experienced a change of heart. She is eleven years of age. This shows that God is faithful here to his covenant with people. One of the women came a distance of fifty miles to be received into the church. The circumstances of her case are interesting. Some three months ago one of her neighbors was received into the church. When this new member returned home, she took with her Christian tracts and began to tell her neighbors about Jesus. As she could not read herself, though poor, she gave money to a woman who could read, to read the tracts to the neighbors. Some three weeks after she had gone back to her home, this member came out to the city, bringing this woman, who has since been received as an inquirer, wished to learn the way of salvation through Jesus Christ. After further instruction they returned to the country, and came back again to the communion. The inquirer having been examined, was received into the communion of the church. This member was permitted to bring her acquaintance to the Saviour at the very communion after she herself had professed the Saviour before men.

Two of the four men who were received are father and son, and they are also