

large share of the fund, however, made it possible for the promoters of the bill to resist the division altogether.

ROBERT CAMPBELL.

Montreal, May 15<sup>th</sup>, 1882.

### COLLEGE ENDOWMENT.

MR. EDITOR,—Vigorous efforts are now being made at Kingston in the direction of endowment, and we don't wonder at it, as the college, not having the same relationship to the Church as others, has not the same claim upon its liberality; besides which, its traditions are all in harmony with such a movement. The position of Knox College is different, and we believe her wisest and most consistent course should be different. We venture to think that it was a very unfortunate attitude in which her learned principal appeared a year ago at Kingston, as opposed to a Sustentation Scheme for the benefit of the whole Church because we were about to launch another scheme for the benefit of Knox College. Now, we humbly submit that the chairs of the College rest upon the same noble "foundation" as the pulpits of the Church at large, viz, the ample endowment which the Great Head of the Church has given in the resources of His people, just as the incumbency of both depends in like manner upon the suffrages of the latter. The attempt has already been made, and the people have replied, "No; we believe we can use the capital more profitably ourselves, and would rather, from its interest, meet the current expenses of the college year by year. This we have reason to believe is true, and in view of the widespread prevalence of scriptural voluntarism, will be found in the future, as in the past, amply sufficient, so long as the college commends itself to the confidence of the Church. And just here we would venture to call attention once more to a course by which our noble college might increase her efficiency and strengthen her claims upon the liberality of the Church, viz, by rearranging and lengthening her sessions, so as to allow a proportion of the students spending the winter months in the Mission field, and thus supplying a want long and deeply felt in the Home Mission department of the Church's work. Of course it would add to the labours of the professors, and there is no use concealing the fact that there is a strong feeling abroad in the Church that this might be done without unreasonably overtaxing them, in comparison with the labours of ministers in the pastorate. We are told that some of them preach nearly as often as ministers in charges; but would it not be better that the energy given to such work was devoted to that specially assigned to them and accepted by them? Let our colleges show a readiness to adapt themselves in this and other ways to the requirements of the Church, and they will get even a more liberal support in the future than in the past. Of course, one college is at a disadvantage, if unendowed, while the others are thus equipped; and we would not doubt that Knox College will, as already seen, fall heir to liberal bequests from time to time from those who no longer need the money; and besides this, there are surely wealthy and generous givers among the list of her friends, as well as those of Montreal and Kingston. But, after all, it will pay better to cultivate and attract the thousand little rills from the people's purse than to depend upon the showy munificence of the millionaire. We very much fear that there is a disposition to make too much of this, and overlook the paramount importance of systematic beneficence.

May 10<sup>th</sup>, 1882.

AN ALUMNUS.

### LETTER FROM FATHER CHINIQUY.

MR. EDITOR,—The friends our dear Mission of Illinois have in Canada will, I hope, be interested in the good news I have to give them to-day.

Some people think that the great evangelical movement by which so many Roman Catholics were wrenched from the iron grasp of Popery here, in 1858, 1859 and 1860, is dying away. They are mistaken. It had been Chiniquy's work, as too many supposed it was, that would have been the case. But it was the Lord's work, and He has taken care of it; He has blessed and increased it every day since its very beginning.

Oh! I wish you had been here yesterday, with all our benefactors of Canada, when nearly 200 of our dear converts from Rome received the holy communion with sentiments of piety which surpassed anything I had ever seen! What a cheering spectacle it was

to see our large chapel crammed by the multitude of happy people, when I knew that every one of them was a conquest over Rome! How sweet were the melodies of their French hymns, when they were praising the Lamb who had been slain for them! Our Canadian friends will like to know that these last twelve months have given us an accession of more than forty new communicants.

It is a fact that not less than 1,200 of our converted families, these last fifteen years, have left this colony to go farther west. At first I feared lest these newly-born children of the Gospel might forget the evangelical truths they had just received. But now I cannot bless God enough when I see that, far from forgetting what they had learned, they were evidently called to scatter the Gospel light wherever they went. Almost every one of these new converts has been turned into an apostle of Christ to some of his Roman Catholic countrymen whom he has met on our western prairies. The God of the Gospel has so much blessed their efforts, that we do not count now less than thirty congregations of converts from Rome. You will not go to any of the western States of Kansas, Iowa, Nebraska, Missouri, Utah, New Mexico, California, Colorado, Oregon, Washington Territory, without finding some of them. I do not remember a single week since my return from Australia, that I have not heard the interesting story of some conversion by the instrumentality of our Ste. Anne converts. I do not exaggerate when I tell you that the number of these new converts cannot be less than 10,000. If God spares me, and if I can get the means, it is my intention to visit them before the end of the year. You will like to know, also, that our humble Collegiate Institute is more than ever prospering. Its principal teacher is the Rev. Mr. Lafontaine, one of the priests whom God has granted me to help to exchange the heavy yoke of the Popel for the sweet one of Jesus Christ. Not less than 150 boys and girls have received the rudiments of a good Christian education within its walls these last twelve months.

