

athers. Dr. Chiniquy was not able to see her upon her first visit, but upon her second visit he was able to see her. She then implored him to return to the Roman Catholic Church and also to permit her to request the Jesuits to come and see him. The reply of Dr. Chiniquy was that he knew more about the Roman Catholic Church and its methods than she could possibly tell him, and he had been long enough in it to find out its quality, that he considered it cowardly for the Jesuits to send anyone to him now that he was old and ill, when they had always refused to meet him and discuss the matter of religion openly when he was in sound health. He told her again and again what answer to give to the Jesuits, remarking that what he needed now was Jesus, not Jesuits. Last Sunday the woman came again, and this time she had with her a letter which she desired Dr. Chiniquy to sign. The letter was a request by Father Chiniquy for the attendance at his bedside of Jesuit fathers for Catholic advice, and is as follows:—

"To answer a desire of my friends who have at heart my good and that of my family, I authorize Mrs. X— to bring a Jesuit here. These gentlemen offer to help me through interest for me and mine. Let them come and I will receive them."

She implored him to sign it, and then she would see the Jesuits. He told her that he expected to be well again in a few days, when he would be in a position once more to give the world the ideas he has always since he became a Protestant held as to religion. The woman was very much disappointed, and tore up the letter the signature of which Dr. Chiniquy had refused. Father Chiniquy told her he did not want to see her any more. Then she turned upon the Rev. Mr. Morin, who was present, accused him of being the cause of her failure, and declared that he would be accused for his conduct, and that she would throw a curse at him that would bring him to a bitter sickness a year hence. "Throw your curse," said Mr. Morin, smilingly, whereupon she repeated some formula, made some signs with her hands, and closed with the usual sign of the cross. She then left the house, leaving the family to think what they might of her strange method of trying to reconvert the sturdy opponent of Romanism.

There was a rumour to-day that the Rev. Dr. Chiniquy was dead, that he had asked for priestly attendance, and had been denied it by his relatives. This is consistent with the attempt of the woman mentioned above. Fortunately, the reverend Protestant divine is much better, and seems to rally day by day.—Montreal Witness.

## Correspondence.

### Concerning Croakers.

Editor PRESBYTERIAN REVIEW.

SIR,—I have read "Concerning Croakers" in your last issue and trust to profit. Has he not struck a chord that needs thrumming? While there a number of different kinds of "Croakers," it seems to me the best croaker of all is the *silent* one.

The man who preaches at home for souls, maybe—and for the salary and a manse, and then away in all the vacancies, which are agreeable, for the "call" and a "change," more congenial climate, a little better church, more salary, stronger point, and more to the front, etc., are those not good stayers? Maybe big brained.

True there are, as "Presbyter" showed, a goodly number of men who have served and are now serving the congregation to which they minister with general satisfaction, and comfortably to themselves. We love them and the Church reverences them, not simply because they stayed so long in one place, but for their merit and the work God has done through them. May be these men would not change if they could. But how about the number, a host, e.g., where sixty applications are made for a hearing, forty or forty-five or more are from ministers in settled charges who would change "if they could," but simply say, "I will stay on this nag till I get a better or another." What is the motive here? Now my judgment is, ministers do this: 1st,

From the fear of becoming "a probationer," "a minister without charge," one, "well, something must be wrong," "it is funny he is not settled," one, "at the mercy of a moderator of session," etc. Yes, congregations would rather call a man with charge than one of those "without charge," notwithstanding "merit or price," and so we say—as for me we will sit still and ride till another comes close enough, and we will step off and away, and on again, for my family cannot starve, and "to beg, I am ashamed."

Hence, 2nd, ministers do this work because they cannot live should they resign the present charge—five or six hundred dollars is better than three appointments per quarter on probation.

It takes some time to settle again. Then probationers how they are looked at, talked of, anathematized, oh, I cannot stand it—their crown ought to be bright. They may come forth as gold, but the process is very humiliating. Then those moderators, it is said, will adroitly evade (something called) the truth. Nothing wrong—oh no—equivocation will often give preference to the settled man, saying, (after having heard seven or eight probationers, just enough) "now, there is a settled man I will send, give him a good hearing, and—and—well, we will see or—" and with a very peculiar look turns away. The Sabbath day comes—passes—raised—chosen—called—settled.

Hence, 3rd, we say it will be more popular, conserve our dignity, look better, pay better, have a better front just to fish round the shore for a while longer and hook on to some congregation "desirable." Yes, that is it. I will get a newspaper adv., a recommend, and Bro. So and So will work the moderator of session, or a member of the supply committee, and I will go up, down, over, and will preach the Gospel, pray very short, say touching things, be very profuse in my compliments, and we will get away from this place and—he goes.

We do not stickle that ministers in charges should not change, for the three year service among Methodists has been a success, with all its difficulties, but we do say, let this change be done decently and in order. Is it not far more manly and far better for congregations generally, and more glory to the Master and His cause, if, when a minister desires another place, wishes to make a change, that such an one resign, for his heart cannot be as it ought to be toward the congregation he is wishing to leave, and it is a doubt in my mind if his conscience is as clear as he would like toward any other congregation until he has released himself. When a minister preaches for another congregation, and especially for a call, at heart he has virtually left—gone—is away, and according to Scripture, committed an ecclesiastical violation. What would you say of a man, a minister, paying his addresses to a certain lady and his wife and bairns at home, etc. It is the fastidious animal that loves to leave the fodder in a bundle at its feet and goes and pulls it out of the stack. The induction of the minister is sometimes set forth as "a marriage," and should be as sacred.

1. The minister over a congregation and "holding on" for five or ten years—still fishing—still making application for "a hearing," preach on Sabbath to the home congregation of love and contentment, on Friday before has sent out an application for a hearing at "Zion and Calvary" and "Gaza and Dan," and intimates that where he is "the school is not near," that "the water is bad," and the wife's health is very poor, and he would change if he found a suitable place.

2. Does the congregation know anything about this? No, hush—well 'tis nothing to them anyhow, and some Sabbath with a choice hook, in his best clothes, and with a most carefully prepared manuscript the pastor goes out fishing—on a parade of sweet flowers from out the ivory palaces. There is the wife—with a husband off on a parade of sweet smiles. What do? Why, a divorce get you—resign—or abide at home like a mannie.

(a) Now, we do not want the "Conservatism of Methodism," or the "Democracy of Congregationalism," nor even so much as

the very best of both—"Presbyterianism" exactly—but what we do want, and for mercy sake let us have Christianity. As Principal Caven, when speaking of the establishment of the Christian Sabbath, said: "If we cannot establish it on a religious basis the case is lost." At the present the probationers' case is lost under existing circumstances, or the Sermon on the Mount has been interpreted wrongly.

(b) You cannot fill the vacancies with probationers, nor you cannot get the names of men in charge who apply for hearings, on the distribution committee list. There would not be room. It would no longer be the "Probationers' list." Nor you cannot suppress the settled man from fishing. No machinery under the skies will ever stop big fish from swallowing little ones. That belongs alone to the Creator.

(To be Continued.)

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