

obey him in all things whatsoever, without questioning or argument.

Father Chiniquy replied nobly, "My Lord, there is but one God in heaven or on the earth, and to Him alone will I make such an act of submission. Excommunicate me, if you think proper."

Taking his leave, he went to his room and fell upon his knees, and poured out his cries and tears unto God. He then opened the Bible, which was his constant companion, and the first verse his eye fell upon was 1 Cor. 7: 23, "Ye are bought with a price; be ye not the servants of men."

Thanking God for this precious Word, he rose from his knees and returned to his parish of St. Anne. Having assembled his people, he related all that took place in the interview between him and the Bishop, and desired that if any disapproved of his course they would rise. No one arose. He then requested all who desired to sustain and walk with him, in making the BIBLE their only guide, to rise. Immediately the whole congregation were on their feet at once.

As soon as this bold step was known, there came another visitation from the Bishop. Father Chiniquy assembled 4000 of his people to meet him, and requested them to hear the Bishop fairly, and to judge impartially between them. They did so, and listened to a most outrageous tirade against their pastor and themselves, with hardly suppressed resentment. In token of the stand they intended to make upon their rights in a free country, they had hoisted upon their church the flag of the United States! After the Bishop had ended his insolent harangue, Father Chiniquy rose, meekly said, that as he had said so many things against himself and his congregation, he would surely hear a few words in reply.

"Not a word, sir," said the Bishop. "Not a word, sir—sit down!"

At this point, the people could be restrained no longer. Perfectly maddened as they were, the wretched prelate's life was in the greatest peril, for a few minutes. But the entreaties of the pastor at length prevailed, and by the aid of the sheriff, whom Father Chiniquy had providently engaged for the occasion, the Bishop was got off in safety, leaving ten thousand Catholics "soundly converted" to Protestantism by his proceedings.

These people now form a distinct and independent church, distinguished only by sole allegiance to the Bible as the word of God. They "search the Scriptures daily." "Bible truths come to their minds with a freshness and power of which we can hardly conceive, and the grace of God is rapidly transforming them into truly spiritual and happy Christians." One came to her pastor, with trembling, to acknowledge that she had left off praying to the Virgin Mary because she had found that it was not countenanced by the Scriptures. She was greatly rejoiced, indeed, when she found that her conclusion was approved by him. This is an instance of the power with which the truth is making them free from the superstitions to which they had been bound from birth. In connection with their pastor, they are preparing to perform an active and we may hope, an important missionary work among their countrymen in the United States and in Canada.—New York Ex.

Christian Messenger.

HALIFAX, JANUARY 5, 1859.

Welcome to the Year 1859.

The wish for "a happy new year" has doubtless been received and given many times by each of our readers, before the Messenger could make its first appearance in the present year amongst them; still we will not allow that any of those wishes have been more hearty than our own. Some of them may have been accompanied with what we could not give to all our friends, the genial smile of recognition, and a warm shake of the hand, which has been as cheerfully reciprocated, yet we cannot for a moment allow it to be supposed that any have been more sincere than our own, or given with a more earnest desire for their real happiness. Some may set but little value on the wishes so expressed, while many others we know treasure up these kind remembrances they are accustomed to receive from their friends.

May the good practise of indulging in pleasant salutations on the first days of the year long continue, and the feelings exchanged on those occasions become more and more general.

We have no knowledge of what the New Year may be commissioned to bring to us, as a people or as individuals, yet we may and do re-

joice at its birth even as we do when we welcome the arrival of a new member of the human family. In each case we are equally in uncertainty as to what may appear in the progressive stages of its development. In the latter case the feeble infant may become a brave Havelock; a philanthropic Howard; a Christian legislator, as Wilberforce; an eloquent preacher, as Spurgeon; or a father of his country, as Washington; or by other adverse influences he may become a pest to society, a scourge to his own family, and a human fiend.

