

the converts of that neighbourhood, a venerable old man, named Poissant, left the Church of Rome when he was upwards of seventy years of age. His unblemished life as a Roman Catholic, his clear comprehension of the Gospel, and his devotedness to the cause of Christ as a Protestant, soon increased his influence as a Christian, and marked him out as a dangerous enemy to the Romish Church. One evening as he was quietly reading the Bible in the house of his son-in-law, with a Colporteur, the house was mobbed by a dozen masked men. He was most cruelly beaten, and a few months after died from the effects of his wounds; suffering most intensely to the last, but with a faith and a heavenly joy which made him more than conqueror, through Him who loved him and died for him.

Another opening was made in Quebec, in 1857, by the cruel treatment of a Colporteur. The Gospel had been occasionally preached in Quebec, the Bible had been read by a few, and a number of families had been visited by the Missionaries; but still the City remained quite closed against the truth. In 1857, a Colporteur was assaulted in one of the streets, and beaten almost to death by a band of working men, whose zeal had been kindled by the exhortations of the Priests. Immediately after his recovery he desired to preach. The use of the English Baptist Chapel was granted to him; and to the astonishment of all, nearly a hundred French Canadians came to hear him. As he was a very illiterate man, and, though a good Colporteur, not at all qualified to preach, other Missionaries were called to speak publicly to those persons who came there from various motives, some from curiosity, others to amuse themselves, and a few from a real desire to find the truth. Mr. Lafleur and Mr. Normandeau especially, visited Quebec alternately, to preach the Gospel to those inquirers, who at one time numbered more than two hundred—a large number for such a place as Quebec. The result of this movement was the formation of a small Baptist Church, of living, devoted members, over which Mr. Normandeau, once a Priest presides.

Towards the end of the year 1857 it was rumoured that Mr. Chiniquy, whose history is now well known in this country, had incurred the displeasure of his Bishop. In the beginning of 1858, a letter of his in answer to the threats of the Bishop, was published in a French paper in Montreal. This letter became the occasion of a private correspondence between Mr. Chiniquy and one of the labourers of the Grande Ligne Mission, which continued for some months; after which the Missionary visited Mr. Chiniquy at St. Anne, Illinois, and became intimately connected with his final secession from the Church of Rome.

From the position that Mr. Chiniquy had held among the Canadian Priesthood, it was fondly expected that he would be the instrument in the hands of God to accomplish a great reformation in this land. His very popular lectures on Temperance, which had accomplished an immense amount of good, had given him a wide-spread influence, especially on the people of country parishes, who almost worshipped him for the good he had done them. No other man had such favorable antecedents. Knowing this, Mr. Chiniquy determined to come to Canada in the beginning of 1859. Expecting to be more favorably received, he came in the garb of the Priest, but it only gave the impression of a want of frankness, both to Roman Catholics and to Protestants. After a flying visit to this country, he returned to St. Anne, Illinois, and confined his labors to those settlements around him. Less of the combative element and more of a deep spiritual christian character was necessary, even with his former influence, to effect the reformation of which we thought we saw the dawn a few years ago.

In summing up the tangible and visible results of these thirty years of labour, we may safely say that about three thousand persons have been rescued from the influence of superstition to follow the Gospel alone, and that more than one thousand of these have become the subjects of divine grace.

The Mission-work embraces some forty Parishes, every one of which contains French Canadian converts. It has twelve Central Stations, ten organized Churches, and employs about twenty laborers, as Pastors, Teachers, and Colporteurs.

And now this work, began in faith, nurtured with prayer, labor and tears, and on which the Lord, whose work it is, has set the seal of His approbation and crowned with His blessing, is commended to the sympathies and the prayers of all who love the Master and His cause.

We are requested to announce that the Rev. Charles Chiniquy will deliver a lecture in the Temperance Hall this afternoon at 4 o'clock. Subject: "Principal Errors of the Church of Rome, and the best way to meet them." Tickets 7 cents each, or two for 12 cents.

Christian Messenger.

HALIFAX, AUGUST 1, 1866.

THE ATLANTIC TELEGRAPH CABLE SUCCESSFULLY LAID.

The great enterprize of connecting Europe with the continent of America has at length been accomplished. News arrived on Sunday last by a despatch boat from Newfoundland to Aspy Bay, Cape Breton, and telegraphed thence via Sackville to Halifax. The letter of Cyrus W. Field will be found on another page. It has, doubtless before this, sent a thrill of satisfaction through the heart of both continents. We trust that nothing untoward will occur in completing the work by a new line from Newfoundland to this Province. The object now sought—that of grappling up the end of the cable formerly laid, but broken,—is perhaps a more wonderful project than even that of laying the new one. If successful, it will be a triumph of science and skill beyond any work yet known.

N. S. EASTERN BAPTIST ASSOCIATION.

TRIP TO CAPE BRETON.

