

bility of divine judgment and of any interference of the duty with the affairs of men. It takes away all the incentives that come in love for Christ, and all obligations to Him for redemption and substitutes in its place the theory that sin and its consequences are a mortal delusion." Dr. Terhune's exposure of this pernicious craze is very trenchant.

NEW PUBLICATIONS RECEIVED

All books sent us by publishers will be promptly acknowledged under this head, and will also, at our earliest convenience, receive such further notice as we may deem to require. All publications mentioned in this column may be obtained at the Presbyterian News Co.'s Book Room.

BOOKS

MAN AND MEASURES OF HALF A CENTURY. BY HUGH MACLEOD, Secretary of the Treasury in the Administration of Presidents Lincoln, Johnson and Arthur. New York: Charles Scribner's Sons, pp. 542. Price \$1.00 net.

THE ICE AGE IN NORTH AMERICA AND ITS BEARING UPON THE ANTIQUITY OF MAN. BY G. FREDERICK WRIGHT, D.D., LL.D., F.G.S., &c. With many Maps and Illustrations. New York: D. Appleton & Co., pp. 622. Price \$5.00 net.

MAGAZINES, PAMPHLETS, ETC.
PERSONAL CHIEFS, OR HOW TO FORM A WORKING THROTTLE OF LIFE. BY NEWMAN SMYTH. New York: Charles Scribner's Sons, Paper, pp. 210. Price 50 cents.

HOW SHALL WE REVISE? A HAND-BOOK OF PAPERS. BY CHARLES A. BIGGS, CHURCH OF PALESTINE, and others. New York: Charles Scribner's Sons, Paper, pp. 214. Price 50 cents.

Contributed.

LETTER

FROM REV. C. F. CHINIQUY.

To the Venerable Gospel Ministers, and to my Dear Christian Sisters and Brethren in Canada.

DEAR CHRISTIAN SISTERS AND BRETHREN,—In the month of January last, I addressed you a few lines about our French Canadian Evangelization work. Two daily journals, the *Montreal Witness* and the *Toronto Mail*, with ten other papers, kindly reproduced my letter, which must have been read by, at least, 100,000 people. Of those 100,000 readers, 330 have already answered our request by sending \$1,200 to help us to build the modest church we want for the first congregation of Roman Catholic converts I gathered in the years 1874-75 in Montreal.

Now, let our faithful *Montreal Witness* and the liberty and fair-play loving *Toronto Mail*, with the ten other friendly papers, which have reproduced our letter, accept the assurance of our gratitude; and let the 330 Christian friends, who have so promptly and so nobly given us a helping hand in that great and difficult but so Christian work, be forever blessed by our Heavenly Father. As many of the friends, who have sent us their Christian offerings have said that they intend to forward something more when the time of building comes, I take this opportunity to tell them that in a few days, D.V., the foundation will be dug, and the materials will have to be brought on the spot and paid; I then respectfully pray them to send their new offerings as soon as possible. The *Montreal Witness*, with several other papers, has reproached me, in a friendly way, with having asked only \$1,000, when we ought to have asked \$20,000. My answer to this so wise and friendly remark is, that I did not know then precisely the cost of the church, and I thought there was no need of mentioning the whole amount we wanted. My hope was then, as it is now, that when we were addressing our humble prayers to more than 100,000 Christian friends in favour of a work, which so visibly and so powerfully recommended itself to the patriotic and Christian sympathies of every Canadian Protestant, at least 50,000 of them would gladly give us a helping hand.

I am happy to say that the Committee of the French Canadian Evangelization Society has already promised us \$5,000, besides the noble gift of the splendid lot, which is worth \$10,000. The poor struggling congregation, by a most generous effort, has raised \$1,300 among its members.

With this \$7,500 already subscribed, can we not hope that the \$4,500, which is still wanted, will soon come from the Christian friends who have delayed till now answering our humble prayer? Protestants of Canada! May God grant you to understand the grand and sublime spectacle of the conversions of the thousands and thousands of Roman Catholic French Canadians who have lately broken the heavy and ignominious yoke of the Pope to accept the Gospel of Christ. Because it has cost you nothing to accept that Gospel, many seem to ignore the terrible and heroic sacrifices made every day by our dear converts.

