

him, as they retired together from the sanctuary, and to instruct and question them about the sermon. Many of his company used to remark that they got a better knowledge of the sermon and more through knowledge of its contents from Elder Thorburn's wayside conversation than from the discourse itself. What then is needed in the present day is a group of Elder Thorburns in each congregation.

4. When we come to the conclusion of the whole matter,

"PRACTISING IT IN OUR LIVES,"

how sadly true is the utterance after the most eloquent and impressive sermon:—"All is said, but all is not done."

In thus dealing with the best way of hearing the gospel, the divine and most important side of the matter would be overlooked were special attention not called to the 89th Question and Answer:

"The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and building them up in holiness and comfort, through faith unto salvation."

Literary Notices.

Saving Faith, by Rev. James Morrison, D. D. (S. R. Briggs, Toronto, Willard Tract Depository—price 40c.), is the ninth edition of a little book published first in 1842 and written "at mere snatches of time saved from the vast multiplicity of engagements in the midst of a quiet, yet extensive revival of religion" in which the author took an active part. The book is a tolerably complete monograph of a practical character on the subject which stands on the title-page.

Four Centuries of Silence, or From Malachi to Christ, by Rev. R. A. Redford, M. A., etc., Professor in New College, London. London: James Nisbet and Co., 1885; Toronto: S. R. Briggs, small 8vo. pp. 258. The aim of this interesting and useful work is to bridge over the interval between the Old and New Testaments in such a way as to give a popular presentation of "political, religious, and literary events occurring in these memorable four centuries, as far as they affected the history of Israel, and prepared the way for the coming and teaching of Christ." The topics under treatment are judiciously chosen and handled with skill, and with a view to clearness and practical utility, rather than to elaborateness of learned discussion. That some work of the kind is much needed will be universally admitted. We cannot understand the New Testament aright without getting an insight into the political and ecclesiastical conditions of the people among whom it arose, and for whom so much of it was at first destined. For example, the words "Pharisee," "Sadducee," "Sanhedrim," or even "Chief Priests" and "Scribes," though familiar to our lips and ears since childhood, are to us little more than unmeaning phrases learned by rote, unless we learn the contemporary significance of such terms by becoming familiar with the conditions under which the words and the things gradually arose and climbed to power. An analogous preparation is needed for the understanding of the literary form of the New Testament, and of the coloring which it has received through local influences, and the innumerable traces of the intrusion of foreign rule, and extra Israelitish civilization, religion and culture.

Other treatises have been written from this and similar standpoints, and there are excellent compendiums of the connection between the Old and New Testaments, which have a place even in Teachers' Bibles, and the like helps for study and instruction. But some of these, such as *Prædicæ's "Connection,"* are now largely antiquated, and others are dry and skeleton-like. The present work ought to be popular and might make a very good textbook, and book of reference for bible classes and colleges.

The main subjects which the author elucidates are the Close of Prophecy, the Jewish Priesthood in later times, Hellenistic or Alexandrian literature, the Septuagint, the Apocrypha, the Scribes, and the Jewish sects, the expectation of the Messiah, the Sanhedrim, and the Mission of John the Baptist. This incomplete list will be a sufficient indication of the rich and varied contents of the book. J. F. M.

Communications.

SOCIALS. THEIR USES AND ABUSES.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—In the REVIEW, of the 4th ult., the Rev. J. Cameron has taken up a subject that requires serious consideration by the Presbyterian Church, and especially by its ministers. I like his views on the subject but think there are some points which need to be discussed, and seriously thought over, which he had but slightly touched on. It seems to be a vexed question, and one on which good people differ, how church socials should be conducted? The question at issue seems to be this: should a church be guided by any different motives in getting up a social, from secular institutions, such as public schools, singing schools, agricultural societies, and similar institutions? Should the object of the intellectual part of the entertainment be only to amuse, to give a night's fun, and have a good social time? To ignore the fact that we are a religious corporation for the time being, and have our readings, speeches, and singing, simply for amusement? Should the music be sacred hymns or secular songs, or is it advisable to have a sprinkling of both? Is it best to open a church social with a prayer or a secular song? We have seen both done in the Presbyterian Church. The one to which we belong never uses the former. Is it best to close with the Doxology, or the Queen's Anthem? Lastly, would it raise the church in the estimation of the world by showing that they could have a time of social rejoicing in singing the songs of redeeming love—anthems of praise to Him who has redeemed them with his own precious blood?

