

I passed their doors, with as much strangeness as if I had been one of the Antediluvians; and when I came down to the public house I was even refused a bed or a room for any money." At length a man was persuaded to give him accommodation. "When I came there, he led me through the house to my room, and the people looked on me as if I had some distemper that was catching. However, they soon began to show more freedom, and some of them hearing me sing knocked at the door and asked me if they might come in and hear me sing. I replied, yes, if they thought it was safe for them; for their conceptions had been, that there was danger of being caught with that spirit that I went about with." He was then asked to pray in the family. Preaching followed. The Presbyterian minister tried to stop him, and even had the folly to summon him before himself and his elders, "to give them an account what right he had to appear in the capacity of a preacher of the gospel." The discussion which ensued when he met them was so satisfactory to the people that "he had more houses open to him than he could supply."

"I preached three or four days," he says, "in Truro, and then crossed the river to Onslow, where I preached. I not only preached often, but discoursed also with the people, who often filled my room, and staid till twelve at night, impatient to hear the name of Jesus, and what they must do to be saved. One man, who was before a member of one of those churches, was convinced and converted; but there were yet many of the pharisees opposing the work, and labouring to turn away the people from the faith."

He returned to Horton on the first of September, and "preached three sermons the same day." The whole of that month was spent in the townships where he had commenced his labours six years before. He preached every day; generally, twice; and now and then, three times. He was fast wearing out.

Another letter will bring this account to a close.

Yours truly,
MENNO.

Feb., 18th 1860.

Christian Messenger.

HALIFAX, FEBRUARY 29, 1860.

Christianity in Italy.

WHILE kingdoms and nations are looking with intense interest at the political changes now going on in Central Italy, there are comparatively few that are impressed with the more important process of changes unconnected with politics, now in operation in that highly interesting country. We refer of course to the powerful religious element that is now slowly but surely operating in the great mass of Italian society. The instances of embittered persecution, which for some years past have occasionally been manifested against the smallest indication of evangelical religion, has proved that a leaven of no ordinary influence was being widely disseminated among the populations of the Italian Peninsula. The removal of the heavy grasp of tyranny with which their Austrian rulers welded their power, has afforded the most decisive proofs that this influence was wide spread and general. With the first dawn of constitutional liberty, the Word of God is being scattered over the land and almost in every part of the emancipated Duchies and the late territories of the Pope, small christian bands are being formed, and individuals assemble for prayer and studying the Scriptures and preaching the Word. The outward movements are, no doubt, almost wholly political, and the great body, especially of the higher and more intelligent ranks, having broken away, in a great measure, from Popery, and become disgusted with its lifeless forms, and its heartless hypocrisy, have sunk into infidelity. Like their precursors of the old French Revolution, they have abandoned the fogs and quicksands of a dark superstition for the bleak and cheerless shores of doubt and unbelief. But the mass is not wholly corrupt. There is a remnant left which we trust will one day give body and character to a people prepared to serve and glorify God.

Distinguished for some of the earliest as well as the later of the highest civilizations which the world has ever known, Italy has ever been remarkable for producing a race of men that have excelled in moral, intellectual, and physical attainments; and, notwithstanding ages of grinding and debasing tyranny, both political and religious, she has ever and anon arisen from her torpor, and attempted to shake off the incubus that oppressed her. Under all her disadvantages she has produced men of the highest intellectual power. There is at the present moment hopes of her resus-

citation, such as were never before cherished, and the present leadings of Providence would seem to point to a future career more worthy of her past character and aspirations. But it is in a spiritual view, above all others, that the Christian desires to see a country, ennobled by the highest triumphs of learning and science, and consecrated by the labours and sufferings of the apostles and saints and martyrs of his faith, emancipated from the thralldom of superstition, and brought "into the liberty of the children of God." It is said by those who have had the latest and best opportunities of acquaintance with the Italians, that however much estranged they may have become from the church of Rome, or however much in reality they may be Protestant in their feelings, yet as a proud and independent and intellectual people, they are very averse to uniting with any of the existing Protestant Denominations. They feel (those who feel at all in the matter of religion) that they have been duped and misled by their spiritual guides, and their desire now is to take the Word of God, and study and follow it in its utmost plainness and simplicity.

