

congregations and denominations in our towns and villages, it is the scheming and selfishness, the grasping sectarianism, trying in every way to get the advantage, and regarding all others as in antagonism, that cuts at the root of true Christian fellowship and real communion, such as we all feel with the saints in glory, and hope to enjoy in eternity with every Christian. This is the spirit which makes infidels rejoice and angels blush.

There is, it is true, a momentary success which seems to attend all this grasping. Strenuous exertions will produce a certain effect. But the motive will soon be discovered, and the means rejected as an imposture. The mass of the people never yet could be convinced that such is the spirit of Christ.—Curtis on Communion.

Christian Messenger.

HALIFAX, OCTOBER 5, 1859.

Father Chiniquy and his people.

The position of the Roman Catholic Church, and the struggles it is compelled to make in many countries to maintain its power over its adherents, adds considerable interest at the present time, to the case of Father Chiniquy.

In our last week's issue we gave our readers a sketch of his early history. The following extracts will present a further view of the position he at present occupies and the circumstances in which he is placed. A letter from the Rev. E. K. Fairchild to the N. Y. Journal of Commerce says:

"Mr. Chiniquy has not, as yet, become fully indoctrinated, and is without denominational preferences, but he has made wonderful progress in his intellectual and hearty reception of the fundamental doctrines of Christianity, and these he preaches with great power.

Mr. Chiniquy's personal property consists of the following:—Two hundred acres of land, valued at \$2,500, mortgaged for \$1,500; two acres with a house, valued at \$2,000, mortgaged for \$2,600. Ste. Anne's Church Property.—Ten acres with an unfinished chapel, valued at \$10,000, mortgaged for \$2,000. Three acres with an unfinished school house, valued at \$3,000, mortgaged for \$1,400. Kankakee City Church Property.—An unfinished chapel, valued at \$3,000, mortgaged for \$150. All of this is in Mr. Chiniquy's hands. The debts were contracted mainly for the erection of buildings. The chief creditor is Mr. Achilles Chiniquy. The property can be released, and the promotion of the interests of evangelical religion can be permanently secured, only by taking speedy means of satisfying creditors.

Over five hundred families are favourable to Mr. Chiniquy. The generality of these are firm Protestants, and hundreds of them give evidence of a change of heart. I find among them a frankness, a whole heartedness, and a simplicity that can characterize only true Christians. Their usual congregation averages, on the Sabbath, about one thousand; on week days, from five to eight hundred. The average attendance at the sabbath-school is from three to four hundred. Their mode of worship during the week does not materially differ from our own. On the Sabbath they make a little more show. Mr. Chiniquy puts on his priestly garments, and goes through certain ceremonies which are indifferent in themselves, and gradually disappearing. Mr. Chiniquy and a large part of his people would be glad to get rid of all these things, and do on the Sabbath as they do during the week, but for the sake of those who attend, and could not be attracted except by such external things, they postpone for the time being their entire expulsion. All the prayers are in French, and entirely scriptural. I have attended a number of meetings in this place, and have watched and studied everything I saw and heard connected with the worship of this people, and I cannot help admiring the prudence and wisdom of Father Chiniquy."

The Illinois Democrat contains the following report of the Anniversary of the renunciation of Romanism by the people under Father Chiniquy.

CELEBRATION OF THE CHRISTIAN CATHOLICS OF ST. ANNE.—At a meeting of the Christian Catholics of St. Anne, Kankakee county, State of Illinois, held at the town hall, on September 3rd, 1859, the following resolutions were proposed and unanimously adopted:

1st. Proposed by Augustin Faugher, Seconded by Stanislas Gagne:

That we bless the Divine Providence for leading us to a knowledge of the superstitions and abominable errors of the Roman Church, and we publicly thank the Lord, for granting us grace to break the chains which the Popes and Bishops of Rome have forged for the thralldom and shame of humanity.

2nd. Proposed by Francis Duclou, Seconded by Joseph Bross.

That the 3rd day of September, which is the anniversary of our separation from the Roman Church, be perpetually celebrated by us and our children, as it is on this blessed day that we have ceased three years ago to be the slaves of men to become the disciples of Christ, and that the true light of the Gospel commenced dissipating the profound darkness in which Popery had shrouded us.

