

Pastors and People.

Father Chiniquy's Lectures.

THURSDAY, MARCH 4.

As usual, large posters had been prepared and affixed to the walls in the eastern or French quarter of the city, calling attention to French to Father Chiniquy's lecture on the subject, "What must I do to be saved?" Through the day reports were rife of plots to waylay the preacher and break up his meeting; and there is no doubt many such were entered into. In spite of continual rumours of an alliance with the French Romanists, the Irish Catholics, to their credit be it said, neither on this occasion, nor on others when they were expected, put in an appearance. A large police force, efficiently officered, guarded the church, and were aided in this good work by a still larger force of special constables, volunteers for the occasion.

The church was filled with a purely French congregation, the great majority of whom were Roman Catholics, at least nominally. Principal MacVicar, the chairman of the Assembly's Committee on French Evangelization, was with Father Chiniquy in the pulpit; and there also were the Rev. Mr. Tanner, minister of St. John's French Church, of the Presbyterian Church of Canada in connection with the Church of Scotland, who has taken a lively interest in the work; the Rev. Mr. Vernon, of the French Canadian Missionary Society's Church on Craig Street, and Professor Campbell. The choir, consisting largely of the French speaking students of the Presbyterian College, and under the leadership of one of their number, sang two hymns, and afterwards Father Chiniquy offered a solemn prayer, in the outward act of which many of his congregation joined, asking for divine light and guidance.

This was the fifth night in succession that Father Chiniquy had addressed large congregations, besides being occupied daily—almost incessantly—with the many converts that throng to converse with him, yet he had lost none of his fire and energy. A feeling of earnestness, betraying itself in respectful attention, pervaded the assembly, and drew forth all the orator's well known eloquence. He showed himself on this, as on previous occasions, master of the minds and hearts of his auditors.

An introductory announcement informed the congregation that, in accordance with requests from many Roman Catholics, Mr. Chiniquy would discuss the question, "Thou art Peter, and upon this rock I will build my Church." It was also stated that many persons had written asking for public discussions; but as they were neither priests nor persons of learning, Father Chiniquy declined to waste time with them. He had also been asked to dispute in English, but his mission was to the French Canadians, and from this he would not be turned aside.

Mark x. 17: "What shall I do that I may inherit eternal life?" was the preacher's text. Multitudes, from the beginning of the world down to the present day, have asked this question. Man may delight himself for a time in this present world, but sooner or later he learns, like Solomon, that all is vanity. Weariness comes upon all souls more or less. The curse denounced upon Adam's sin, that fell upon the thorny ground, and weary hand and aching brow, is working yet. But, thank God, that with the curse the promise came,—a Blessed Child of the human race, yet a stronger and holier than humanity, to save a weary, ruined world. For man wishes to be saved.

In all hearts God has written with His own finger that there is a life beyond the grave, and that iniquity shall not go unpunished.

Men have asked this question in all ages and in all parts of the world. Nor have they asked in vain. In Rome, the ancient mistress of the world; in Greece, the home of letters, and science, and art; under the shadow of Egyptian pyramids; on the banks of the Indus and Ganges; amid the fire temples of Persia, and in Arabian deserts, the question has been put and the answer given. But the answer was not given by Him who speaks in the passage which contains my text. Priests of heathen gods and idol temples have replied with fables and lies. They have presumed to stand in the place of God, and to answer the cry of the worshipper in his deep distress. How absurdly they have spoken! What grievous burdens they have laid on the backs of their votaries. In Egypt, the man who sought life had thrown himself to the devouring jaws of the sacred crocodile. Human sacrifices appeared on the altars of the Greeks and Romans. The Hindu's widow, for salvation, perished upon her husband's funeral pyre. So the world gave itself to temporal death that it might be saved from death eternal. Even now, in the East, in order to be saved, men journey hundreds of miles on their knees to a heathen shrine, fasting, and otherwise afflicting soul and body. They wish to be saved by penitence, mortification, good works; and having them, they deem themselves sure of heaven.