The infant year which has just succeeded its predecessor, will, however, be to us very much according to the course we pursue. Whilst we are taught that the management of kingdoms and of the universe is in the hands of an overruling Providence, we also learn that the same Father of all is rich unto all who call upon him. All the wishes earthly friends may give us, are poor in comparison with those He has made known. With reverence we speak it, when we say that our Father in heaven wishes us a happy New Year. If it is cheering to think of the kind wishes of a parent or friend how much more so to know that the kinder heart of our Heavenly Father is towards us. Not only so but that he has condescended to shew it by sending his Son in human form, and with human affections, to rescue us from danger and fear, and to encourage us to "cast all our care upon Him, knowing that he careth for us."

Each one of us is invited to the Saviour the Lord Jesus Christ. If we have received Him as our Great Teacher we have much reason to be happy. Without a well-grounded hope for the future, whatever may be our condition in other respects, we cannot be really happy. If we have not arrived at this point, but should do so during the year, whether surrounded with wealth or poverty, we shall find that it is to us not only a happy year, but the commencement of happiness which is to continue and increase throughout the countless ages of eternity.

The Papacy: Its present chronological position and consequent policy and prospects. An Introductory Lecture, delivered before the Protestant Alliance, at Chalmers' church, Halifax, on Monday evening, Nov. 29th, 1858. By Rev. W. Ferrie, A. M., St. John, N. B.

Mr. Ferrie's object is, first, "to give a rapid sketch of the rise of Popery, in order to ascertain our present position, with respect to it, on the chart of time"; secondly, to "describe its present condition and actings"; and thirdly, to notice "its not very distant, but unspeakably dreadful doom."

It would have been better, we think, had the "Introductory Lecture" been devoted to an exposition of the principles of Popery. Here, Protestants are generally agreed. But to plunge at once into the interpretation of prophecy, and in doing so to take for granted calculations and positions about which there is the utmost conceivable difference of opinion, was an unfortunate mistake.

Mr. Ferrie is, doubtless, aware, or ought to be, that the soundness of the "year-day theory" is not only warmly disputed among divines, but that it is denied by eminent modern critics. He knows too, that those who admit the theory, are very far from being agreed among themselves respecting the *terminus a quo*. There are more than forty different opinions on this point; that is, more than forty different dates have been assigned for the commencement of the 1260 years. The knowledge of this fact should repress dogmatism.

Historical accuracy is essential to writers on this controversy. We cannot vouch for the truth of all the statements Mr. Ferrie has hazarded.

He says, "there is no doubt of the fact that the Bishop of Rome became *Primus inter pares* in 606." We beg to inform him that this took place one hundred and fifty-five years before, as he will find by consulting the twenty-eighth canon of the fourth general council, held at Chalcedon, A. D., 451.

He states that "to the dominion of Rome and the adjoining dukedom given to him [that is, to the Pope,] by his father, Charlemagne afterwards added that of Lombardy and the Exarchate of Ravenna." The fact was, that Pepin, Charlemagne's father, gave the Pope the Exarchate of Ravenna, and that Charlemagne afterwards added some other territory, but what, and how much, is to this day matter of dispute. Lombardy never belonged to the Pope.

We have noticed several other questionable statements. Future lecturers, we hope, will be more careful.

It is particularly desirable that Protestant controversialists should be accurate in their historical notices. We observe in the *St. John Church Witness* the following assertion:—"Huss and Jerome were distinguished victims of such treachery, both being burnt at

the stake, with the Emperor's safe conduct in their hands." It is true that the Emperor's safe-conduct was violated in the case of John Huss, by the advice of the Council of Constance, and that the violation has affixed a brand of infamy to the Council, which time will not efface. But Jerome of Prague had no safe-conduct; he went voluntarily to instance, in the hope of aiding his friend Huss. As to their being burnt "with the Emperor's safe-conduct in their hands," we can only say that it a stupid fiction.