Yours, etc.,
ONE WISHING TO FIND THE RIGHT WAY

COLLEGE CONSOLIDATION.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—The continually decreasing contributions to the Common College Fund show clearly that the Church believes in Consolidation. The Colleges now in existence cannot secure means to continue their work, even in their present half-equipped state. Appeals to sentiment of graduates, to sectional feeling, to prejudice for or against the College of some one of the former sections of the now United Church—all sorts of appeals, are resorted to, but the contributions to the Common Fund do not come, and Endowment fares little better.

The stated collection for the Common Fund on the third Sabbath of September, cannot have been very liberal, or must have been omitted by many congregations, as the total reported as received up to November 5th, was only \$1,417, out of a total of \$15,050, required for the current year. Many, perhaps most, congregations raise funds for the colleges as for other schemes of the Church, and the season for apportioning these is at hand. Will some one who is opposed to Consolidation give congregations that favour it, and meanwhile mark their want of confidence in the present status by withholding their support, some good reasons why Knox, Queen's, Mon-

real, and Morris Colleges, should not be amalgamated, dropping all the old names, and calling the new Institution *Collegium Colonicum*, or some more appropriate name? The new college could be located at Kingston, as perhaps the most central point for the Provinces of Ontario and Quebec. Our congregations want reasons why "Consolidation is at present impracticable, and the further discussion of the question unwise," before they will contribute to continue the support of the colleges as they are.

Surely College Consolidation is not a more difficult question than Union was fifteen years ago, and yet we are nearly ten years on? The members of the committee entrusted by last assembly with the further consideration of this question, "with the view of bringing the discussion of the question to a speedy termination as possible" may rest assured that the only "termination" that will satisfy the common sense of the Church is Consolidation.

At the annual meeting of the Knox College Missionary Society, held recently, the question was seriously asked, "Might it not be a good thing for our church to have a college to educate missionaries?" Another college? Decidedly not! But it would be a good thing to have one college well equipped that everything that could possibly contribute to the qualifying of evangelists, missionaries, or ministers, would be furnished by securing the best available men for every department of the work, and this is possible only by some such Consolidation of forces and resources as has been indicated.

Yours, etc.,
UNION.

"GIVING THE TENTH."

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—When so many eloquent sermons have been preached on this subject, and so many tracts and pamphlets published about it, it may seem almost a work of supererogation for an old farmer to write about it. But human nature is so constituted that many thoughtful people listen to a clergyman with suspicion when he speaks on money matters. That is the only excuse for this letter. A farmer addressing his equals in society cannot possibly have any pecuniary interest in the matter.

About six or seven years ago I was one of the elders sent to the General Assembly at Montreal, and listened for five or six days to the debates and reports from all parts of British America. One thing struck me very forcibly, viz., "There is a great work everywhere to do, but we cannot occupy all the ground we would like to occupy for want of money." That idea was not put in these words, but it struck me that that was the meaning of it all. Then came instantly the remedy, "If all Church members gave the tenth we would hear no more such complaints next year."

I was so impressed with this idea that I sought a private interview with the clerk of the Assembly, and asked if he could allow me to say a few words on the subject, but he said it was impossible, but would advise me to write on the subject to the newspapers. I accordingly wrote to the Montreal *Witness*, and the letter was published. It is probable that few of your readers saw the letter. I may therefore repeat the principal idea in it, viz., "If any man had saved us from drowning or from violent death in any form at the risk of his own life, would we ever forget our obligation to him? or is there anything in our possession that we would grudge to give him if he wished it? Every one would reply, 'I would grudge him nothing.' But our Saviour not only risked His precious life for us, He actually gave it. Why, then, is it that when money is wanted for the Lord's work, some people seem as though they were conferring a favour on those who take the trouble to go round collecting?"