I met a person in the United States, one who had been an idol priest, but was then a converted man. The poor people of his native land had prostrated themselves before him, asking, "What shall I do to be saved?" He had answered, "Come to me; bring water and wash my sacred feet; then drink the water, which will purify your soul, and you shall be saved." God sent His Son Jesus Christ to dispel all this darkness. He came into the world to give the answer to question, "What shall I do that I may inherit eternal life?" Oh, how different his reply from that of the heathen priest.

God sent a priest of the Church of Rome, and say, "What must I do to be saved?" He will tell you to carry home some holy water with you and sign the cross upon your forehead. "Wear a scapular upon your chest. Make the pilgrimage of the cross. Fast well during Lent, and you shall be saved. Come to my feet, confess your sins and be forgiven. Pay for masses, for everything ends with money in Rome, and by your money and good works you shall inherit eternal life."

Christ saw all the darkness and iniquity and desolation of Egypt and Persia, India, and China, and, above all, of Rome. Christ came to put an end to the heavy burdens that were laid on the shoulders of poor sinners. "Woe unto you," He says, "that walk in long robes, and love greetings in the markets, and the highest seats in the synagogues; which devour widows' houses, and for show make long prayers!" "Woe unto you that load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers!" "Woe unto you, ye blind leaders of the blind!"

But we come to the question—it was asked of Jesus, and He, blessed be His name, has answered it. "Thou shalt love the Lord thy God, with all thy heart, and thy neighbour as thyself. Come, take up the cross and follow me. Believe on the Lord Jesus Christ and thou shalt be saved." Christ said nothing of the mass, the scapular, indulgence, purgatory, auricular confession, the pilgrimage of the cross, vigils or holy water. He said simply, "Come to me ye that are weary and heavy laden." Oh, what a glorious, free religion is this!

Sometimes people tell me "I have no religion." I ask them if they have ever heard the gospel, and they answer No! In what church have you been brought up? and they reply, "In the Church of Rome." Ah, then, I do not wonder, for the Church of Rome is a made up, false Church. Find the true Christ in the Gospel, and ye will learn the difference. To this religion nothing may be added or taken away. Christ did not ascend to His Father that His religion might be changed. On the cross He uttered these words, "It is finished," "I have paid all debts." Christ's religion is that of love. His great command was love. Those who deliver His commandments to you, are not of Christ. These are burdens they would lay you under—burdens that once I bore, but from which I now am free. Save yourselves from these loads, as I did when one day the light came into my soul and I learned to obey God rather than man.

Christ says "I come to save you; the Father sent me to save you. Why so I ask! Only that you come to me." Yet how differently Rome draws near. Do you think that a father would have his son or daughter, instead of running to his arms, hold him off, counting on their fingers as on a string of beads, "Lile repeating, 'My father I love you, I love you, I love you, my father, my father, my father; I love you, I love you,' &c., &c., &c. Again, if you have offended your father, to whom will you go to confess your faults and ask forgiveness! Surely not to his servant! Did ever a father in Montreal send his son to a servant to obtain forgiveness! Ah, you would go, as the prodigal son, would you not, confiding in your father's love? Yet in going to the priest you often go to a servant who is worse than yourself, who dishonours your father. At best, he is a sinner like yourself, and many a time he is a bad servant of that Divine Master. A priest in Quebec has written to me, saying, "We have decided to leave Rome, because it is better to serve the Master than the servant, and the Master has said, 'Come unto me.'"

I say Christ's religion has not changed. If it had, the apostle would have given us some hint of it, for surely they must have had the right to make changes if any one had. Their business was to preach the gospel, not to change it. When they said, "peace be to this house," it was because the gospel of peace had come. They gave God's word of peace, and those who received their word which was God's, enjoyed God's peace. How much the world needs peace.