Last Tuesday it was my privilege to attend the examinations of the 150 pupils of *La Pointe aux Trembles*. Far more than the half of them were converts from Rome. You could see on the faces of several of them the expression of an unspeakable joy. Yes! But there were also signs of distress on the faces of many more. I could not refrain my tears when I saw those marks of sadness on their young and honest faces. I did not ask them: "Why are you so sad?" For I knew it. They would have answered me: "We are sad! For we have just received letters from our families. Our mothers forbid us going back home, and our fathers

are cursing us to obey the cruel priests of Rome! When the other pupils are so happy at the thought, that to-morrow they will press themselves on their fathers' and below mothers' bosoms, our hearts are broken by the thought, that we have no more mothers, no fathers. Our sisters and brothers are looking upon us with horror! Having lost our fathers and mothers, as well as our dear sisters and brothers and friends, we are now strangers wherever we go, we are friendless! Outcast! Rebuked by everyone of our acquaintances and relations, we do not know where to turn our steps to-morrow, when the hour of leaving our college will come."

Will it be possible that there will be a single disciple of the Gospel, a single child of God in Canada, who will harden his heart against these dear young men, against these heroic young girls?

When addressing ourselves to 100,000 of you to help us to build up a modest church, where these modern heroes of the Gospel, these young martyrs of Christ, will find an hour of rest, to pray in the midst of the other converts who, like them, have left and lost everything in this world to follow Christ, will our prayers be received by any one of you with the disdain of a contemptuous silence? Will you refuse the crumbs which fall from your table and give them to the dogs, when we ask them for these heroic followers of Christ? Then, let me ask you not to forget that, before long, you will be called to give an account of your administration. The sacrifices you have made for Christ's sake will be compared with those of these dear converts!

Please tell me who in that day will ask the mountains to conceal them from the wrath of the Lamb?

Ah! if you had my opportunity of knowing the hundredth part of the humiliations borne by the converts from Rome! If you could see as I do the sacrifices they have to make! The trials through which they have to pass, the losses they have to bear, how the tears of admiration would flow from your eyes! how your hearts would be filled with sympathy! how your purses would be largely opened to come to their help! Because many of these dear converts are reduced to the humiliating necessity of asking your help, you look upon them as a band of mean beggars, who have come out from Romanism to get your support. Nothing is more unjust than those prejudices.

I could give you the names of many who have lost good positions, and have been ignominiously expelled from lucrative business, who have been obliged even to exile themselves from their own country for the Gospel's sake. Every day there are some of our converts who are cruelly boycotted, and who cannot find where to gain a cent, or where to lay their heads! In Quebec and Montreal, because they have preferred to follow Christ than the Pope. I know the son of rich parents, who would have starved to death in a long and dangerous sickness, after being expelled from one of the most honourable positions in Montreal, had I not gone to his help. He was cursed by his mother, disinherited by his father, cruelly beaten by his brothers, turned out from the house of a sister, where he had tried to take refuge. When his mother died, not long ago, she left \$5,000 for him in her testament, but with the absolute condition that they would be given him only after his coming back to the Church of Rome, and after his leaving the cursed Protestant Church, of which he is one of the most faithful, though very poor members! Those \$5,000 are there in the Montreal Bank, to be handed to him the day he will burn his Bible to please the priests of Rome! Yesterday, yes! yesterday, I spent an hour with him, after he came out from a long and terrible disease, which left him penniless, without sufficient clothing and without any means to get any.

Do you think that this young martyr feels or looks miserable? You are much mistaken if you think so. He feels happy to suffer those things for the Gospel's sake. He says that those \$5,000 do not tempt him, they are as a grain of sand when compared to his dear Bible. He knelt with me to thank the dear Saviour for what he was suffering for His love. He read, with tears of joy, the 103rd Psalm of David, and repeated the beautiful words of the old prophet, "Bless the Lord, O my soul, and all that is within me, bless His holy name." This Christian hero would have starved to death, he would be without any decent clothing to-day, had I not gone to his help—almost in spite of himself.

Since more than thirty years, that by the mercy of God I am at work to break the ignominious chains which tie my dear countrymen to the feet of the idols of Rome, I have spent very few days, indeed, without meeting some of those heroic disciples of Christ, who have left everything to follow Him.