"The remedy is, 1st. Get your own spirit in communion with the Spirit of Christ, so that you can say like Paul, 'The love of Christ constraineth me.' Then, 2nd. Study prayerfully the third chapter of Malachi, where God tells us to prove Him if He will not open the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."

We all say we believe in God, but do we really believe this passage so long as we refuse to comply with it? A few weeks ago I was told by a respectable person, "We cannot afford to give the tenth." That is almost like saying, "We cannot afford to get God's blessing; we don't believe He ever will pour us out the blessing He has promised, and therefore we will keep a good grip of what we have!" Very few would dare to use these words publicly, but actions speak louder than words. In conclusion, I will only say that I have tried this plan for twelve or thirteen years, and I find that even a farmer making payments on a farm can do it and still succeed in clearing his farm.

Of course there are different opinions as to how we ought to proceed. We kept an account book of expenditure and receipts. At the end of the year we added up our receipts and divided them by ten. The yearly payment on the farm we did not tythe.

Yours respectfully,
MORRISBURG, Feb. 17th, 1886. AGRICOLA.

LETTERS FROM FATHER CHINIQUE.

I.

[To the Editor of the PRESBYTERIAN REVIEW.]

DEAR BROTHER IN CHRIST,—When your kind appreciation of my volume—"Fifty Years in the Church of Rome," came to me, I immediately wrote to thank and bless you. At the same time I sent you the amount of my subscription to your highly interesting paper. [Father Chinique's letter has not reached this office as yet.—ED. REVIEW.]

But, when I saw that your REVIEW had ceased to be sent me, I began to fear that my letter and my money had been lost at some post office, as it has so often been the case with my other letters these last ten years; and a gentleman, just coming from Toronto, has confirmed my suspicions, after having heard from you that you never received a word from me since your excellent article on my book.

Now, my dear sir, allow me to give you, again, the public assurance of my gratitude for your so admirable and friendly review of my humble volume, and accept the enclosed as the price of my subscription to your excellent weekly REVIEW.

Please also allow me to ask the prayers of your Christian readers, for I am just passing through a burning furnace of affliction and misery. The Jesuits, unable to refute my book, have determined to destroy it, as much as it was in their power. Their incendiary torch has turned into ashes the greatest part of the second edition's printed sheets, with all my stereotyped plates. This loss has absolutely ruined me. It is the third time that Rome attacks me with fire. In 1869 she burned my church in a dark night, and two days after she also destroyed my cottage. My losses in those two fires were about \$10,000.

The Protestants of Canada will never understand the sufferings, persecutions, losses, dangers encountered by one who is called by God, as I am, to fight Rome and reveal to the world her idolatries, as well as her plots against all the rights and liberties of man, except when Rome will rule them, as she will surely and very soon rule them, if they continue to be betrayed into her hands by their government.

Since the day that my merciful God helped me to break the heavy and ignominious yoke of Rome, her bishops and priests have dragged me thirty-two times before the civil and criminal courts; they have brought eighty false witnesses, at different times, to swear against me that I was guilty of arson—and of every crime a man can commit—before the courts of Kankakee, Urbana, Joliet, Chicago, Montreal, etc., etc. It is true that the judges and the judges have always proclaimed my innocence and silenced my accusers; but no words can give you an idea of the tribulations, expenses, anxieties, humiliations, sleepless nights of one who has to pass through so many trials.

The cities of Quebec, Montreal, Halifax, Ottawa, Antigonish, in Canada; Sidney, in Australia; Hobart, in

Tasmania, etc., etc., are the witnesses that, more than twenty times, laid at my feet, of from 50 to 2,000, would-be murderers, generally led by priests, have attacked me with stones and sticks, and that my blood has more than once reddened the ground; twice the pistol balls of the assassins have passed only two or three inches from my ears; and to-day, for the third time, the incendiary torch of Rome has just again, ruined me! With Job, I can say, "I am escaped with the skin of my teeth. Have pity upon me, O ye, my friends, have pity upon me, for the hand of God has touched me."

It has pleased God to put a bitter cup of humiliation and misery to my lips. When, under the burden of my 77 years of age, I look to that cup, my soul is distressed, my heart is fainting. But, with our dear Saviour, I say, "O, my Father, if it be possible let that cup pass from me, nevertheless, let Thy will, and not mine, be done."

