

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

NEW SERIES.
Vol. IV. No. 39.

HALIFAX, NOVA SCOTIA, WEDNESDAY, SEPTEMBER 28, 1859.

WHOLE SERIES.
Vol. XXIII. No. 39.

Poetry.

Not to Myself alone.

"Not to myself alone,"
The little opening flower transported cries,
"Not to myself alone I bud and bloom;
With fragrant breath the breezes I perfume,
And gladden all things with my rainbow dyes.
The bee comes sipping every eventide
His dainty fill;
The butterfly within my cup doth hide
From threatening ill.

"Not to myself alone,"
The circling star with honest pride doth boast,
"Not to myself alone I rise and set;
I write upon night's coronal of jet
His power and skill who formed our myriad host;
A friendly beacon at heaven's open gate,
I gem the sky,
That man might ne'er forget, in every fate,
His home on high."

"Not to myself alone,"
The heavy-laden bee doth murmuring hum,
"Not to myself alone from flower to flower,
I rove the wood, the garden, and the bower,
And bear the mourner on my viewless wings;
For man, for man, the luscious food I pile
With busy care,
Content if he repay my ceaseless toil
With scanty share."

"Not to myself alone,"
The soaring bird with my lusty pinion sings,
"Not to myself I raise my song;
I cheer the drooping with my warbling tongue,
And bear the mourner on my viewless wings;
I bid the hymnless churl my anthem learn,
And God adore;
I call the worldling from his dross to turn,
And sing and soar."

"Not to myself alone,"
The streamlet whisp'ers on its pebbly way,
"Not to myself alone I sparkling glide;
I scatter health and life on every side,
And strew the fields with herb and flow'ret gay.
I sing unto the common, bleak and bare,
My gladsome tune;
I sweeten and refresh the languid air
In droughty June."

"Not to myself alone,"
O man, forget not thou—earth's honoured priest,
Its tongue, its soul, its pulse, its heart—
In earth's great chorus to sustain thy part;
Chiefest of guests at Love's ungrudging feast,
Play not the niggard; spurn thy native clod,
And self disown;
Live to thy neighbour; live unto thy God;
Not to thyself alone!

Religious.

A Sketch of Fether Chiniquy, and his early history.

The following account of this remarkable man will be perused with deep interest by our readers. It is obtained from the *New York Express*, and is doubtless authentic.

The Rev. Charles Chiniquy, who is about fifty years of age, was born in the province of Lower Canada, where the French language alone is spoken. He was brought up in the Roman Catholic religion, which his parents professed. His father must have been possessed of a great spirit of independence, for he owned and read the Bible. At the time he was, perhaps, the only one in that part of the country, (which contains about one million of French Roman Catholics) who dared to keep in his house that book condemned by the priests. By the time his son was about eight years old, he made him read the Bible aloud, for the edification of his family and the neighbors. The priest, having heard that fact, presented himself at the house. "Mr. Chiniquy," said he to the father, "you must give me your Bible; it is a bad book, that you cannot understand, and which may do you a great deal of harm; I must destroy it." On hearing that, Mr. Chiniquy, greatly agitated, got up and began pacing the room, without saying a word. At the end of about two minutes he said:—"Monsieur le Cure, if you have nothing else to tell me, you see the door through which you came in; please go out the same way." Having heard that, Monsieur le Cure took his hat and left the house. Great was the joy of young Chiniquy on seeing that his father had not given up his dear Bible. From the corner of the room where he had been watching the foregoing scene with the greatest anxiety, he ran to his father, and threw himself into his arms, shedding tears of joy.

Unfortunately, about a year after the event, the father died, and the son was sent to school, and in the course of time,

to the Seminary. It is almost needless to say that from the time he left home the reading of the Bible was entirely out of the question. There remained, however, always a love for the Bible in his heart, as will be seen hereafter.

In 1833, Mr. Chiniquy was consecrated priest of the Church of Rome. Five years later, he began to preach temperance all through Lower Canada, and continued to do so for more than twelve years. He was called the Father Matthew of Canada. It would be almost impossible to describe the great influence of Father Chiniquy. A few facts will give an idea of it. During his crusades against drunkenness, about two hundred thousand persons have taken the pledge to renounce all intoxicating drinks. It is sad, however, to be obliged to say, that through the influence of the priests, who are in general little inclined to the practice of temperance, it is estimated that one-half have broken their pledge, and are again, more or less, slaves of the bottle.