Not long ago I was called to visit a young dying girl. Here is what I learned from her own lips.—Two years ago she had come, through curiosity, to hear the Message, which the Good Master wants me to give to my Roman Catholic countrymen. Till that hour she had walked in the dark ways of popery, invoking the name of Mary instead of the name of Jesus. She had confessed her sins to a priest instead of her God, to get her pardon; she had put her confidence in her idols, scapulars, holy water, instead of the blood of Christ, to be saved. But by the mercy

of God, the very first time she heard the Truth she accepted it. Bravely, heroically, went back home, she said to her parents that Christ had saved her, and that she had just accepted Him for her only Saviour, that she would not any longer invoke any other name but Jesus to be saved; that she would not go any more to the feet of men she knew more sinful than herself, to get her pardon; she would go only to the feet of her Saviour, Jesus Christ, who had said to all the sinners, "Come unto Me," etc., etc.

The parents, furious against their daughter, went to the priest to know what to do to bring her back to their holy (?) Church? "Beat her, beat her well," said the cruel priest of Rome, "if she refuses to come to confess, and she will not long resist your will." The merciless father obeyed, and he cruelly beat the poor defenceless girl; one of the strokes caused her to vomit blood, a vein being broken inside the breast, and an incurable disease will bring her to her grave before long. "Never give the name of my dear father," she said, when finishing speaking, "since that he has repented," and asked me to pardon him. "I than that," she said, "my dear father has heard my prayers, when I asked Him not only to forgive my parents, but to convert them also. They have consented, at my request, to read the Gospel, they have detected the errors and the frauds of the Church of Rome; they are now sincere followers of Christ. I feel so happy when I know that in a few days I will die for Him as He died for me."

Protestants of Canada! These are the new converts of Rome, in favour of whom I ask your sympathies. Will there be a single one of you who will rebuke me? Let me tell you again what I said before. Not only as Christians, but as patriots, you have a grand, a noble mission to fulfil on this continent. It is to save the perishing millions of idolaters whom the Church of Rome keeps at the feet of her idols—the wretched gods! It is to bring to the True Christ the multitudes she leads to the feet of both her goddess Mary and her false Christ; it is to make free the poor slaves of anti-Christ, whom the God of the Gospel granted you to conquer on the Plains of Abraham. It is only on that condition that the God of Heaven planted your glorious British banners on the impregnable Citadel of Quebec. Do not forget it: you have a new battle to fight, a new glorious conquest to make, if you do not want to see your children becoming the humble servants, the degraded slaves of Rome in Canada. You must attack Rome to-day, with the same stern determination as your heroic fathers attacked her stronghold, Quebec, September 13, 1759. But to-day it is not with the bloody sword of the field of carnage you have to fight and conquer, it is with the sword which Christ has given to His soldiers—the Gospel of Eternal Truth and Life.

In this new conflict be as heroic as your ancestors were in the first one, and the most glorious victory will crown your efforts and your sacrifices.

Let the Presbyterians put half a million of dollars at once, in the hands of their leading men, to secure a permanent and solid evangelical education to 500 Roman Catholic boys and girls at La Pointe aux Trembles. Let the generous Baptists, Methodists and Episcopalians make the same noble offerings to their Missions of "Grande Ligne" and "Sabrevois," etc., etc. Then, every year you will see, at least, 2,000 intelligent French Canadian young men and women converted in these institutions, carry the Gospel of Christ with an irresistible power everywhere. Every one of these dear young converts will be worth fifty Chiniquys to expel the dark night of Popery from our dear Canada. The walls of the modern Babylon will not stand against the united efforts of so many intrepid soldiers of the Cross; they will crumble into dust, and on their ruins you will sing with the angels of God—Glory be to God! The walls of Babylon are fallen! Then that Church of Rome, which is to-day a stone to your neck, a chain to your feet, paralyzing your onward march to the regions of progress, happiness and liberty, will be removed—the myriads of black vultures, sent by the Pope under the name of Jesuits, to eat up the very entrails of the people, will fly away from Canada, as the raven flew away from the ark of Noah, never to come again. Then the idols of Rome will disappear, and the echoes of the sublime mountains, as well as of the magnificent and vast plains of our dear Dominion of Canada will repeat the song of the angels of Bethlehem—"Glory to God in the highest, and on earth peace, good will toward men."