Such feelings are worthy of our warmest sympathies and prayers, and should place those that possess them high above the petty sectional jealousies that would think almost as much of making a proselyte as a believer. If such be really the enquiry they are prosecuting, they are on the high road to truth, and will as certainly find it as that God is its author.

We shall look with intense anxiety for the development of this most interesting part of the great question that is now to be decided as regards the future destiny of Italy. May its solution be such as shall give glory to God and rejoice the hearts of his people.

Father Chiniquy and his people.

The *New York Chronicle* says:—"Two-thirds of the people of Father Chiniquy, the excommunicated Roman Catholic priest, have hurriedly joined the Presbyterians, at the express direction of Chiniquy, who does not seem to have quite overcome his notions of priestly authority. The Presbyterians have earned the privilege of numbering the Kankakee colony among the members of their body by their munificent contributions to them. It is said that the proposition of Chiniquy to his people was for them to try Presbyterianism one year and then if they were not suited to join some other denomination. A smaller portion of them are said to have become Baptists."

The *Philadelphia Presbyterian* gives an account of Mr. Chiniquy's reception into the Presbytery of Chicago, on the 31st ult. They are designated the French Presbyterian Churches at Kankakee and St. Anne, and the Rev. Charles Chiniquy is recognized as their pastor. He and they are directed, with the counsel and aid of members of Presbytery in the vicinity, to perfect their organization as rapidly as may consist with prudence.

A long account is given in the *Christian Herald* of Feb. 2nd., of the process by which this movement has been brought about. It appears from that paper that a Mr. Louis Auger, a licentiate of the Grand Ligne Mission, was invited by Father Chiniquy to come and take charge of the congregations while he went East to collect funds. The subject of baptism had been a matter of enquiry before this, and Father Chiniquy therefore enjoined on Mr. A. that he should not agitate that subject. Mr. Auger asserts that he faithfully complied with this requisition, and refused to converse with the people on the subject, except to answer a few questions proposed by men who came to him as enquirers. However, they had the French New Testament, (Sacy's) which points more clearly to the mode of baptism than our English version. The reading of this had awakened considerable enquiry and the people were anxious to know more of this first duty of the believer in Christ. This enquiry, awakened by reading the New Testament, caused some difficulty and alarm to a Mr. Demers, a Presbyterian connected with the mission. He went with his difficulty to the Rev. Mr. Staples, Presbyterian Minister at Kankakee, who immediately wrote to Father Chiniquy, suggesting that he had made a mistake in allowing Mr. A. there, and advising his immediate dismissal. The reply of Father Chiniquy was in accordance with Mr. Staples' wishes, but this was communicated to Mr. Auger only in a very vague manner, as both Mr. Demers and Mr. Staples evidently wished to avoid reference to his correspondence. Mr. Auger on the next Sabbath morning met the congregation, as usual, and stated to them that he had received an intimation that Father Chiniquy no longer desired him (Mr. A.) to preach to them; but as he knew nothing of the fact, he wished to know if any in the congregation could give him any information with regard to the matter. If the congregation did not wish to hear him, he would not proceed with the service. An expression was taken and

the whole congregation arose and desired him to proceed. On the return of Father Chiniquy he complained to Mr. Auger for bringing the subject before the congregation, and brought forth the letter he had received from Mr. Staples, which Mr. Auger pronounces false in several particulars, especially with regard to his agitating the subject of baptism.

