

support of the christian ministry. The attendance on the occasion was large, and the people were apparently much impressed and edified with all the important services to which their attention was directed. Mr. Fraser is an approved workman, and the people of his charge seem to be sincerely and strongly attached to him.—*Com.*

FATHER CHINIQUEY'S DISCOURSES AT POINT AUX TREMBLES.

Perhaps we have neither felt, nor expressed an adequate amount of grief at the wholesale misrepresentations made by this heretofore highly esteemed man, and his unscrupulous attempts to deceive the poor people who confide in him, by incorrect statements of what has even some foundation in fact. It is really heart sickening to see the manner in which Popery converts the noblest materials, as in the case of the speaker in question, to the basest uses; but this should only beget a greater earnestness to seek the emancipation of both priests and people from the fearful of thralldom of their system. Respecting both classes, let this prayer ascend, "Father forgive them for they know not what they do."

We continue our translation of a portion of Mr. Pasche's notes, and call the attention of the rising generation in particular, to this exhibition of the unscrupulous character of Popery. Speaking of the Bible Mr. Chiniquy said:—

"These miserable Protestants find anything they choose in this book; and alluding to the fact of Miller preaching the end of the world, he said, this man took care to gather the jewels and dollars that his disciples threw away, and thus acquired a great fortune, which he went to enjoy in England, where he died lately. (This is as true as many other things affirmed by Mr. Chiniquy. Miller died lately in the States.) You see the readers of the Bible, added he, cannot only believe anything, but do anything. Last winter, in the middle of January, the anabaptists of St. Pie broke the ice of the river to plunge wholly into it five Canadians, men and women. It was in vain these poor people screamed, they could not get away from the talons that held them. It was a terrible business, I assure you, and two of them died of it. He then expatiated upon the immoral tendencies of reading some parts of the Old Testament, and told an anecdote to show how a young girl had been ruined thereby, (we would like to see an accurate comparison of the number so ruined, with the number that have been ruined by the confessional) and he added, what think you, my friends, of those young persons, who at the Swiss House, have always the Bible in their hands. Oh I have seen some of these poor creatures, who told me what passes there. (He had better give a new version of Maria Monk's story, substituting, of course, Protestantism for priests and nuns.)

Protestants say they follow the Bible, but let us see how they do it; a priest had a discussion with a Swiss Minister who had a cane in his hand. The latter declared that his religion was that of the Bible, and when questioned by the priest, affirmed that he followed it; then the good priest showed him our Lord's own words where he forbids his disciples to carry a cane. Protestant heretics blame us for having images, saying even that we worship them, when they have themselves pictures in their houses and images on their churches! At St. Pie I saw upon one of their Churches—what do you think? It is too amusing—a cock without a tail! When I was at Albany I saw something still more curious. Try to guess what? I see you can't. I will tell you, but do not laugh to much—a great sturgeon, that length? (extending his two arms.)

What makes me most indignant, and what I cannot pardon, is that these infamous Protestants speak evil of the Holy Virgin; but it is admirable to see how God avenges her

Here Mr. Chiniquy told how he had a discussion before a number of persons at Quebec, with a Swiss minister, which terminated, as may be believed beforehand, in the confusion of the latter, especially upon the article of the Virgin. So much so that next day three Protestant ladies came to throw themselves at the feet of Mr. Chiniquy, praying him to receive them into his church. This summer, also, during the ravages of cholera, the holy bishop of Montreal, not knowing what to do to stop it, addressed himself to the Holy Virgin, making a row to her to conduct her statue in procession. He made this known to the cures, and immediately 300 priests joined their bishop. Then the statue was brought out of the parish church in great pomp, and an imposing solemn procession of 20,000 persons, some of them Protestants, followed it through the streets of the city. The cholera ceased. (He should have said that the cholera continued after this, until the Protestant churches of this city humbled themselves, and interceded with God, after which it abated most rapidly.) Finally, after protesting that Catholics did not worship the Virgin, he closed his address of two hours by an extatic laudation of the goodness and greatness of that blessed woman, and made to her alone a prayer of considerable length.

So much for these remarkable discourses, which are, we think, well calculated to open the eyes of the intelligent public, whether Protestant or Roman Catholic, to the true nature of Popery.

