

years ago he was the Father Matthew of Canada, having been quite as successful among the people of Lower Canada, in advocating the pledge of temperance, as was the great Irish apostle in Great Britain and Ireland. He was destined, however, to appear in a higher light; in the one he was a moral, in the other he is a spiritual regenerator. He has been called, not very appropriately we think, the Luther of Canada, but in truth, he has not very much in common with the burly reformer of Germany. He appears as nothing more than a simple, earnest, pious parish priest, who has thought nothing of himself, and everything of his flock. To him labor was nothing, privation was nothing, provided he could minister either to their temporal or spiritual interests. He loved them with all his heart, and their welfare was in all his thoughts. Is it wonderful, then, that they should trust and love him in return, that they should look up to him as a guide to lead them in the true path, and in the face of prejudices which must have been very strong, of priestly influence and priestly threats, they should have made common cause with their beloved cure? It is a beautiful and a touching episode in the history of this selfish and suspicious world, and teaches us all a most touching and impressive lesson. Would that we had many more Father Chiniquys, both in the Church of Rome and out of it, then would the darkness and intolerance of Popery soon be dissipated, and the too frequent jarings and jealousies of sects among ourselves be exchanged for deeds of active benevolence, and friendly co-operation, which are the life and spirit of practical Christianity. We extract from a Scotch Newspaper the following interesting report of a meeting at which the Rev. Mr. Chiniquy was present and at which he gave a somewhat detailed account of the manner and fruit of his labors:

THE REFORMATION IN CANADA.

A Reformation meeting, convened, principally, for the purpose of hearing the Rev. Mr. Chiniquy, whose labours in Canada have been so great, in connection with the Reformation of Roman Catholics, was held last night in the City Hall, which was pretty well filled. The chair was occupied by John Wilson, Esq. The meeting was held under the auspices of the Scottish Reformation Society. Among those present we observed—the Rev. Mr. Nisbett; Rev. Mr. Hanna, Belfast; Rev. Mr. Rodgers, London; Rev. Mr. Alexander; Rev. Mr. Macdougall, Argyll Church; Rev. Mr. Trail; Mr. Badenoch, secretary of the Scottish Reformation Society; Rev. Behari Lal Singh, &c.

The Chairman having, in a few remarks, stated the object of the meeting.

The Rev. Mr. Rodgers, London, urged the importance of Protestantism, and in a brief address referred to Mr. Chiniquy, who, he thought, was the Luther of the present day.

The Rev. Mr. Hanna, Belfast, gave an account of the late revivals in the North of Ireland. He mentioned that there had been added to the membership of the Presbyterian Church in Ulster during the last twelve months no fewer than 10,000 communicants, of whom fully 300 had been Roman Catholics. A large number of converts had been added to the Episcopal Church and Methodist body. Altogether he thought there had been, during the last few months, about 450 Roman Catholic converts in Ulster. The Protestantism of Ireland never was so strong as it was now and he hoped it would soon be able to strike off the chains which the Church of Rome had imposed on that happy land. (Cheers.)

The Rev. Mr. Chiniquy then addressed the meeting. He was received with loud and prolonged cheering. His only regret this evening was that they thought too much of the good instrument of God's mercy to his poor, dear countrymen. He was born in the Church of Rome, and in the remarks he was about to make he would not say anything which would insult any Roman Catholic who might be present. He gave an interesting history of his life and reformation. He said—I was ordained a priest in 1833, and till the day that my God opened my eyes in a marvellous way I was a sincere Roman Catholic priest—so sincere that I would have given every drop of my blood for my Church. I was chosen in my country to preach temperance, and God gave a great blessing upon that; so that after ten years of preaching no less than 200,000 French Canadians took the pledge of Temperance at my hands. (Cheers.) I was chosen and permitted to execute a plan in the year 1851, of planting a colony in the great western countries of the United States. I made selection of a fine place, which was then a wilderness, and which could contain about 200,000 people. Then I invited my countrymen who were scattered over the United States to come along with me, and there came in two years no less than 12,000 who had settled around the cross that I had planted and set up. While I was a priest I never could understand why the Bible should be taken from the people, and while preaching to my people for twenty years, I had always with me my box containing twenty or fifty New Testaments or Bibles, which I freely gave to those who wished them. You understand, then, I studied much my Bible, and also the holy fathers, and, about twenty years ago, it came to my mind, by reading the fathers, that I found many differences between them and the doctrines of my Church, and my reading of the Bible made me suspect that everything was not right in my Church. When in Illinois I was studying the Scriptures with more attention, and giving them to my people. We had some discussion with the bishop, and after two years of sharp discussion, I was publicly protesting against what I thought great iniquity. I publicly