"What must I do to be saved?" Poor sinner, laden with iniquity, hear the gospel stay. A woman that was a sinner, perhaps the Magdalene, one day hears the invitation of Jesus, "Come unto me." She comes behind him weeping and washing his feet with her tears and drying them with the hairs of her head. See the Pharisee and the Publican in His temple. Who is commended? Is it not the broken-hearted one that with downcast eyes exclaims, "God be merciful to me a sinner?" He went away justified, pardoned. No penance or jugglery here. God pardoned him at once, for he is faithful and just to forgive our sins.

Would you be saved? It must be as Israel was healed by the brazen serpent. "As Moses lifted up the serpent, so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have eternal life." None were saved by going to the apostles, but all by looking to Him. He is lifted up to might. What are 1800 years to Christ! There He is set forth, crucified. Behold Him, with crown of thorns and marks of nail and spear. He looks at you. Will you not look at Him? He says come to me! You cannot dare to take your sins along with you in view of that love and sin-bearing. But however guilty, only come!

Priests have deceived you, themselves blind leaders of the blind. Come back to the religion of Christ, the religion of truth and love, of honesty and chastity, of thought and salvation. Ah, it costs to accept this religion. Yes, I have lost much, but I have gained more. And then, what did I not Christ lose? Rome will tell you, as the Jews thought when Christ was on earth, that the religion of the gospel is too easy. But it is one that cost more than all in the world beside. It cost the cross and each must take up his cross to follow.

Where are the nations of idolaters now?—all fallen! Where are the nations that love the Bible? Have they not risen from above all others? This French Canada was almost as great as the English colonies of the United States, and now they count their forty millions to your one. And all this because of your chaos. I come a Canadian, leaving my fellow-countrymen, to tell the truth that makes men free and great—to answer in Christ's name and with His word the question of the many anxious heart, "What must I do to be saved?"

Father Chiniquy then announced a service on Sabbath morning in the Church of Rev. Mr. Tanner, his text to be "Flee from Idolatry." We were not able, by reason of another ministerial engagement, to be present at this service, which was one of the most interesting and effective that

Father Chiniquy has ever conducted. More than sixty people, many of them heads of families, formally severed their connection with Rome, and more than a thousand have lost all faith in her teaching, making a field white already for the harvest. Can the church refuse to recognize the duty of gathering in their harvest!

Protostant Boys and Girls in Jesuit Colleges and Nunneries

LECTURE BY REV. MR. CHINIQUY.

Knox Church was overflowing last night with a very attentive audience to listen to a lecture in English on the above subject by Mr. Chiniquy. Many failed to get in.

Rev. Dr. MacVicar presided, and, after devotional exercises, introduced the Rev. gentleman in a few words.

Rev. Mr. Chiniquy said that he was sorry in some degree that he had to speak on this subject, as, though he would try to speak nothing but charity, he was certain he would hurt the feelings of many whom he loved; but he trusted that God would open their minds to see and believe the facts he would present. Protestants had no idea of the terrible amount of darkness in the nunneries where they supposed their children were getting light and knowledge. He characterized the sending by Protestant parents of their children to these places as a crime not worthy of any Christian. It was an act of apostasy and suicide, whereby they renounced their Christianity, and he thought it almost incredible that a man or woman should be so devoid of the feelings of parental affection as to relinquish their sons and daughters into the hands of a Jesuit or a nun. Let parents do as they please—send them; but do not profane the word "Christian," by applying it to themselves. They had no charity or respect for their children, and they were not honest to their God, their country or themselves if they did so. When he spoke against the system of education in the colleges, he did not wish to reproach the private character of any Jesuit or nun, but he would show how their teaching was opposed to real education. While we were horrified at reading how idolatrous fathers and mothers of old slew their children on the altars of false gods, it was not to be compared to the sacrifices of children to the Church of Rome, where not only the body was destroyed, but the soul was lost with it. These words were not too strong. It was true the children received a kind of education, but the word meant very differently among Protestants and among Roman Catholics. Among the former it was beautiful. It meant to enlighten a young man or woman, and raise them to the highest point in intelligence and knowledge, till they were filled with light. But in the Jesuitical schools and nunneries, boys and girls were allowed to be raised till they were just as high as the feet of the Pope, which they must kiss and stomp there. (Applause and laughter.) They were slaves more than the poor negroes before their liberation. To show how they were fettered, he read a very extraordinary document which he copied when in England last year. It was signed by two Jesuits named Lesueur and Francis Jaquier, who had written a book of great repute. In the preface of the third book "De Principiis" of Newton, they wrote as follows:—