The great blessings the good Master has given to my last evangelical labours among my French Canadian evangelists in the States of New York and Massachusetts, have induced me, lately, to secure the help of the young M. Misai<sup>er</sup> Paradis, one of the twelve zealous ministers of the Gospel given to the Church by our converts from Ste. Anne. I will now be more free to accept the invitations I receive to preach the Gospel to the half million of my countrymen who are living in the United States. Besides that, I am very near my seventy-three years of age; the work entrusted to me by the Master is daily increasing; it was, then, a kind of necessity for me to engage the services of that young minister of Christ. Perhaps you will ask me how I will support M. Paradis, when I have not enough to support myself. I will answer that in this, as in every other thing, my trust is my Heavenly Father. He knows that it is only for His glory and the good of the immortal souls he loves so much that I put this new burden on my too weak shoulders; He will help me to carry it; can He not even order the ravens of the desert to feed those whom He has chosen to proclaim His mercies?

Please allow me to ask my Christian brethren and sisters in Canada to remember me and my missions in their fervent prayers. These missions among the French Canadian Roman Catholic emigrants to the United States are the most important and successful of this whole continent. There is not a spot in America which can show such a rich crop of precious souls saved from the dark dungeons of Popery as Ste. Anne, in Illinois; there is not a modern people that has fought such a long and fierce hand-to-hand battle with Popery as this people, and there is not a people who have lately suffered such persecutions; but, at the same time, there is not a modern people that has gained a more glorious victory against the common foe. Twice we have seen the incendiary torch of Rome destroying our church, our college and our schools. Many times our lives have been in great peril, and more than once our blood has reddened the ground. We have not only been tried by the malice of man, but our faith has been tried by almost all kinds of calamities and afflictions. Four times we have suffered famines, when early frost or deluges of rain have destroyed our crops. For eighteen years I have been a prisoner under bail in the hand of the sheriff, and dragged thirty-four times before the civil courts as a criminal, when I was innocent. But in all those tribulations the Lord was our strength, our hope, our

refuge. When He was trying us as a father tries the children he loves, He was ordering his most devoted servants to come to our help. Will they forsake us now, when we are old and helpless, and when we are still on the gap, fighting our last battles? No! they will again come to our help, and the Lord will bless them again.

I make no appeal to anybody; my appeals are addressed only to my Heavenly Father. But I know that I have still kind and noble-hearted friends in my dear Canada, who will not remain indifferent to my present difficult and trying position. The favour I ask from those friends is that they give me their names, with their post-office, well written; for I want to send them, as a feeble testimony of my gratitude, the two last small books I have published: "Rome and Education," and "Papal Idolatry." These last works are the fruits of many years of meditation and experience. They will go to the families of my benefactors to give a new life to their Christian Protestantism. With the help of God, these humble books will make the young people of our day understand why their heroic ancestors have shed their blood and sacrificed their lives to break forever the ignominious yoke of the Pope. Those treatises will also, I hope, make my benefactors bless God for this new opportunity which is given them of doing again something for His glory, and for the salvation of the precious souls for whom Christ shed the last drop of his blood on the cross.

C. CHINIQUY.

Ste. Anne, Kankakee County, Ill., April 2nd, 1882.

### TWISTED DOCTRINE.

MR. EDITOR,—Mr. Nesbitt, in his letter appearing in your issue of the 5<sup>th</sup> inst., says that "men of Christian intelligence are anxiously waiting an explanation from me of two points in his previous communication which he says I have failed to notice." I have no doubt that your Walkerton readers are men of much Christian intelligence, but I must say that they do not seem to have given an intelligent reading to my letter, in which I thought I had fully noticed these points, and explained myself so clearly that any one of ordinary intelligence might understand—even my friend Mr. Nesbitt, who seems to me to be developing an increasing inability to see the point, whether a proverbial inability or not I shall not say. If I refer to these points again, it must be very much of a repetition of what I said before, to the wearying, I am afraid, of your intelligent readers; but as nothing else will satisfy Mr. Nesbitt, and as he says that the correspondence will be allowed to drop upon my doing so, I must run the risk of this, pleading the circumstances of the case as my excuse.

With respect then to the place where are the souls of the perfected just, what I have contended for is, that it is not heaven—the heaven where is the peculiar and immediate presence of God, and that, though a place of happiness and bliss, it is not the state of glory that is promised to the saints of God, which is given them only "at the appearing of Jesus Christ." This place of bliss is called Paradise, and, according to Paul, is in the "third heaven," or spiritual region. To it Jesus and the penitent thief went at death, and I conclude that it is not heaven where is the peculiar presence of God, from the fact that Jesus, when He had just risen from the dead, told Mary that He had not "yet ascended to His Father." I would have Mr. Nesbitt, instead of declaiming against this view, which is that of many good and learned men, set himself to explain those words of the Lord to Mary consistently with the theory that at death He went to the Father. Let me also draw his attention to Ps. xvi. 10, "Thou wilt not leave my soul in hell," quoted by Peter, Acts ii. 31, and applied by him to Christ; and to the remark of Thomas Scott, one of Mr. Nesbitt's authorities, on the passage, "'He spake of the resurrection of the Messiah,' who was indeed to be put to death, but whose soul would not be left in the place of separate spirits." Reflection on these passages may modify Mr. Nesbitt's excessive assurance somewhat, and show him that a "third place," though he knows of no such, is not "without foundation in God's word."

And now for the other point. Mr. Nesbitt insisting that "believers at death do immediately pass into glory," quotes 2 Cor. v. 1 in support of the view. Now, I maintain that the apostle in that passage teaches us just the very opposite. He says, it is true, that "if our earthly house of this tabernacle were