3rd. Proposed by Magloire Desmartian, seconded by Louis Monthlo:

Whereas the Roman Bishop of Chicago, named O'Regan, through the means of three of his priests, on the 3rd day of September, 1856, has acknowledged publicly that we were separated from him and his church. We hope that neither him nor his successors will in future pretend to exercise among us, the rights they could claim, when in our blindness we supposed them to be the successors of the apostles, and placed confidence in their usurped authority.

4th. Proposed by Alexis Blanchets, seconded by Joseph Allard:

Whereas we have the privilege of living under the protection of the glorious flag of the United States, we desire more than ever to enjoy the rights connected with that privilege and to regulate our affairs ourselves, as Christians and as citizens, we appoint Rev. Charles Chiniquy, Louis Mercier, Anselme Robillar, Joseph Martin, Michael Drolet, Abraham Peltier, Moses Langellier, Thomas Sorles, Achille Chiniquy, Michael Allard, to act as Church Trustees for our congregation of Christian Catholics of St. Anne, Kankakee county, State of Illinois. LOUIS MERCIER, President. GEORGE GAUTHIER, Secretary.

The Separate Schools Question.

A week or two since when noticing the attempts of the Roman Catholic Bishops in Ireland and in Canada to dictate to the press and their representatives respecting Separate Schools, &c., we expressed an opinion that "the more enlightened of the Roman Catholic people would not heed such 'Pastoral Letters,' but would follow the dictates of their own judgment in matters belonging to their own children, and in the exercise of their political rights; the demands of their prelates to the contrary notwithstanding."

The Editor of the Provincial Wesleyan makes an ineffectual attempt to controvert some of the positions taken by us in that article, and insinuates more than he likes to express. We find that our opinion of the effect of the said Synodical letter and Declaration is, nevertheless, being pretty fully realized. Even the Morning Chronicle in an editorial note referring to the movement at Montreal confirms the view we took of the question. It states that "a portion of the Roman Catholic press refused to obey the mandate."

The whole of the Protestant press in England, from the Times downwards, have expressed their condemnation of the document, and it has also been denounced by several influential Catholic papers.

The St. John Church Witness gives a good synopsis of the views of some of the leading journals on the question.

We will only add now that the arrogant demand made by these Roman ecclesiastics is universally denounced. The remarks of the Times we published last week, showing that it is a transparent religious party move: it is not that the Bishops are in the least aggrieved by the existing system, but that they think they can get more by a new one. The London nonconformist newspaper, in a well considered article, says the system proposed will enlarge the scope of prelatical influence—will clothe the Irish dignitaries of the Roman See with new authority, and make them the almoners of an immense public fund. Here is no doubt the true explanation of the unanimity of the Irish Roman ecclesiastics in advocating this measure. Instigated by an ambition such as exists in no other communion, and having at command the most approved ecclesiastical appliances, they would wield a school system put within their control, with characteristic zeal, and not always with a scrupulous regard for heretics, who would in many parts of Ireland be placed wholly in their power. One journal, the London Herald, attributes this movement to the desperate strait to which the Romish church has come, with "the whole Western province of Ireland escaping from its grasp,—the decay of numbers making necessary some special effort at self-preservation. That there must be some strong influence prompting to this course appears from the fact that even in France, where a proposal was made five or six years ago to place the schools under the absolute control and surveillance of the bishops, it was met by the people with an instant negative. The whole subject will come before Parliament at its next sitting."