"Newton in hoc libro tollitur motu hypotheticum assumit. Auctoris propositiones aliter explicari non poterant nisi eadem quoque facta hypothetice. Hinc aliorum conceptus summa genera possumus. Ceterum, satis positivus summus contra tollitur motu decretis nos obsequi profitemur."

Which being translated, reads as follows: "In this third book, Newton assumes the motion of the earth around the sun. We have been, then, obliged to speak according to that system, in order to explain the views of the author. We have been thus obliged to appear under a character which is not ours. Nevertheless, we entirely submit to the decrees of the supreme pontiff, who declare that the earth does not move around the sun." This book was printed in the year 1842, and their minds were so degraded that they were not ashamed to declare their slavery before the whole world. What kind of education, he asked, could parents expect their children to receive from men who were so lacking in common sense as to declare in this age that the earth does not move around the sun? From their book, which he had read, it was plain they did believe it; but they denied it—why? Because the Pope told them it was not true, and they did not see with their own eyes, but with his. When he (Mr. Chiniquy) had finished his education in college, after having received many compliments and prizes for his proficiency, the amount of his intelligence might be judged when he said that he believed a letter which his superior received from a priest, asking the prayers of the students for a poor farmer in his parish, whose horses were nightly whipped by the invisible hand of a sorcerer. He was such a giant of intelligence that he swallowed that story (laughter), and this was the education which boys and girls received from the Jesuits and nuns. The Roman Catholics point to such lights in their Church as Galileo, Copernicus, Pascal, &c. Galileo was a great man indeed; but he was great and wise in spite of the priests and Pope of Rome, and not by their assistance. He acquired his knowledge at the risk of his life. When he elevated himself higher than the feet of the Pope of his time, he was thrown into a dungeon, until he had to repent and ask pardon for having made his discoveries, and for knowing things that the Pope did not. Bossuet was also a great man; but Venillot said he was a Protestant, and when the speaker himself had read his writings, he could not but come to the same conclusion, and that he was shaming himself on the Pope and the Church. Bossuet had always spoken against the tenets of the Church, and especially that of the deification of a man. It was the same with Copernicus and Pascal, neither of whom were Roman Catholics. Montalembert, who wrote the life of St. Elizabeth, Queen of Hungary, related that her confessor, when she was only twenty years of age, and a widow, was accustomed to beat her with his own hands, or a stick or whip, after her confession, and her robes were covered with blood. It was the custom of that time to beat young girls; we never read that they beat men (laughter). Boys and girls in the schools were not allowed to think except what their teachers did. What was