A short sea voyage is not generally, to a landsman, very full of interest. The circumstance of having to accommodate oneself to the change and the inconveniences of the limited space of the vessel, render it often accompanied with some painful experiences. The beautiful night of Thursday and delightful weather of Friday, on our way to the Eastern Association, were, however, sufficient to dispel from the most fastidious traveller every thing of an unpleasant character. The Cunard steamer *Delta* left Halifax for North Sydney and Newfoundland about midnight, with several of the brethren among the passengers, together with others—delegates to the Session of the Grand Division of the Sons of Temperance, to be held on the same week there. The cloudless sky on Friday gave an extensive view of the boundless ocean on the starboard and a distinct panorama of the eastern coast of Nova Scotia on the larboard, at a distance of from 10 to 20 miles. Every hour new objects presented themselves, on the land, in the shape of light-houses, elevated land, entrances to rivers; and, at sea, of white-sailed vessels of various sizes; two whales came along, blowing up temporary fountains for our amusement, one of them quite near to us, and now a *convulsion* of porpoises came rolling and tumbling over each other, and agitating the sea all around for half a mile. There must have been hundreds and perhaps thousands apparently rejoicing in their freedom from the restraint and slaughter into which they are often driven on the coast of Newfoundland. Attempts were made to get up some singing, speech-making or preaching, there being several Baptist and Methodist ministers on board, but the quiet of reading, sleeping, or conversation could only be varied by an occasional game of ship's quoits. The glorious sunset at length produced a modification of the heat and brought on a slight breeze landward. We sped on past Beaver Island, Canso, Seatarie, and Louisbourg, and at 4 o'clock a.m. were aroused by the signal gun announcing our arrival at Sydney Bar; making about 8 miles an hour for the whole 230 miles. Here our appearance not being expected so early, all were asleep, and in the dawn we had time to look around before meeting the friends on shore. In a short time we were greeted by a most cordial welcome, and made to feel that we were amongst friends with warm hearts, who had long been as familiar with all our concerns as those in the Central and Western parts of Nova Scotia proper.

NORTH SYDNEY

reaches from the Bar, where the Mining Company's landing supplies coal to the shipping, up the western side of the N. W. Arm for 3 or 4 miles. Only at the Bar have the houses the form of a street, beyond they are comfortable farm-houses on the sloping banks of the Arm, having a beautiful view of the opposite side about one mile distant. The Mines about two miles off have the common features of coal mining districts, in long uniform rows of homely-looking cottages for the miners, roads formed of ashes, tall chimneys here and there at the mouths of the shafts, and long strings of square-funnel-shaped cars on the railways taking the coal from the pit-mouth to the shipping place, on

land whose surface is but poorly cultivated. We shall not take our readers down into the bowels of the earth; our visit to this place being for the purpose of a friendly meeting with the "Sons." In the Division Room we learned that of all the Friendly Societies and other organizations "Archangel" Division was the only one that survived the shock of the strike last year. Its strength had been greatly strained by that unfortunate combination, but its members had now rallied, and presented a lively aspect, a large number being present.

THE N. S. EASTERN BAPTIST ASSOCIATION

commenced its Session at North Sydney on Saturday, at 2 o'clock, p.m. Rev. D. W. C. Dimock, the Moderator of the past year, gave out a hymn and read the scriptures. After prayer, the Rev. W. G. Parker was elected Moderator; Rev. W. Boggs and Bro. T. M. King, Secretaries; and Bro. N. Dobson, Treasurer.

The letters from the Churches, read by Revs. Dr. Cramp, J. E. Balcom, and G. F. Miles, indicated a great variety of experience, some had received no additions, but had only to shew and to lament over losses by death and exclusions, whilst others had been made glad by gathering the fruits of labour into the church of Christ in numbers varying from one to sixty-six new members, and were enjoying the presence and blessing of their Lord and Saviour.

The preliminary business and arrangements for the Lord's day being made in the afternoon, the evening was devoted to a social prayer and conference meeting. It proved to be a season of great fervour and devotion, and afforded much spiritual enjoyment,—true communion of saints,—all were refreshed by recounting the mercies of the past and reviewing the way by which they had been led. Some there were who could recall the time when no Baptist could be found on the Island of Cape Breton, and but very few in all these provinces, whereas now, churches have multiplied and were prospering. Besides other brethren, here were 25 Baptist ministers gathered at this distant place in a Baptist Association.

AN AGED DISCIPLE.

This new world was made to appear to us more new by conversation with a venerable brother, John Maloney, Esq., now in his 89th year, who remembers when the first tree was felled, where Sydney, the nearest town in North America to Europe, now stands. When eight years of age he came with his parents and a number of other settlers, and commenced to subdue the primeval forest. Having lived in the neighborhood ever since, he is possessed with a vast fund of information respecting the locality and progress of its people. Being converted under the preaching of Father Dimock, and baptised by him about 30 years ago, he is now rejoicing, like Simeon of old, that he has seen the salvation of God, and the cause of Christ extend itself far and near. In common with a host of others, he had been a reader of the *Christian Messenger* for many years past, and received us with all the warmth of a long continued intimate friendship. May he and his amiable wife, also far advanced towards the better land, be still spared to see their descendants' prosperity and devotedness to every good work.