The following excellent remarks are from the Cork Reporter, said, by the Witness, to be an honest, independent Roman Catholic journal:—

We must deny the right of any synod to bind Catholics on a question of this sort. The field of its authority is spiritual, and if it enters into the domain of secular instruction, it does so to advise, but not to legislate. If the secular instruction of our people were once yielded up unresistingly to the control of those who have originated and enforced the condemnation of united education, we should find that the political principles which would be inculcated by their agents would be strongly repugnant to those doctrines of freedom and progress which we have been so proud to see developed, and in the ultimate triumph of which we felt such hope. The same zeal that has been displayed in the cause of Ultramontane principles in regard to religion would soon be exercised to popularise Ultramontane principles in regard to government, and Ireland would be speedily added to the list of Catholic States in which freedom is the day dream of the enthusiast, but no longer the heritage of the people. Those who would avert this catastrophe, will allow no foreign in-

interference with the secular education of the children, but will take care that religion and morality are taught them without the sacrifice of what in the end is the best preservative of both personal independence and public liberty. Of all tyrannies, that of an ecclesiastical despotism is the most intolerable: and its exercise in any country is incompatible with man's highest happiness."

The Editor of the Morning Chronicle, in an article having reference to the above subject, on Thursday last favoured his readers with two and a half columns of light literature in his own peculiar style, under the very attractive and popular caption of "The Christian Messenger." He gets up quite a little farce, and tries to play Attorney General by making out an indictment against us in "the high court of conscience." And what think you, gentle reader, is the awful crime and misdemeanor for which he brings a charge and fills up this child's-play state document? We might mar its beauty if we were to give it in any but its own words, we will therefore make a verbatim copy of the first part:

"The Protestant subjects of our Lady the Queen, upon their words present that you, the Christian Messenger, on the 6th day of July, 1859, at the request of the Western Association of Nova Scotia Baptists, held at Aylesford—the Rev. George Armstrong being the Moderator thereof—did publish a certain discourse called an introductory sermon preached by the said Rev. George Armstrong before said Association, its Ministers, Delegates, Doctors of Divinity, Professors of Theology, and others &c."

After filling up this comical production with several paragraphs of Mr. Armstrong's sermon, and giving running comments upon it, he, on our behalf, pleads "guilty." What a profound conclusion! How like a judge! The Christian Messenger actually guilty of publishing a sermon when requested to do so by the unanimous request of an Association of Baptist Churches! Subjects for leading articles must surely be getting scarce. When politicians are driven to such themes they must be pretty hard run. Our own patrons and the more intelligent of the readers of that paper—the Chronicle—will not be misled by such writing. It is too transparent to deceive any but blind partizans who choose perversion rather than fact.

How much respect must the leading minds in New Brunswick, Canada, and other places have for people who are satisfied with such writing! These unprovoked and badly-managed attacks are beginning to produce their legitimate fruits, and are becoming highly distasteful to many of those who have hitherto been under the influence of that paper.

The editor tries to draw us into the discussion of party politics, notwithstanding our repeated assurances of not coveting that honorable employment. He endeavours to mix up the question of Separate Schools with other matters of a party character. In answer to the extracts in our issue of week before last, from the C. M. of 1856, in condemnation of the Separate School Clauses then before our Legislature, the editor fancies he can fasten upon us a partizan course by saying—

"The extracts contained in the Christian Messenger of the 21st inst., parading their opposition to the Separate Schools, are from issues of the 19th and 26th March, 1856. But the change of government did not occur till February 1857."

Our contemporary knows well enough that we have repeatedly expressed the same sentiments since the change of government, and as he tries to mislead his readers on that point, we will give him another extract of the same character from the C. Messenger of October 27, 1858. We then stated that,

"Although we are also opposed to Separate Public Schools, yet that is no reason why we should abuse the Hon. Mr. YOUNG, Mr. ADAMS G. ARCHIBALD and Mr. JOHN TOBIN for preparing the Separate School Clauses for the Education Bill in 1856, nor yet the Editor of the Casket, or Mr. Tobin for expressing their desire for such a measure now. They have as good a right to their sentiments as we have to ours. Neither do we oppose them merely because we are Protestants. The principles of an endowment of religion—a 'national religion'—we consider essentially wrong, whether in India, Rome, or Nova Scotia, and must do injustice to some parties. Those clauses we consider contain that principle and therefore object to them. We approved generally of the Education Bill introduced by Mr. Young, but objected then as we do now to the said Separate Clauses."