The Protestant cause will be greatly injured if its defenders expose themselves to animadversion and contradiction by statements which cannot be authenticated.

But we must return to Mr. Ferrie's lecture.

We hand over the following sentence to those who are skilled in the interpretation of "dark sayings":—"He did not become a temporal king till 758, when Charlemagne's father, Pepin, who had rebelled against the reign of France and supplanted him, (and whom the Pope had favoured), made him King of Rome." Who is meant by "him"? Was the Pope ever called "King of Rome"?

The style of the Lecture is below par. No gentleman who appends "A. M." to his name should send forth a composition marked by such carelessness. Here is a specimen of two of colloquialisms:—"not a mother's son of them provided with a church":—"what a miserable figure does Britain cut in Rome"?—"what a deal set she is making on the nobility." These are blemishes in a grave discourse. However allowable in the hurry and excitement of public speaking, they should not be committed to the Press.

Micmac Mission. Bible Translation.

The ninth Annual Report of the Micmac Missionary Society has been handed to us. We should have noticed it before but for the press of other matter relating to the present season.

It gives us some highly interesting details of the operations and present position of the mission. Two letters from Benjamin Christmas—the converted Indian, now employed by the Society,—to Mr. Rand, are inserted, and indicate a respectable degree of mental culture and intelligent Christian principle, which reflect much credit on himself and those from whom he has received instruction.

We learn from it also that he has, in company with Rev. Mr. Rand, repeatedly addressed his red brethren on the great truths of salvation.

The labours of Mr. Rand in translating the book of Psalms into Micmac are referred to at length. His translation was sent home to the British and Foreign Bible Society for publication. The publishing committee, as they had no knowledge of the Micmac language, could not, of course, examine the manuscript, but they wished to know if it had been made to conform to the Authorized English Version. Mr. Rand had very properly translated from the original Hebrew, and used all the other ancient and modern versions he could secure to aid him in his work. He was therefore required to shew in what respects his translation had been made to differ from the authorized version. He consequently went over the whole work again, and found nearly a hundred passages in which there was a different rendering from the English version.

"Mr. Rand accordingly drew up a document in which he pointed these out. Arranged one under the other were in each case to be seen at a glance, the English, the Micmac with a translation into English, the Hebrew, the Septuagint, the Latin Vulgate, and the Latin versions of Junius and Tremellius, and Castillio,—the German of Luther, and of De Wette, with an English translation of Hengstenburg's German version,—the French versions of Martin and Ostervald,—the Spanish of Scio, and the Italian of Diodati, with a brief remark following, giving the translator's reasons for adopting the translation given in the Micmac."

The committee of the Society on receiving this document, appointed a Sub-Committee consisting of the Rev. P. G. McGregor, (Presbyterian Church of Nova Scotia), Rev. A. McKnight, (Professor of Hebrew in the Free Church College), and the Rev. Mr. Jardine, (Church of Scotland), to examine and report upon it.

In presenting their Report to the general Committee, they stated that they had carefully examined the document, having met twice a week for the purpose, and having devoted two hours at each meeting, for six weeks.—That they unhesitatingly agreed with Mr. Rand's translation in all but twenty of the cases,—that in many of those they admitted that his version was equally as literal as that of the authorized English version,—that in some cases they would prefer a rendering differing from both. The Committee also expressed their conviction that Mr. Rand had discharged his duties as a translator with great fidelity, and had displayed a most intimate and scholarly acquaintance with the original language."

Subsequently the number of passages in which the Sub-Committee differed with Mr. Rand was reduced to "about ten." The whole of the documents were sent back to London, and it is now in course of publication.

The Book of Genesis has been published, "and several copies are in the hands of those who can read and understand them."