the secret why the Roman Catholic nations are going down, and why the Protestant nations are constantly rising? All the philosophers of France attributed its miserable condition to the false education its youth received from the priests and nuns. The same could be said with regard to Italy, and the first thing that nation did when she wished to raise herself and be free, was to take away the education of the people from the hands of the Jesuits, and place it in the hands of honest men. He did not wish to touch the private character of the nuns; they were very attractive and genteel ladies, and you were won by their fine manner. Their houses were so beautiful, that you looked on them as paradises, and the smiling lips of the Superior made you think that your daughters could not be educated in a better place. You go to the Jesuit, and say, "I am a Protestant, and when I put my daughter in your hands, I hope you won't interfere with her religion." The Jesuit and polite nun swear and promise that they will not, but you have scarcely gone out when they laugh at you and say, "What a stupid fool that man is!" The grand principle of the Jesuits is that you have no religion at all—that Protestantism is the negation of religion—and though they would try to make your daughter a good nun, they could very easily and consistently promise not to interfere with a thing that did not exist. It is true, for any one who would trust his child into their hands had assuredly no religion. Out of ten young ladies who went to the nunnery school, seven turned Roman Catholics, and the remaining three were generally infidels. He related an incident of meeting a gentleman on a steamboat when travelling from New York to Halifax, who weepingly said to him that he was a widower, his wife having died a year before; that his daughter had been sent to a nunnery school, and though they solemnly promised not to interfere with her religion, they not only did so, but made her a nun, after which she was ruined by a priest. The poor man cried in agony, "I wish I had died before that occurrence had taken place." The nunneries had many attractions and a beautiful exterior; but if people knew the truth, they would rather see their daughters go over Niagara's brink than into such places. He held in his hands a book entitled, "Mysteries of Neapolitan Convents," written by one of the noblest ladies of Italy, Henrietta Casarociano. She was put into a nunnery, afterwards becoming a nun; but in the first nunnery she saw some very improper things, and thinking this a very exceptional place, she went to another, where the same things were repeated. After travelling about for twenty years, from one place to another, she went to the Archbishop or Cardinal of Naples, and said, "Sir, I am a lady; in my veins run the blood of kings and queens, and a woman has self-respect. I have made a vow to the Roman Catholic nunneries, but I have seen with my own eyes, and heard with my own ears, things so shameful and infamous that lips cannot repeat them. Now, sir, relieve me that I may go back to my family, for I have been greatly deceived." The Archbishop refused her, and she afterwards succeeded in making her escape. The secret police of Naples were put upon her track. She was caught, and put secretly into a dark dungeon, where she passed two years, living on a little bread and water, which she received each day. She came to such a terrible state of despair that she repeatedly tried to kill herself. Her brothers, who were all the time looking for her, at last found where she was, and went to the Pope, saying, "If you do not give us our sister, we will make such a noise against you that your throne will tremble under you." Orders were at once given that she should be released, when she wrote this account of her experience, and he was glad that the lady was still living. A member of the Italian Parliament who read the book, proposed to have its circulation prohibited, as it was a slander on nuns, and its author punished. Another member proposed that they appoint a committee of three or five, with the other gentleman as its chairman, to enquire first whether or not its statements were true. This was done, when they found much more than the book mentioned, and the result was that there was now a law to prevent ladies from becoming nuns. He did not speak of any particular nuns, because they were the same everywhere. He concluded by beseeching Protestant parents, in the name of Christ, their country, and the immortal souls of their children, not to send them where they would be obliged to shut their Bibles, and bow to pictures and images; but let them be educated where they would be taught to be good men and women, and where their Christianity and hope of eternal life would not be taken away. (Loud applause.)

A collection was then taken up in aid of French evangelization, and Dr. MacVicar brought the proceedings to a close by prayer.

A body of police, with a number of Mr. Chiniquy's friends, escorted him home, but there was no approach to anything like disturbance.

Sabbath School Work.

NO. 1. BY MR. D. FOTHERINGHAM.

The duty assigned to me is the summing up of the discussion on Preparation. This may be done under three divisions: The Motive, the Means, and the Methods.

THE MOTIVE is two-fold—the salvation of souls, and the edification or instruction of the young in Divine things. Of these I speak briefly. Underlying, giving tone and consistency to every effort in the Sabbath School, should be found the desire to lend souls to the Saviour. Nowhere should this motive assert itself so predominantly as in the preparation of the teacher. His great wisdom will consist in so grasping the subject, the value of souls, and the special necessities of his class as to bring them nearer to Christ by all that is done; and having led them to Him, the teacher will aim constantly to make them grow in knowledge, in faith, in zeal, in activity, in liberality. The frequent assertion of such motives to the class or to fellow-teachers will

accomplish only evil; while he study, and pray, and work with adequate appreciation of them, nothing but success can be the result.