Truly your brother in Christ,
C. CHINIQUY.

P.S.—I again respectfully request the Press of Canada, which takes an interest in the Evangelization of the French Canadians, to reproduce this letter. My address now, in Montreal, is 14 Park Avenue, where I will gratefully continue to receive the offerings of our dear Christian sisters and brothers for the building of our church and the support of the converted priests, who want our help in their struggles against popery.

This new "Book of Forms" sent free to any one sending us one NEW subscription. To THE PRESBYTERIAN REVIEW and \$150. Presbyterian News Co., Toronto

Correspondence.

"SPERO" CORRECTED.

(To the Editor of THE PRESBYTERIAN REVIEW.)
SIR,—In a list of congregations furnished by your correspondent "Spero" as disloyal to the Augmentation Fund, among others appear Mount Pleasant, Presbytery of Paris. This is inaccurate. Mount Pleasant is an aid-receiving congregation and knows how necessary this Fund is in churches where Presbyterianism is weak and struggling. During the last five years she has never neglected sending her contributions to Augmentation. If your correspondent turns to the "Delayed Statistical Returns" he will see this congregation credited with its contribution to this scheme for 1889. In the regular Report in the List of Presbyteries the separate items do not appear, hence his mistake under the circumstances was natural. Yours etc.,
R. G. SINCLAIR

AN ITALIAN SUNDAY SCHOOL.

(To the Editor of THE PRESBYTERIAN REVIEW.)
SIR,—Will you allow me a small space in your paper to say a word or two about an Italian Sunday school that was established six or eight weeks ago in a house, south west corner of E'm and Chestnut Streets, Toronto. We have got several teachers, some of whom know the Italian language, which we think important. The men, however, are anxious to learn the English, which we always encourage. The work of training such pupils is peculiar, and very rudimentary teaching is necessary. Some of the minds of the men are opening to reception of Gospel truth. A word or two in Italian interspersed throws a flood of light on some precious doctrine or precept of the Bible.

Ex-Mayor Howland and S. H. Blake take a lively interest in the progress of the truth among the strangers from "sunny Italy." And I need scarcely say we have several hundreds now permanent residents in our city. Should these new emigrants be neglected while so much is doing for the religious training of the English youths in our Sunday schools? We hope that by inserting these facts in your columns that some good may result from our labours. Let us trust that the Divine blessing may rest on any scheme adapted to open many blinded eyes to the truths of the Gospel. I may say that we will be happy to have a visit from any Sunday-school teacher who may have an opportunity and desire to visit our school at 3 o'clock p. m.

Yours etc., W. D. STARK.
32 GREENVILLE STREET, TORONTO.

THE AUGMENTATION FUND.

(To the Editor of THE PRESBYTERIAN REVIEW.)
SIR,—In THE PRESBYTERIAN REVIEW for May 15th appears a long list of congregations connected with Presbyteries ranging from Montreal to Sarnia which the industry of your anonymous correspondent "Spero" has compiled from "Statistical and Financial Returns" of our Church. These congregations he classifies as "ignoring entirely" the Augmentation Fund. He confessedly limits his view to the returns for 1889 and wherever he finds a blank space under column headed "Augmentation Fund" he puts the congregation, opposite whose name the unoccupied space stands, down as "ignoring entirely" that Fund. Now, is not this, as far as argument is concerned, doing what is illogical? Is it not founding an absolute generalization on a particular instance? Limiting his view to the year 1889, as he says he does, he should, in order to be in harmony with right reasoning, have put his inference thus: The following is a list of congregations who have ignored entirely the "Augmentation Fund" for the year 1889. Instead of doing so he makes the unqualified statement and inference that they "ignore entirely," that is, that it is their general practice in all years to ignore the Fund. His method of framing argument in this instance is as follows: Congregations from whom no contribution has been received for a particular year "ignore entirely" the Augmentation Fund. The following congregations gave no contribution for the year 1889, therefore they ignore entirely the Augmentation Fund.