Truly yours in Christ,
C. CHINIQUE.

St. Ann's, Kankakee, Illinois,
9th Feb., 1886.

P.S.—I will send one of the few volumes escaped from the flames to every one of my Christian brethren who will help me with \$10 to raise my book from its fiery grave, and I will send "The Priest, the Woman, and the Confessional," for \$2 given for the same object. C. C.

II.

[To the Editor of the PRESBYTERIAN REVIEW.]

MY DEAR BROTHER IN CHRIST,—Please allow me, through your admirable REVIEW, to give public expression of my gratitude to our brethren of L. O. L. 74, Springfield, N.S., for \$10, through Mr. Murdoch McKenzie; to L. O. L., North Ontario, for \$10, through R. S. Webster, Esq., Co. Treasurer, Udonia, and to L. O. L. of Lincoln, for \$25, through Bro. Geo. Turner, Co. Treasurer, Thorold.

At the same time let me tell my brethren in Canada that Rome has again visited and persecuted me in the night between last Saturday and Sunday, by setting fire and destroying with her incendiary torch all the stereotyped plates of my book, "The Priest, the Woman, and the Confessional," with a large number of volumes of the 27th edition which were ready to be sent to different places. I was to begin the 28th edition of that work this week when this new calamity struck me. For, though there was an insurance, you know how tardy these insurance matters are in settlement, and seldom meet half of the losses and expenses of such disasters.

This new calamity coming so soon after the other, does finish my ruin. For the little help which a few kind friends in Canada, with ten L. O. L. of our noble-hearted Orange brethren, had sent me had been employed to the last cent in trying to raise my volume, "Fifty Years in the Church of Rome," from its fiery grave. More than two-thirds of that book was already in plates. I had gone to Chicago to my publishers last Saturday to review and correct the proofs, of which 450 pages were ready, when, during that very night, their entire establishment, with my plates of both books, was reduced to ashes!

Will I be discouraged by these losses and daily renewed persecutions? No! More than ever I put my trust in our merciful Heavenly Father. He has promised never to forsake those who trust in him. With the prophet of old I say, "God is our refuge and strength," a present help in trouble. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Will I be discouraged by these efforts of the foe to break me down? No! A true Christian is never discouraged! For his trust is not in himself—his trust is in Him who is the only strength of man. When, at the invitation of the Christians of Canada, I went, some years ago, to attack publicly the Church of Rome, and battle against her mighty fortress, several thousand furious slaves of the Pope were sent several times to demolish the churches where I spoke. They surrounded me on every side, they struck me with sticks and stones. Several times I was wounded. One of the prominent ministers of the gospel asked me if I were not frightened and discouraged when surrounded by so many obstacles and dangers, and added: "Would it not be wiser and more prudent to withdraw from such a terrible conflict?" I answered him: "My dear sir, so long as I know that my God is above my head, and that my Orange brethren are around me, and that there are 2,000,000 of Christians in Canada praying for me, I have nothing to fear. We will gain the day." And I was correct. More than 30,000 converts from Romanism since live to testify that I was correct.

Some friends have told me to day: "You ought to give up the combat; do not publish your book. Rome is determined to destroy you; you are penniless. How can you continue such an expensive work?" I have answered again: "So long as I know that there is a God above me to tell me, 'fear not' and that there are 10,000 Orangemen in Canada with two millions of other Christians who have a prayer to send to the mercy-seat for me, and a falcon, crumb from their table to cheer me up, and keep my strength for the conflict, I will not give up an inch of the ground we have gained on this glorious battlefield. I will work, pray and fight till I hear the noise of the crumbling walls of Romanism falling down everywhere. I will fight till the Captain of our Salvation gives us a complete victory!"

The two thousand Orange Lodges of Canada, with the millions of my dear co-soldiers who know and love me, and whom I know and love, these have but to move a finger to repair all our losses, heal all our wounds, and confound the enemy. And there is not one in their midst who will let their old brother fall without some effort to rescue and save him.

Truly yours in Christ,

CHAS. CHINIQUE.