THE MEANS for Preparation may be classified under the following:—Sunday School literature, self-culture, and social study. The first of these is a wide field, and includes commentaries, works on biblical geography, topography, biography, and history, and periodical and special literature. When one finds so much within easy reach two difficulties arise; first, the impossibility of using nearly all that is accessible, and second, the possibility of depending on helps too much. Helps must be used judiciously, to a limited extent, and mostly after the subject as taught in the Scriptures has been carefully studied. The fact is, the most successful teachers are those who most thoroughly appreciate the truth in its applicability to themselves and to their scholars; and this thorough appreciation must rest largely on personal search and appropriation, after which the experience and research of others will help to give definiteness and point to independent effort and thought.

Self-culture includes, in addition to the development of godliness, the careful and regular cultivation of the intellectual, the social, and the observing powers. You cannot have a good Sabbath School teacher without true piety; but the advantage of a well trained mind, quickness to observe character, and promptitude and correctness of judgment must not be undervalued, as too often they are. The better trained and stored his mind is, other things being equal, the more successful will a teacher be in the work of his class. Who could present the Gospel with the point and pith of the Principal and Professors of Knox College to a Sabbath School class? The more extensive and thorough the training, the more simple and impressive the presentation of truth. But until we can have regularly trained and thoroughly furnished teachers, we must be content with those of humbler attainments, and seek by diligent preparation and prayer to fit them as best we may.

I use the term "social study" to cover the means and helps to be found in teachers' meetings, institutes, normal classes, and conventions. These are all helpful, and should be more systematically employed in our Church, and outside of it, too, than they are. While we are in danger of depending too much upon commentaries, Sabbath School papers, and the like, we have fallen into the opposite error of overlooking the advantages to be derived from meeting together with fellow-workers, and bringing the best available wisdom and experience to bear upon the difficulties, duties and privileges of our calling. While there is not time here and now to enter into details, it may be remarked that our institutes, conventions, &c., as popularly understood, ought not to be taken as the models after which the most profitable meetings and discussions should be regulated. More systematic work, more dealing with principles, more preparation and drill of teachers, should be secured in order to obtain the best results for our schools.

Were teachers to meet weekly, each coming prepared to give the geography, manners and customs, weights and measures, parallel passages or outline, according to previous arrangement, there could not fail to be training and advantages. The difficulty is to get each to work, especially at the outset; but having secured systematic work, the improvement of the teachers and the school is sure. At these social studies the black-board can be used with great benefit. The following, as an illustration of outline for teachers' meeting or Sabbath School, is given with the hope that this means of preparation may be more extensively used. The outline is for next Sabbath:

JERICHO TAKEN.  
Golden Text: BY FAITH the walls, &c.  
Catechism: FAITH in Jesus Christ, &c.

STRONG WALLS. SOULS.  
STRANGE ATTACK. SENTENCE.  
SAFETY of RUIN of SINNERS.

There are many Methods of Preparation. The first and best is the practical, which takes into consideration the end to be reached, and the avenues of access to the reason, the intellect, the conscience, the heart. No teacher can prepare well who does not consider the capacity, the disposition, the habits, the tastes, and even prejudices of his charge. He who dismisses his scholars from his mind when he dismisses his class, and only resumes his attention when he finds himself facing it next Sabbath, will make but an indifferent teacher; while he who takes knowledge of his boys on all occasions, and adapts his instructions to their character and disposition, will wield great power for good.

Other methods, of which I might speak did time permit, are: the rote method, which gets up so much matter each week, as a mill grinds so much grain; the intellectual, which mostly forgets that there are hearts and consciences, as well as judgments, to convince, the experimental, which adopts one plan this week, and another the next, but follows no system in fitting for duty in the class; the sectarian, which labours more to promote denominational attachment, than the love and belief of the truth, and lastly, the transcendental method, which takes unreal views of human character, and prepares to teach children as they ought to be, rather than as they are, which theorizes and works on an unreal basis, and fails therefore to work harmoniously and successfully.

To sum up. Preparation consists of these: The Motive—The salvation of souls, the instruction of all. The Means—Sabbath School literature: self-culture, social study. The Methods—The practical (teaching reason, intelligence, conscience, heart); the rote; the intellectual; the experimental; the sectarian; the transcendental.