But supposing that your correspondent's communication, as far as reasoning is concerned, were far better than it is, has he not put a meaning into the tabular omission which in the case of many of the congregations it will not bear? How does he know that the mental attitude of all the enumerated congregations towards the Fund is that of "ignoring," a word which in the sense in which he uses it means "a deliberate rejection?" To impute this to congregations on so uncertain data is to speak recklessly. As far as many of them are concerned we believe the charge is not true. In the congregation to which I minister, Melville Church, Markham, it is emphatically not true that they ignore entirely the Augmentation Fund. "There has not been a year since the Fund was first established that Melville church failed to give something." This statement has been sent me to-day from the treasurer of the congregation. In the year 1889 the congregation gave their minister \$35 in response to the appeal of a deputation from the Presbytery of Toronto. To that extent they accordingly relieved the Fund and to that extent contributed to it. It might have been tabulated, but was not. Let me ask you to insert this communication in fairness to all concerned and to my own people in particular who are incapable of "ignoring entirely" any good cause, and have for seventeen years treated their minister with unusual respect, kindness and consideration, as they are ready to treat all ministers of the Gospel. Yours, etc.,
D. M. MACKINTOSH.
UNIONVILLE, May 23, 1890.

This Synod of Manitoba and the North-West began its Sessions in Portage La Prairie, May 21st, divine service being conducted by the retiring Moderator, Rev. Prof. Hart, D.D. Rev. D. Stalker, of Gladstone, was unanimously elected Moderator for the ensuing year. A report of the subsequent proceedings is held over till next issue.

Church News.

PETERBORO' APPEAL CASE.

(From a correspondent.)

THE Commission of the Synod of Toronto and Kingston, appointed at its recent meeting in Ontario to hear and decide the appeal of the Rev. A. Bell and Mr. John Carnegie against a decision of the Presbytery of Peterboro', in a case of appeal of nine members of St. Andrew's church, Peterboro', against a decision of the Session of the congregation, met in St. Andrew's church, Peterboro', on the 29th inst., at 2 o'clock p. m. The members of the Commission, Rev. Dr. Torrance, chairman, Dr. M. L. Larn, Messrs. D. J. Macdonnell, W. W. MacLean, J. Somerville, J. B. Fraser, ministers, and George Duff and Robert Gibson, elders, were all present. The appellants were both present, and the Presbytery of Peterboro' was represented by Messrs. Bennett and McEwen, ministers; there was also a considerable attendance of members of Presbytery and of the people of the church.

Two hours were spent in hearing the record of the case, and relative points of procedure, and in deciding some points of procedure. The difficulties giving rise to the appeal date back some months. Several members of the congregation, having taken offence at the pastor, persisted in absenting themselves from Church services, but insisted, at the same time, in retaining their rights and privileges as Church members, and especially in attending and taking part in business meetings. The Session of the congregation, strengthened by assessors appointed by the Presbytery to deal with the dissatisfaction in the congregation, had summoned nine of those dissatisfied and decided to give certificates of disjunction to any of them willing to take them within one week, with the alternative of having their names dropped from the roll of Church members in the event of their declining. This had been done on the eve of the annual meeting of the congregation which some of the nine were specially anxious to attend for the vindication of themselves from aspersions that had been cast upon them. From this decision five of the nine appealed to Presbytery. The Presbytery practically reversed the action of Session by directing it to give certificates of disjunction to any of the five applying. The pastor of the church and one of the elders appealed to Synod at its recent meeting in Ontario from the decision of Presbytery, as practically allowing these members to retain their good standing while refusing to attend the ordinances of the Church.

The instructions of the Commission were to call for parties and papers and issue the case, with the right of appeal to the General Assembly direct, reserved to any of the parties not acquiescing in the finding of the Commission. The greater part of the afternoon, a whole long evening till late, and the next forenoon were occupied in hearing parties, during which it became increasingly apparent that the situation was a perplexing and painful one.

The Commission spent as long in deliberation, as had been spent in hearing papers and parties, in the hope of reaching a finding which would be at the same time fair to all parties, and in the best interests of pastor and congregation, and has reason to believe that it has been Divinely guided in its conclusions. The following is the conclusion:—
The Commission having heard the record as amended read, and listened to the parties in the case, after full deliberation agreed to the following resolutions, viz:—that the Commission waive the appeal and find:—

1. "That the conduct of Messrs. [here follow the names of the five members]

in absenting themselves habitually from ordinances, and avowing their intention to do so while the present pastor remains in charge of the congregation, and at the same time claiming to retain their position and rights as members in full communion in St. Andrew's church, is clearly irregular and exposes them justly to the discipline of the Church. The Commission considers that the reasons which they allege for their conduct do not vitiate the propriety of it, inasmuch as they did not take the regular constitutional course to bring their grievances under the notice of the Session of the Church, and they are hereby admonished that their conduct is unbecoming in members of the Christian Church and should be shunned by them in future.