"The Phonetic Alphabet, in which the Micmac is printed, can be readily mastered, so that one who knows nothing of the meaning of the words can pronounce them with sufficient correctness to be understood by the Indians. Several persons have done this. Mr. George Creed, of South Rawdon, in particular, forwarded last winter to Mr. Rand, who sent it to the Committee, a most deeply interesting letter detailing the results of his efforts in reading Micmac to the Indians. Mr. Creed seems to have become quite enthusiastic in the work, and his hearers greatly interested; for he tells of visiting them Sabbath after Sabbath, and of their urging him to continue his reading, and of their listening to him for hours in succession."

The above remarks from the report of the Sub-committee involve an important principle, and after all the scrupulous adherence of the British and Foreign Bible Society to the English Version as their standard, they shew by their adopting this translation that although the bodies they represent object to a revision for the English reader, yet they, nevertheless, by sanctioning this version of the Psalms for the Indians, renounce that principle or at least make an exception to it in this instance.

When honest men are brought to put the principle of translating the Scriptures on its only fair and proper basis, and practically apply it, we find that they come to the same conclusion as the American Bible Union, that is, that the original, and not the Authorized English Version, is the only true standard of the Word of God. We hope after this the sneers of some of our contemporaries at the work of Bible Revision, may be spared, or at least, not indulged in so freely.

At the end of the Report is the beautiful poem read by the Rev. Mr. Rand at the Anniversary meeting, entitled "The Dying Indian's Dream." It is descriptive of a remarkable dream of John Paul, a pious Indian, the night before his death.

"He dreamed that he was in heaven. That heaven was an immense golden palace, as large as this world. That the first object which met his gaze on entering was the throne of the Lamb, surrounded by happy spirits, all robed in white—that they immediately gathered around him and raised the triumphant shout:—"John Paul has come! John Paul has come!" He earnestly exhorted his friends to seek an interest in the Saviour—told them how easy it was to be saved. Then, raising his eyes upwards, he declared that he saw heaven opened, and the glory of God; and with earnest prayers that his wife, his children and his people, might be saved, he expired."

For the Christian Messenger.

Meteorological Register.

DEAR BRETHREN,

A Meteorological Register has been kept here for several years, monthly reports of which are regularly transmitted to the Smithsonian Institute, Washington.

An abstract of the report for December is now sent, and it is proposed to send you similar abstracts monthly.

The Register is at present kept, under the direction of the Faculty, by Mr. C. F. Hart, son of the Principal of the Academy, and formerly a student in the College.

Yours truly,
J. M. CRAMP.

Acadia College, Jan. 1, 1859.

Abstract of Meteorological Observations

TAKEN AT ACADIA COLLEGE.

In Lat. 42° 6', Long. 64° 25'. Height above sea, 95 ft.

For the month of December, 1858.

Barometer, reduced to 32°: Max'm 31st, 7 a.m. 30.646

Min'm 5th, 22nd, 1 1/2 p.m. 28.489

Mean for the month, 29.871

Open air Thermometer, Maximum, 27th, 2 p.m., 44° 00'

Minimum 13th, 7 a.m., 3° 00'

Mean for the month, 22° 08'

Hygrometer, Mean of Dry Bulb, 22° 174

Wet " 21° 284

Fraction of Saturation, Mean, 86.20

Mean Cloudiness 7.9

Velocity of Wind, 8 miles per hour.

Prevailing Wind N. W.

Number of days on which rain fell, 23

Amount of rain or melted snow caught in the

Rain Gauge, in inches, 3.885

Depth of Snow, in inches, 12.692

Number of evenings on which the Aurora was visible, 4

Number of cloudless days, 0

* This month was distinguished for the moistness of the air. It reached 86, full Saturation being 100.

On the 22nd the Barometer was very low, and on the 31st very high. The low Barometer preceded the storm of the 22nd and 23rd, during which the tide in the Basin of Minas rose considerably above its accustomed height, and poured in floods over the dykes of Horton and Cornwallis.

The mail Steamer from Liverpool, which arrived on Sunday, after a long passage, brought our London dates up to the 18th ult.

The general and speedy pacification of India would seem a fact no longer doubtful.

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