The same paper states that with regard to the affection in which Mr. Auger was held by this people, we have satisfactory evidence. Although in compliance with the request of Father Chiniquy, he left directly after his return, without meeting the congregation, a large company of them, having heard of his departure, followed him to Kankakee city, twelve miles, and besought him not to go without a more formal leave-taking of the congregation. He consented to go back and preach them a farewell sermon, if Father Chiniquy would agree to it. This Father C. resolutely opposed; and Mr. A. returned to Grand Ligne.

Mr. Auger thinks that about half of the people entertain Baptist views of the ordinance.

After some preliminary remarks, *The Canadian Baptist* remarks, in reference to the matter:

"Our wonder is that he (Father Chiniquy) can allow any man to address him as Mr. Staples does; and that he should allow any Presbyterian to dictate to him what teachers he must employ in enlightening his countrymen. Most of the people may not be prepared as yet intelligently to join any denomination; and if this is the ground on which Mr. C. has acted in the matter, he will be sympathized with by most judicious people. But all honest men will expect Father Chiniquy to allow fair investigation and inquiry upon baptism, as upon everything else. Mr. C. claimed this freedom for himself, let him give his people the same privilege. Let him bring his people to the New Testament, and permit them freely to carry out the convictions which they may form from the book. In regard to this, Father Chiniquy must allow no man to dictate to him. This is a principle which lies far deeper than a difficulty with Mr. Auger."

Father Chiniquy addressed the Baptist congregation in Kingston on a Sabbath morning recently, and other congregations the other parts of the day. He received \$120 from the collections. He stated that his sympathies were with the Baptists, and said, "they have done much for my people, and were the first to come to my relief when in trouble."

We acknowledge the receipt of a copy of a lecture by the Rev. E. E. Ross; subject, "The Manliness of Piety." This is one of the lectures given before the Young Men's Christian Association, during the present winter. The "request" which has resulted in the publication of some of the course of lectures delivered before this Association, and the omission of others, has no reference to the quality of the lectures. Some of those most worthy of publication have not appeared in print. The following words of this lecturer, may serve to illustrate this matter as well as that for which he uses them:—"Ahab rode in a royal chariot attended by a princely retinue. Elijah ran before him on foot. And although an old author quaintly intimates that the men should have changed places, the truth is that ever since their time, as doubtless before it as well, Manliness has always been very mainly pedestrian."

BIBLE UNION.—A letter from W. H. Wyckoff informs us that,

"A few days ago Dr. Hackett brought to us Philemon prepared for the press, and read his revised translation of the Epistle, with the Introduction, &c. We were all charmed with it."

"The Board, in conformity with the advice of the Union, has assumed the expense of an edition of the B'ghai Karen New Testament, and also of an edition of the Pwo Karen; also of a Colporteur in Italy. These add positive and unusual expenses of nearly \$3,500, besides what we hope to do for Germany, Siam, Spanish America, and other countries. If we had the means, we could have the services of a scholar to take charge of the printing, and thus save a large portion of the valuable time of the Final Committee and greatly expedite the whole business."

The Gospel of Luke and John are printed, and have been bound since the anniversary. The Third Volume of the Documentary History, includes the November Quarterly and Dr. Hackett's Address."

"Dr. Hackett's Address is in the greatest demand for gratuitous circulation. We have already printed eighteen thousand copies, but they do not come near to meeting the demand."

"In these circumstances, we have less than \$200 in our treasury! You see at once the necessity of every effort to supply the Board with means. We do not discover one reason for discouragement. The Lord has helped us hitherto, and will continue to help us."

OUR MONGREL CURRENCY AT THE POST OFFICE.—One of the most simple commercial transactions of our people with the provincial government, ordinarily, is the purchase of a postage stamp. This, however, since the first of January, has been a matter of no small complication, dependent on the coin one happens to present for payment.