2. "That the reasons assigned by Messrs. [here follow the names of the five members] for absenting themselves from ordinances being based on the conduct of the pastor, and one of the elders were of such a nature as could not with propriety be dealt with by the Session, and the Session erred after ascertaining their nature in not referring the matter to the Presbytery for adjudication, and the Presbytery erred in appointing assessors to sit with the Session instead of dealing itself directly with the matter.

3. "That a state of feeling has arisen in the congregation, and dissensions have sprung up and become embittered, that ordinary remedies are no longer sufficient to meet the case. This state of things is due partly to the improper action of the congregation in July, 1889, in resolving to reduce the salary of the pastor without previous consultation with him or reference to the Presbytery with which matter the Presbytery has already sufficiently dealt, and partly to contradictory statements as to matters of fact, and in measure to the arbitrary acts of the pastor and Session in various matters, and especially in postponing the annual meeting of the congregation, which action admitted of a sinister construction, and in requiring without any previous dealing the original appellants to take their certificates within a week or be dropped from the roll of the Church members, together with the arbitrary ruling of the pastor at the special meeting of the congregation held on the 22nd of November last."

4. "That in view of the whole circumstances of the case, the Commission agrees:—

(a) For prudential reasons to relieve the present elders of the congregation from office for the remainder of the present year, and the assessors appointed by the Presbytery, and appoint the following assessors in their place, viz. Messrs. Cleland, Bennett and Hay, ministers, and Messrs. Roxborough, John Clark and Fairbairn (Lakefield) ruling elders."

(b) To relieve Messrs. [here follow the names of the five members] from the duties of managers till the next annual meeting of the congregation, and instruct the Session to call a meeting of the congregation, for the purpose of electing others in their place.

(c) To hold a visitation of the congregation not later than December 15, 1890, and if by the time of visitation reasonable harmony is not restored, to take the necessary steps for the immediate severance of the pastoral tie.

(d) To exhort all parties to make earnest and prayerful endeavours to work together in harmony, and to seek the welfare of the congregation."

The parties were recalled to the bar, and after prayer, led by Mr. Somerville, the deliverance was read to them by the Moderator of the Commission, and exhortations addressed to them by Dr. MacLaren and Mr. Macdonnell. Parties then severally signified their acquiescence in the (Continued on page 8)

PRESBYTERIAN NEWS COMPANY.

LIST OF SELECT BOOKS.

DEVOTIONAL BOOKS.

The Mind and Words of Jesus; Faithful Promiser: and Morning and Night Watches.	By Rev. J. R. MacDuff, D.D. Cloth, gilt	\$1 50
The Changed Cross, and Other Religious Poems.	Cloth	1 00
What Jesus Says.	By Rev. F. Russell, D.D.	1 25
Grace and Truth.	By W. P. Mackay, M.A.	75
Imago Christi: The Example of Jesus Christ.	By Rev. Jas. Stalker, D.D.	1 50
Voices of the Spirit.	By George Matheson, M.A., D.D.	1 25
Moments on the Mount.	By George Matheson, M.A., D.D.	1 25
The Character of Jesus.	By Horace Bushnell, D.D.	50
Morning Stars.	By Frances Ridley Havergal	25
Little Pillows.	By Frances Ridley Havergal.	25
Morning and Night Watches.	By Rev. J. R. MacDuff, D.D.	50
Aids to Endeavour.	By Rev. Francis E. Clarke, D.D.	75
Kept for the Master's Use.	By Frances Ridley Havergal. 18mo, cloth.	25
The Royal Commandments; or Morning Thoughts.	By Frances Ridley Havergal. 18mo, cloth	25
The Royal Invitation; or Daily Thoughts on Coming of Christ.	By Frances Ridley Havergal. 18mo, cloth	25
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Royal Responses, or Daily Melodies for the King's Minstrels.	By Frances Ridley Havergal. 18mo, cloth	25

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