P.S.—In the name of our common Saviour, I ask the Christian press of Canada and the United States to reproduce this letter. Let my brethren pray our merciful God to save me from this burning furnace of tribulations and misery as He saved Daniel in the day of old.

C. C.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

ROME, Feb. 6th, 1886.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—Some days ago a brother minister in Scotland sent me the PRESBYTERIAN REVIEW of September 17th, containing the latter part of Mr. Justice Torrance's lecture on "Anti-Semitism—its Causes and Cure," concluding with an earnest appeal to the Presbyterian Church in Canada, to inaugurate a mission to my brethren, the Jews, which I read with deep interest and with sincere gratitude to the God of Israel for having put it into the heart of that servant of His, so well qualified to arouse the Churches of the Dominion to a due sense of their solemn duty to preach the glad tidings of salvation "to the Jew first," "beginning at Jerusalem," and I very fervently pray that his burning words may produce the desired result, to the glory of God and the good of His ancient people, "still beloved for the fathers' sakes."

At the same time the following thoughts occurred to my mind, and I beg to lay them before your readers. Is it necessary that those Churches should institute a special organization for the purpose of carrying out the proposal of that lover of my people? Is there no society which they could join heartily in the blessed work of seeking to bring the Jews to a saving knowledge of the Gospel of the grace of God? Is it advisable, specially in these days of federal anticipations, to multiply separate and sectional missionary enterprises? Union is strength, divisions conduce to the weakness of the several sections. Why may not the Presbyterian Church of the Dominion follow the noble example set by England, under the inspiration of the lamented Earl of Shaftesbury, by the formation of the

"Turkish Mission Aid Society," in full range of the work of the American Board for Foreign Missions?

Permit me to point out such a Society. There are two great Societies in England for missions to the Jews, the London, which is exclusively Episcopal, and the British, whose full title and address I send this paper, which is unitarian and evangelical. This Society is now in its forty-third year of existence, and with an income of less than \$40,000, supports nearly one hundred paid and unpaid workers in England and the continent of Europe, and among the latter one in Rome, the city of the Pope, God has abundantly blessed and prospered its labours in all lands. Here is a Society, with large experience of the requirements of the work, and of the publications requisite in the agents to do it. Why not, instead of a new organization, rather form a branch of this Society in Canada? or, if it be preferred, take a practical interest in any one of its several missions?

Here is this Mission in Rome in great need of an assistant, of a colporteur, and tract distributor, and of means for schools, the home for inquirers, reading room, and other auxiliaries to the spread of the Gospel. If I had the necessary funds just now, several hundred poor Jewish families might be formed into a colony under Christian instruction and influence, by simply providing them with lodgings, owing to the rapid demolition of the Ghetto, at no higher rent than they pay actually. A grand opportunity presents itself of detaching these poor families from the pernicious influences of the Talmud and Rabbism.

By this post I send you a quantity of printed materials regarding this mission and its humble labourer, from which I beg that you will make free use in your columns to any extent. Long years of experience in the mission field among my people impel me to deprecate the multiplication of separate and isolated little efforts, and to earnestly implore all friends of Israel to concentrate their efforts on given fields, such as this of Rome, with the firm conviction that it is the wisest, as it is also the most economical and most judicious course.

Hoping that this suggestion may be taken into serious consideration by Mr. Justice Torrance, and all friends of the Jews in the Presbyterian Churches of the Dominion, I remain,

Yours very truly,
A. BEN-OLIV.

NOTES FROM THE COLLEGES.

QUEEN'S.

REV. DR. McTAVISH, of Lindsay, was the preacher in Convocation Hall, on Sabbath, 21st ult. The Doctor delivered an excellent sermon, practical, yet forcible. His remarks were based upon 1. Kings, ii., 2, and 1 John, ii., 14. He chose these texts, not because of their connection, but on account of their similarity in illustrating the grand principle of spiritual strength. He showed that while physical and mental strength were not to be disparaged, a man was a weakling until he had attained spiritual power; and it is only the love of Christ implanted in the soul by the divine spirit that can give man this strength. Mr. McTavish is a graduate of Queen's, and a general favourite with the students and citizens of Kingston. The attendance, which was large, thoroughly appreciated the discourse.

