

that the Presbyteries which propose that no professor shall be appointed at all, but that lectureships be established, shall be the majority of those sending returns, the question is, can the Assembly entertain these recommendations, though coming from a majority of Presbyteries, seeing they contemplate the overturning of the act of last Assembly, which really erected a new chair and simply asks nominations? To put it otherwise, the Assembly of 1885 erected a fourth chair in Knox College, and asks Presbyteries to fill it. Can Presbyteries not only decline to fill it, but require next Assembly to overturn or abolish it? It seems to me they cannot thus summarily destroy the legislation of a former Assembly. And yet it would appear as if the mind of the Church should be known through Presbyteries, and if so, it seems a proper and a necessary thing that the supreme court should legislate according to the expressed will of the whole body. What is right and lawful here should be distinctly understood; so that Presbyteries may not unwittingly throw away their privilege of nomination, and allow a proper, or at least preferable, appointment to go by default. This seems to me all the more necessary from the remark of "Status Questionis" that a certain ambitious and indiscreet aspirant to the professorship has actually been canvassing the Church for nominations. I understand, moreover, that he has not been altogether without success. I think the appointment of a man who could condescend to means so contemptible of obtaining office would be a calamity. Now, is there not danger that Presbyteries are preparing the way for this by declining to nominate some man known to them as a good, solid, suitable person, even though they recommend to the Assembly another course of action? In regard to the financial difficulty in the way of a fourth professorship referred to by "Status Questionis," and also by some Presbyteries, I may remark that so far as I have observed, it seems to be assumed as a thing already settled that whenever a professor shall retire from active duty, he shall be pensioned from the College Fund to the extent of \$1,200 a year for the rest of his life. If this be the law or understanding, then it is not to be wondered at if, in view of the expected retirement at an early date of one of the present staff, many hesitate to nominate another well advanced in years already. The prospect, they say, is that in a few years the College Fund would be taxed to the extent of a professor's salary itself to pay retiring allowances. Now, sir, I am not aware that there is any such law or even understanding. I doubt very much whether any of the present Knox College Faculty expect any such boon from the Church; and I think if this were better known and understood, it would help to clear away some of the difficulties now in the way of many men who conscientiously are seeking to do what is most just toward all parties, and best for all interests.

January 1, 1886.

ENQUIRER.

#### AN APPEAL FROM FATHER CHINQUY.

MR. EDITOR,—So many letters have been addressed to me lately, asking for more details about the terrible disaster by which it has pleased God to visit me, that I am forced to ask you again a place in your columns to answer them.

1. From the very first time that I presented my manuscript to the different publishers of Chicago and other places, it was foretold that my book would be destroyed by the Roman Catholics. The publishers unanimously told me, "Your book is the best and the most terrible exposition of Romanism we ever read. But that very fact will be the cause that the Jesuits will do all in their power to prevent its publication by fire or other of their diabolical ways. As we cannot run the risk of our sure ruin, we cannot publish your work."

2. Having at last found two fearless and able publishers, and the first edition being soon disposed of, we were printing the second, when during the dark and stormy night between the 1st and 2nd of November, two policemen saw from a distance, on Canal Street, Chicago, an incendiary torch setting fire to the piles of my papers and printed books, in the third story of Nos. 14 and 16 Canal Street. They ran to stop the incendiary; but he was already gone, and the work of destruction too far advanced to be stopped. From some want of experience of my printers, the insurance is lost and my ruin is complete.

I have a property, but it is mortgaged for a debt of more than \$5,000, contracted for the book which has

taken me ten years of labour. I have tried in vain to sell that land which I bought, in part, when a priest of Rome, some thirty-three years ago; but it is so taxed and covered with mortgages that nobody wants to touch it. Suppose, however, that I could find a purchaser, the only result would be to give up the little patrimony of my children, without keeping a cent to raise my book from its fiery grave.

3. My brethren in Canada owe me nothing, and they have already so nobly and kindly helped me in former days that it is impossible for me to make a new appeal to their Christian benevolence. However, I cannot think that they will let their old friend and fellow-soldier perish without an effort to come to his rescue. A very small sacrifice made by all those who have a Christian heart would so easily heal the wounds made by the enemy!

4. To every friend or club of friends who will send me \$10 or more, I will forward one of the few volumes of the "Fifty Years in the Church of Rome," which were providentially taken to another place a few days before.

5. For the Gospel cause, more than once, I have reddened the ground with my blood; many times I have been bruised and wounded with stones and sticks. More than thirty times I have been dragged by the sheriff to the prison door, when I had to give bail, and my name was called as many times before large crowds, among the names of the most criminal and degraded of men. Not less than eighty false witnesses at different times, brought by the bishops and priests of Rome, have sworn that I was guilty of arson, theft, and other crimes still more infamous. Thanks be to God, my innocence was proved, and I was acquitted in all these cases. But no one can have any idea of the troubles, humiliations, expenses and anxieties of mind of one who has to pass through so many trials.

6. With Job I can say to-day: My bone cleaveth to my skin . . . and I am escaped with the skin of my teeth. Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. (Job xix. 20, 21.) The future will tell whether or not I ought to say with the same Job: All my former friends abhorred me; and they whom I loved have turned against me.