Father Chiniquy had been preaching temperance hardly seven years, before thirty-two distilleries had to be closed, on account of the great diminution in the sale of liquor. During the last five years of his stay in Canada, the apostle of temperance had no charge—his whole time being occupied by the special work to which he had devoted himself.

In preaching against the use of strong drinks, he took every opportunity to preach against the Evangelical Christians, or Swiss, as they are called in that country, because the two missions in French Canada were established by missionaries from Canton de Vaud, in Switzerland. He had many times public discussions with those missionaries, particularly with Mr. Roussy.

It was a great joy for Father Chiniquy when he could insult those miserable Protestants. Notwithstanding those sad dispositions, he did often distribute New Testaments, which he did not understand himself, but which he loved in remembrance of that dear Bible in the home of his childhood. As soon as he had left a place where he had so distributed the gospel, the priests went carefully from house to house, collected together and destroyed all those books cursed by them. They dared not to oppose Father Chiniquy openly, on account of his influence and popularity, which were immense. No Bishop, or even Archbishop, ever had such receptions as he had. Crowds from a great distance always went to meet him at the village where he was expected. They came on horseback with banners. Those receptions were real ovations.

On account of his great reputation, he was at different times called by bishops of the United States to preach to the French Canadians who are scattered through this country. In those journeys he acquired the conviction that there were about two hundred thousand of his countrymen living in this Protestant land, who were consequently in very great danger of being lost to the Church of Rome. This gave him the idea to found a colony in the western part of the United States, where land was still cheap, and to assemble around him, as much as possible, all the emigrants from Canada, in order to keep them under the influence of Rome, and prevent them from falling into the snares of Protestants.

His plans having met with the approbation of the bishops of Canada, Mr. Chiniquy put them in execution in 1851. He bought thirty thousand acres of land in Illinois, seventy miles south of Chicago, and went to establish himself there with a few families. In the course of a few years he had collected about ten thousand French Canadians in that part of the country.

Every thing prospered according to his wishes in that colony until about three years ago. At that time the Bishop of Chicago took from the French Canadians a chapel which they had built themselves, and gave it to the Irish. Great was the outcry of the French Catholics, and Father Chiniquy was not slow in condemning publicly the conduct of the Bishop. Here followed a long, tedious, and vexatious discussion with three successive Bishops, into the particulars of which it is needless for me to enter. It is sufficient to say that Father Chiniquy, having refused to

submit to his Bishop, except according to the laws of God and the laws of the Church, (when a submission, without condition in every thing, was required,) he was finally excommunicated with his congregation.

To defend his position during that quarrel, he studied a great deal the New Testament, which he distributed in large quantities amongst his people. They all read it with avidity, and when the time came to choose definitely between the Bishop of Rome and the gospel, about five hundred families declared themselves for the gospel. What a glorious thing! How far back must we go in history to find any thing that can be compared to that joyful event?

Since then, in the midst of all kind of persecutions, they have remained faithful to the Christian religion, such as is taught in the Bible, rejecting all hope of salvation by their works, and accepting Christ as their only Saviour and Mediator. For that faith they have been persecuted by members of their own families; but they have suffered all without complaining, trusting in God to help them out of the difficulties into which their love for Him had brought them.

One of the weapons used by the priest to stop that work of reformation has been, and still is, to bring Father Chiniquy before the Courts of Justice. He has been accused of every thing up to arson and murder. Of course his innocence has always been clearly proved, but he has spent a great deal of money, and has contracted debts which bring his churches and school-houses in great danger of being sold, and going back to the Romanists.

These poor Canadians of Kankakee county have furthermore been greatly reduced in their worldly means by the failure of their crops for two successive years.