MR. ALEX. McAULAY, B.A., a divinity student of Queen's, was, at the annual convention of the Y. M. C. A., of Ontario and Quebec, in session at Hamilton, from the 18th to the 21st ult., appointed second vice president of the convention. Messrs. G. F. Henderson, A. McAulay, Scott, Potter, and Hall, were the delegates elected by Queen's Y. M. C. A. to attend the convention. Mr. Henderson read an able paper on "The Influence of the Y. M. C. A. on students."

THE Rev. James Robertson, Superintendent of Missions in the North-West, has been paying Queen's his annual visit. He addressed students interested in his work, and pressed the claims of the North-West, especially on the attention of the divinity graduating class. Not less efforts been in vain, for several express a desire to labour for a time, at least, in that great mission field.

The Educational Monthly for February, contains Principal Grant's excellent address to the Toronto branch of the Queen's Endowment Association. In the same issue is an address of Professor Watson, of Queen's University, on "The Study of Literature," delivered at the inauguration of the St. Andrew's Literary Society, of Kingston, on 18th December, 1885.

THIS is how the Baltimore Catholic *Mirror* woos the people of Quebec: "Annexation, Canadian friends, means your safety. The public school phantom need not vex you; for as an independent State, like that of Pennsylvania, to which your population about amounts, you would have the sole charge of your own schools—without any Downing Street veto either. Besides this you would enjoy a decrease of taxation from a per capita of seventy dollars to twenty eight dollars, would secure new social conditions where racial and religious conflicts would be abolished, and would become citizen of a country destined to regenerate the world in the political order."

PRESBYTERIANISM in Bermuda has a very ancient history. It was first introduced into the islands in 1612, by the Rev. George Keith, a Scotchman, before they became an English colony, and when the country was ruled by a company of enterprising men from Virginia. Prof. Briggs was the first historian of our Church to do justice to this able and devoted pioneer of Presbyterianism in Bermuda and America. He may almost be said to have discovered the Rev. George Keith, and given him his true place in our early annals. At the present time there are two Presbyterian churches in Bermuda.

THE Fifth Avenue Presbyterian church, New York—Dr. John Hall's—is the richest church assemblage in the United States. When Robert L. Stewart and Moses Taylor were alive it was estimated that the regular worshiping congregation of the Fifth Avenue Presbyterian church was worth \$300,000,000. Certainly to-day it represents over \$200,000,000. Yesterday there were quite 1,600 worshippers in the church, and among the bankers and merchants and well-known men in the city were noticed Mr. Jaffray, Mr. Low, Mr. Kennedy, and Assemblyman Van Allen. Mr. and Mrs. Sloan, the only members of the Vanderbilt family worshipping here, were also present. This handsome church, which cost \$700,000, perfect in its facilities for hearing, seeing, and for seating a large congregation, attracts many strangers. The richness of the carving of the white oak interior, the stained glass windows of simple but chaste design, and the magnificent organ and loft are always commented on by the casual visitor. Nowhere else is the stranger more welcome or more courteously treated by the owners of pews than here. Hence it is that so many persons who belong to no particular church come to worship in this edifice every Sunday.

ON Tuesday, the 16th inst., the vacancy in Meaford and Griferville, so recently created by the resignation of the Rev. J. T. Patterson, was filled by the induction of the Rev. A. T. Colter, who nearly two years ago was compelled to retire from his charge in Clarkburg and Hesthote, on account of failure in health. Mr. Colter's rest has evidently quite restored his strength and vigour, and he looks forward hopefully to the work in his new and larger field. The congregations concerned, the Presbytery of Owen Sound, and the Church at large, are to be congratulated on the speedy and satisfactory settlement of this important vacancy. It is barely two months since Mr. Colter was heard, and he was the first probationer who filled the pulpit after it had been declared vacant. Here is a worthy example which it is to be hoped other vacant congregations may profit by. The induction services, presided over by the Rev. J. B. Fraser, moderator of session, and conducted by the Revs. J. Somerville, A. H. Scott, and D. Morrison, of Owen Sound, were most interesting and edifying; and the welcome social in the evening, hearty and enthusiastic. We most cordially wish pastor and people every comfort and success in the work.