A postage stamp is supposed to represent three pence, but according to our "Decimal Currency Act," five cents (half-pence) will purchase one. If, however, one hands a sevenpence-half-penny, (6d. sterling) in payment for a stamp, he receives in return with the stamp but seven cents, (3½d.) by which means he pays fourpence instead of three pence, the true value. If, however, he presents a fifteen-pence, (1s. sterling) he receives but twenty cents, (10d.) consequently he pays five pence for what is valued at five cents or 2½d. Verily we are a wise and great people. It is not surprising that our legislators are so quiet about this question of coppers; they are doubtless ashamed of it. "Great and wise men are not always wise and great."

News Summary.

OUR London dates by the last English mail are up to the 11th inst.

Parliament had got fairly to work. The most important matter which occupies the beginning of the Session is The Budget, or scheme of National expenses for the year, to meet which requires the moderate sum of seventy millions sterling. To supply it the anticipated revenues of the kingdom for the year will only amount to a little over sixty millions, leaving the heavy deficit of 9½ millions to be provided for. How this is to be done will of course sorely tax the ingenuity of the ministry, and as the commercial treaty with France, lately concluded by the Palmerston Cabinet, will involve at first a very considerable diminution of the taxes, which will seriously affect their popularity, it is by no means improbable that it may produce a change of administration. This would be greatly to be regretted, as the Derby party would probably succeed to power, bringing with them a spirit which might seriously affect the present amicable relations of England and France, and greatly imperil the growing hopes of Italy. The Derby ministry was known to be strongly favourable to Austria in the late War in Italy, and much inclined towards high Church and State principles.

The rupture between the Pope and Louis Napoleon is becoming more decided, the Emperor having forbidden the publication of the Pope's Circular Letter in France, and suppressed the paper which was the great organ of the High Church party.

Nothing more has transpired relative to the allied expedition against China, except that the English contingent is to consist of 20,000 men. The allied fleets and armies will most probably rendezvous at Shanghai, and proceed from thence to some part of the coast nearest to Peking.

The Spaniards, under General O'Donnell, have achieved a most decided victory over the Moors at Tetuan, a large city in an extensive Bay on the South side of the Straits of Gibraltar. It is more than probable that this will decide the War, and leave some part of the Emperor of Morocco's dominions in the hands of the Spaniards.

General Intelligence.

Domestic and Foreign.

NAMING A DISTRICT "LAKEVILLE."—A public meeting was held on the 22nd inst., pursuant to previous notice, for the purpose of defining the limits and establishing a name for a district, hitherto a part of Billtown. The meeting was called to order by appointing Mr. Elijah Thompson, Chairman, and Mr. E. R. Stronach, Secretary. Moved by James Bligh, Esq., and seconded by Mr. Freeman Burgess. *Resolved*, That the boundaries of the district be as follows: Commencing at the three roads near Mr. Leonard Hogan's shop, thence East and South to the Dunham corner, thence East to the four roads at Mr. Henry B. Kinsman, the North bounds to be the base-line of the farms in the district, and the South limits to extend to the North bounds of Brooklyn.

Moved by Mr. Henry B. Kinsman and seconded by Mr. Charles E. Parker. *Resolved*, That the district described in the foregoing resolution shall be hereafter called LAKEVILLE.

Moved by Rev. James Parker and seconded by Mr. Allen Minard. *Resolved*, That publishers of Newspapers, and all persons corresponding with the inhabitants of this place are respectfully requested to direct their papers and letters to Lakeville.

Moved by Mr. David Lawrence and seconded by Mr. James J. Hall. *Resolved*, That copies of the proceedings of this meeting be forwarded for insertion in the *Christian Messenger*, *Presbyterian Witness* and *Provincial Wesleyan*, and the secular papers are hereby respectfully requested to copy.

(Signed) ELIJAH THOMPSON, Chairman.
E. R. STRONACH, Secretary.
Lakeville, Feb. 23rd, 1860.

THE ELECTIONS.—At the public meeting held at Truro, last week, John J. Marshall Esq., the late Financial Secretary, was nominated to oppose the re-election of the new Attorney General. We learned from the *Sun* last week, that

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