On Lord's day Rev. Dr. Cramp preached in the morning; Rev. W. G. Parker in the afternoon, and Rev. G. F. Miles in the evening.

The Baptist and Presbyterian Churches in the neighborhood were also occupied by one or more members of the Association.

The following is a list of the Ministers present, the greater number were engaged in preaching, or in other parts of the services of the Lord's day:

Revs. Dr. Cramp, Dr. Crawley, D. W. C. Dimock, W. Burton, J. E. Balcom, G. Armstrong, W. G. Parker, G. F. Miles, G. Richardson, John Shaw, A. Chipman, A. Eagles, M. P. Freeman, J. H. Kempton, T. H. Porter, Junr., D. A. Steele, W. Boggs, S. T. Rand, E. N. Archibald, W. McPhee, J. M. Parker, Jos. Murray, W. George, H. Ross, and T. Blackader.

On Monday morning the Rev. Dr. Crawley preached the Introductory Sermon, the preacher named at last year's session not being present. Text, Phillipians iii. 13, 14; subject, "Religious Progress." After showing *1st its nature*, he described *2dly the means of attaining it*, and *3dly the incentives to be used in its attainment*. The sermon was a highly appropriate, eloquent exhibition of christian doctrine, experience and duty. The example of the Apostle to do "this one thing"—reach forth—press toward the mark"—was shewn to be well worthy of imitation and enforced as attainable and required of believers now no less than in his case.

The conversion and labors of John Hull, the first Baptist known in Cape Breton, were recalled and his character described as a pro-

gressive christian who had been instrumental in awakening many others, most of whom have now gone to their rest. The spiritual character of our church relationship renders it necessary that Baptists, of all others, should be living christians, there being no bond but that of love to Christ and his people, nor any source of power to control but submission to His will and word.

EDUCATION MEETING.

On Monday afternoon the subject of Education came under consideration. The report of the Committee being read, the Rev. Geo. Armstrong shewed that there was great necessity for its being made known more generally what are the facilities Acadia College and Academy presented to young men for obtaining a course of higher education. He referred to his own experience, his early desire for education and the enquiries he had to make before knowing how he could secure this boon in preparation for a life of usefulness. He shewed that the law of the land having done so much to promote common school education it would be necessary that a corresponding advance should be made in our Academy and College.

Rev. E. N. Archibald noticed the advantages, both spiritual and literary, which were being conferred on the country by Acadia College.

Rev. Dr. Cramp more fully described the operation of the present educational movement. The Common Schools are pressing on the Academies, and these are pressing on the Colleges, and they must be raised and improved, or they will not supply what is required of them. The number of professors must be increased and sustained, or the respectable standing of our institutions could not be continued. Our Endowment should be raised to £20,000. The tears of the ignorant, that education would exert an unfavorable influence on piety, had long been proved groundless. The successful labors of the younger brethren in the churches of this Association were a plain contradiction to such supposed danger.

Rev. Dr. Crawley shewed that men must have a certain amount of education to enable them to fulfil the common duties of life, and whilst there might be such fools as were proud of their learning, yet he proved that it was not education which made them so. The present state of society demands an increased amount of education. Progress is needed in this as well as in other things, and he who would do work for God must not remain ignorant, but seek the highest possible spiritual and mental qualifications.

Rev. S. T. Rand noticed the advantages he had received at the hands of Professor Chipman and others at Horton, whilst pursuing his studies, and recommended the largest possible amount of mental cultivation.

Rev. G. F. Miles remarked that if Amherst could be taken as a criterion of progress, there had been large strides, for instead of 40 they now had 150 pupils in their school. He spoke warmly in behalf of the institutions at Horton, and believed it necessary that more should be done than ever before to keep pace with the times.

Rev. D. W. C. Dimock spoke of the honors belonging to Acadia College in the work already done, in supplying men for the higher positions in the christian church, in the State and in other Colleges. He had always regarded £20,000 as about the amount which would be required to effectively endow Acadia College. He thought that if efforts were made more general amongst those who were really the owners of the College,—the members of our churches,—and the participants in its benefits, that sum might be raised without difficulty. He commended the plan proposed of churches contributing to the extent of 25 cents per member annually and believed it might be easily done.

Rev. Hugh Ross mentioned that he knew those who had pledged sums in support of the College, more than they owned, believing that God would enable them to fulfil their engagements; and those persons had found Him opening up new sources of supply far exceeding their expectations.

Rev. A. D. Steele said that in looking over the files of the *Christian Messenger* of 1838, he had been greatly benefitted by the letters of Dr. Crawley contained therein, and expressed his gratitude to him and to those who had been energetically carrying on the work since then.

Rev. J. E. Balcom trusted that the 25 cent plan would be adopted, but hoped that it would not prevent those who could do so giving their \$100 or \$400. He recommended the young men to keep their eye on a Scholarship and not be content till they had become the owner of such privilege. They would then feel that they had something worthy of effort before them, and a valuable legacy to leave behind for all future time.