Last winter Father Chiniquy visited Canada, and as he was excommunicated the priests did all in their power to prevent people from going to him, but all in vain. Most of the time, there could be found no hall large enough to accommodate the multitude that came to hear him, and he was obliged to speak in the open air. Crowds have sometimes stood for an hour with their feet in the snow, to listen to their dear priest. Those who are at all acquainted with the people of lower Canada will at once perceive the immense influence Father Chiniquy can have in opening doors for missionaries. The greatest difficulties these latter have to be admitted at all in Roman Catholic families. But when they have heard their apostle of temperance speak so much in favor of the gospel, they are better disposed to receive those who come to speak to them of the good things contained in that gospel. I was told by a missionary that, since Father Chiniquy visited Canada, a number had been converted whose hearts had been opened to the truth by that visit, and that a great many others are earnestly seeking the way to be saved.

An effort is being made in the United States to raise funds to assist these new converts and prevent their lands, churches and school-houses from falling into the hands of the Roman Catholic hierarchy.

We are not aware what form of church government Father Chiniquy is likely to adopt, but so long as he adheres to Bible teaching, and follows the light there given, we trust he may be led to embrace the whole truth, and renounce all the errors of Romanism.

The Great Religious awakening in Ireland.

The last mails brought us many fresh testimonies of the genuineness of this remarkable work, and of its increasing power and extent. We feel it somewhat difficult to compress within our limits all we desire to lay before our readers, without excluding other matters of interest. We do not yet comprehend the peculiar physical manifestations which have attended many cases. They have been the means of a more rapid spread of intelligence respecting the work,

and have thus operated beneficially amongst a population not accustomed to enlightened reflection. This may have been the object intended by an All-wise God and gracious Redeemer. There appears to be fewer instances of 'prostrations' now, however, than at first, but none the less of earnest inquiry and true conversions. We must not detain the readers with remarks of our own, but will give extracts from reliable sources, so as to exhibit a true and correct state of things as they are in the Emerald Isle.

Mr. C. S. Middleditch writes from the Baptist Mission House, London, to *The Freeman*:—

It has been my privilege within the last few days to see a good deal of the work now going on in the North of Ireland. I have seen the remarkable movement "in the great congregation," and have had many opportunities of conversing, in their cottages and cabins, with persons who have been affected by it. The public "manifestations" of the one have been sustained and vindicated by the private converse of the other.

The strongest impression which I received from the opportunities I have lately had of observing this work, is that of its REALITY. Statements received from men competent to observe, and entitled to credit in their testimony, forbade doubt or unbelief as to the fact that a wonderful effect was being produced upon the people; but actual observation gives vividness and force to one's own conviction of the genuineness and reality of the work itself, which testimony alone can never secure. Thus, when I went into a cabin, and witnessed the first instance I saw of "conviction" in the "case" of a "stricken" one, the impression on my mind was, "There is a reality in this." A little boy, not more than ten years of age, was giving expression to earnest, agonising desire for Divine mercy, in a manner that forbade all suspicion as to the sincerity of its subject, and would defy all philosophy to account, on any other principle than that of Divine agency, for its cause. Indeed, separately and apart from the conviction produced upon the mind of an occasional observer by "manifestations" of such a kind, the general impression upon the minds of the people at large precludes any other explanation. The results are generally so clearly moral and religious, that no other solution can avail. *Hysteria* has been alleged by some; but if this were the cause, then our physiology must be enlarged and improved. *Demoniacal* influence has been affirmed by others; but if this be accepted as the cause, then we are shut up to the conclusion, somewhat quaintly expressed by the convert who said, "Well, if this be the devil's work, then there must be a new devil; for I'm quite sure the old devil never did what *this* devil is doing now." Opponents of religion have given clear expression to their conviction that the work is of God; and ecclesiastics, who are beyond all suspicion of sympathy with such a movement, have not been wanting to vindicate it from aspersions; as in the case of a Roman Catholic priest who says, "I see it is doing a great deal of good among the people; if it be of God, it will stand; at any rate, it is doing the people good, and I shall not do anything to oppose it."

THE PHYSICAL MANIFESTATIONS by which this movement is characterised have naturally excited much attention. The sensible is likely to attract notice, while the spiritual is over-looked. It forms no part of my purpose either to explain or to vindicate these. There they are; and, whatever the real nature of the phenomena may be, they have unquestionably compelled the attention of the people to religious matters in a manner and to an extent that would warrant the belief that they have been made to constitute an important agency in the Divine operation among men. Still it is to be remembered that such physical manifestations are not an essential part of this revival, nor even an invariable attendant upon it. On the contrary, the revival itself had been for some time in action, before