7. The prospect before me to-day is very sad indeed. When many of my former friends in Canada were gladdened in the midst of their happy families these last days of Christian festivities, I have, more than once, watered my pillow with my tears.

With my seventy-seven years of age almost passed, after my last twenty-three years of hand-to-hand battle with Rome, under your eyes, I have not only expended my last cent for the Gospel cause, but I have been forced to destroy the heritage of my children by a debt of \$5,000, which is on my shoulders as a Rocky Mountain.

It has pleased my God to put a bitter cup of humiliation and misery to my lips and to the lips of my distressed family.

When I look to that cup my soul is filled with anguish—my heart is fainting. With the dear Saviour, I say, more with my tears than with my words, "O my Father, if it be possible, let this cup pass from me: nevertheless, let Thy will, and not mine, be done."—Truly yours in Christ. C. CHINQUY.

St. Anne, Kankakee Co., Illinois, Jan. 4, 1886.

P. S.—I respectfully request the Christian press of Canada to reproduce this letter.—C. C.

#### MISSION WORK IN THE NORTH-WEST IN 1885.

MR. EDITOR,—It was feared that the rebellion of last spring would seriously interfere with our work, and hence it seems well to inform the Church of what was done during the past summer.

##### STATIONS SUPPLIED.

Grouping augmented congregations and mission fields, services were held at about 340 points. These are grouped into eighty-one charges. Of these ten were occupied for the first time. Valuable service was also rendered by Mr. Angus Robertson in the Rocky Mountains, and exploration was carried on by Mr. S. J. Taylor and others. The work of the military chaplains—Gordon, Pitblado, Ball, Rowand, Mackenzie—need only be referred to. Not a settlement was left this summer without ordinances and never was the work more satisfactory.

There were engaged in the work six catechists, thirty-one students, thirty-eight ordained missionaries

and fourteen pastors of augmented congregations, or a staff of eighty-nine in all. In these figures are not included pastors of self-sustaining congregations, professors in Manitoba College, or missionaries to the Indians. Including these the number in the service of the Church would be 195.

##### CHURCH AND MANSE BUILDING.

Churches begun in 1884 at Alameda and two settlements in the Moose Mountain were completed. Log churches were built at Cut Arm Creek and Kelso, and a brick-veneered church at Regina. Frame churches were erected at Fort Francis, Oak Lake, Kindred's, Fort MacLeod, Lethbridge, Cathcart, Benbecula, Carman, Morden, Beaconsfield and Glendale, the church at Headingly was renovated and re-seated (it was originally built by the Rev. James Nesbit), and that at Qu'Appelle plastered and seated. At White-wood a church-manse was built and a manse at Fort Qu'Appelle. A comfortable house, originally built at a cost of \$1,700, was purchased for a manse at Medicine Hat for \$600. The injury done to crops put a stop to building operations at Griswold, Chater, Elkhorn and other centres, but work will be resumed in spring.

##### SABBATH SCHOOLS.

Every effort was put forth to organize Sabbath schools wherever practicable, and about 200 were in operation during the summer with a very encouraging attendance. The lack of churches or other suitable places in which to conduct them has hindered work in this direction.

##### RESULTS.

Of results it is premature to write. By appointment of Presbyteries the Lord's Supper was dispensed in the different mission fields and the additions to the communion rolls were encouraging. One new congregation organized began with a membership of fifty, seventeen of whom were received on profession of faith. Forty-five were enrolled in another congregation, thirteen of whom sat at the Lord's Table for the first time, while a third began with forty-one communicants.

##### DIFFICULTIES.

In prosecuting the work difficulties of no ordinary character have to be overcome. The country suffered severely from several causes during the last three years. Financial management has hence been trying. Promises made by congregations in good faith could not be implemented owing to failure of crops. Some congregations have notified us that they could not promise anything for the second half-year, and others requested us to withdraw the missionaries, for, much as they loved them, they were unable to contribute toward their support. The country is yet new, there is no accumulated capital, agriculture is almost the sole industry, and hence any check in grain growing proves disastrous. No country has been settled where obstacles to Christian work did not present themselves, and this is one phase of the question in the North-West. Many of our missionaries must this year be content to receive much less than was promised. They deserve the sympathy of the Church.

##### THE DUTY OF THE CHURCH.

The Church has a duty in connection with the evangelization of the North-West. Nearly forty per cent. of the immigrants are her children. The country has in God's providence an important future. The trials of the last three years have not by any means shaken the confidence of those best competent to judge. Its extensive plains shall yet support a large population. Now is the time to lay foundations. I would like to see some measure devised by which, at least, \$750 could be guaranteed to every minister in the field. All they are absolutely sure of now is the amount received from the Home Mission Fund. This is often not forty per cent. of the salary promised. It is true that many of them are paid in full and have been all along; but the same is not true of all, and this is not because the people are unwilling to implement engagements but because they are not able.

It must be confessed too that the number of men qualified for this work are not offering. The calls to comfortable charges in the East are evidently louder than to the more difficult fields of the West. The young men of the Church owe it to themselves, their Church and country that they make this work their special care. This winter fully 1,200 families of the Church are without Gospel ordinances, and many others have only occasional services. Could not some men be spared from the over-pastored districts of the East? We have noble men manning outposts—men like McWilliam, Rowand, Baird, Herdman, Mackenzie and the rest, but they are too few.

JAMES ROBERTSON.