We are prepared to stand on the same ground we have ever taken on this question. He appears to desire it to be otherwise. We must neither have Protestant or Catholic—Separate Schools. It is often the case that the zeal of new converts leads them beyond the bounds of prudence. Our contemporary having but recently taken up the Protestant cause, we are not at all surprised that he should occasionally think those who have ever been its most staunch defenders are open to his criticism and animadversion. He has to learn however, that genuine Protestantism lies far deeper than the question of party politics.

It may be used for a time to accomplish a purpose, but the attempts to make Protestantism a political matter are far more likely to damage it than to do it good.

The idea of one political party in this Province being the exclusive depository of genuine Protestantism is too ridiculous to be entertained by any man, woman or child. Any one who can persuade himself into such a notion must be extremely ignorant or bereft of common sense.

Those who two or three years ago were willing to educate their daughters at a Roman Catholic Nunnery are scarcely the parties now to lecture a whole community of Baptists on their duties to Roman Catholics. A friend to State-churchism is not the man to be entrusted with our religious liberty; neither is one who demands that the initials of editors be affixed to their writings, the one to take charge of our civil freedom.

THE EARLY BAPTISTS.—The Rev. J. S. Backus, D. D. preached the Introductory Sermon at the Onondaga Association a few weeks since from the 17th verse of the 1st chapter of Luke. The heads of the discourse were:

1st. That the "people made ready" and prepared for the Lord were Baptists.

2nd. That "the LORD" for whom they were "prepared" came and united with them by baptism and perpetuated them. That "he made and baptized more disciples than John," but not in a different faith or by a different Baptism.

3d. That "the people" (the Baptists) who were "made ready" for the Lord, and to whom the Lord united himself by baptism, had been perpetuated by the Lord "from the days of John the Baptist until now," and had always been peculiar for having "One Lord, One Faith and one Baptism."

One of his closing remarks was that the Baptists were the oldest denomination and the Catholics next. That the Roman Catholic church was first formed of material gathered from the Baptist churches of the first centuries. The sermon was listened to with apparent interest, and a vote was passed requesting it for publication.

A GOOD BOOK—the real BUNYAN.—We would call particular attention to the advertisement in another column of 1000 AGENTS WANTED TO SELL BUNYAN'S COMPLETE WORKS. This we are informed is the only octavo edition containing Bunyan's Complete Works published, and is beautifully gotten up in every respect, as to paper, printing and binding, and offered at the LOW PRICE of \$3.00. As we learn that this book is to be sold ENTIRELY by SUBSCRIPTION, agents and canvassers will find it to their advantage to send to the publisher for a specimen copy, and secure one or more counties for its sale.

Mr. BRADLEY is one of the largest publishers in Philadelphia, and has the reputation of being PROMPT and RELIABLE in all his BUSINESS TRANSACTIONS.

The Dollar plan of our correspondent "Alumnus" for placing Acadia College on a firm basis is one which must commend itself to every friend of education. We shall be glad to learn that it is entertained by the Churches and pastors.

The rejoicings of the Christian Churches and the friends of civilization, at the opening of China to evangelization and commerce, have received a temporary check. The news on another page indicates that there still remains a deep hatred to European influences amongst the governing classes of that vast country. The suspicions of the Allied Fleet appear to have been lulled and their progress to the capital interrupted. We fear it will be the occasion of another fearful amount of bloodshed and the postponement for a considerable time, of the day when Europeans will be able to engage in Christian labour amongst its teeming millions.

General Intelligence.

Domestic and Foreign.

CUMBERLAND.—The Earl of Mulgrave's visit to this county was the occasion of a pleasant interchange of addresses between his Excellency and the loyal inhabitants. At Pugwash, the address, signed by the Hon. H. G. Pineo and 140 others, was presented to Earl Mulgrave in the Temperance Hall. At the close, three cheers were given for the Queen, three for his Lordship, and three for the Countess. On the previous day a similar address was presented to His Excellency at Wallace.

On Thursday His Excellency arrived at Amherst, where he again received an Address of welcome. After which the Hon. Provincial Secretary introduced a number of the leading gentlemen of the place to His Excellency.

We are informed that a Volunteer Rifle Company of sixty able young men was recently formed in this county.