The Rev. Mr. Tanner, Director of the Institute at Point Aux Trembles, for diffusing the blessings of Scriptural education among the French Canadians, having heard from Mr. Pasche that the Swiss nation had been made the subject of the most horrible calumnies, and that the Missionaries at the Institute had been represented as the very filth of that nation, as also, that some passages of the Bible had been ridiculed in order to make the people laugh—decided with the other missionaries not to hide their candle under a bushel, but to seek a public conference with the Rev. Mr. Chiniquy on these topics. Accordingly they went to the *presbytere* or priest's house, next morning, and as the boys who had heard Mr. Chiniquy might possibly have their confidence in their teachers shaken, by what he had advanced, they were included in the visit.

Mr. Chiniquy being at church at the time, the servant very politely asked them to walk in, and when Mr. C. arrived, Mr. Tanner told him the object of their visit. Mr. Chiniquy replied, that he would have no conference with them. Mr. Tanner then called upon the French Canadians, a considerable number of whom were present, to notice that Mr. C. had refused a conference.—Mr. Chiniquy said, he would not defile his mouth by discussing with those who belonged to a nation which had killed the Catholics and stabbed the priests. Mr. Vernier asked him if he would sign the accusation he had made, which Mr. Chiniquy refused to do. Having no alternative, and feeling the crisis to be one of importance to the interests of truth among the French Canadians, Mr. Tanner took them all to witness his words, and then deliberately told Mr. Chiniquy to his face that he had stated what was false. Mr. C. then ordered them out, and some of the Canadians pushed them so forcibly that they were all rolled on the snow which was slippery at the time. The caps of the missionaries being thrown after them, they were allowed to reach the street without farther injury than a few scratches received in falling. There some snow was thrown at them, but the great majority of the crowd were quite quiet, and, indeed, the churchwardens had great difficulty in hindering the people from conversing with the missionaries.

This is the simple and true account of an affair, out of which we perceive by our neighbour the *Melanges Religieux* has made something dreadful, affirming that the Swiss Missionaries had indecently and audaciously seized possession of their peaceful dwellings, &c., &c. We can, however, calm the apprehensions of the Point

aux Trembles' correspondent of that journal, respecting the prosecution which he says the missionaries contemplate. These gentlemen are too well acquainted with the opposition which the gospel is destined to encounter on its first introduction to any people, to have recourse to law for any object, except that of vindicating their equal right to its protection, a right which has been sometimes denied in the pulpit denunciations against them.

We ought to add, that the consequence of this formidable attempt to crush the Missionaries in the estimation of the French Canadians, have been anything but what the priests had desired and doubtless expected, and that, so far as we can learn, Father Chiniquy has only succeeded in damaging himself both with Protestants and Roman Catholics. This we are sincerely sorry for, as he has already done a great amount of good in the temperance cause, and might from his influence and abilities, be another Moses to lead his countrymen, not only out of the bondage of intemperance, but out of the still greater bondage of superstition and idolatry, if he only took the Scriptural view of their condition on the one hand and of his position as a religious teacher on the other.—*Mon. Wit.*

READING THE BIBLE.

"Mamma, why do you read the Bible so often?" said little Mary to her mother. "Haven't you read it all through?"

"Yes a great many times my dear."

"Well, then, you must know all that is in it by this time; but yet you read it every day."

"Do you remember last summer, Mary, when you were at Miss Brooke's school, you told me that when you got a letter from home you used to read it over and over again, until it was worn out?" "And so I did, mamma."

"Well, what made you read the letter so often; you knew all that there was in it?"

"Why because it seemed a pleasure, and made me think about home, and you and dear papa."

"Well, my dear, I read over many parts of the Bible, that I have many times read before, for the same reason that you read your letters. It reminds me of my home in heaven, of my heavenly Father, and my dear Saviour, and therefore I love to read it."

"Is heaven my home too, mamma?" said little Mary; "and will you take me with you when you go there?"

"I cannot tell you my dear; I cannot give you leave to go to heaven, but I know who can."

"You mean Jesus Christ, mamma?"

"Yes, my love, you must ask him, and you must read and learn to understand this book, which is like a letter from Him to us, to tell us about heaven. When you do, I pray God you may love the bible as much as I do."

CABINET.—It remains a truth, in defiance of all the cavils of the ignorant that the Holy Spirit does influence the hearts of all the children of God, or, in other words, they are inspired, not with new revelations, but with grace and wisdom to understand, apply, and feed upon the great things already revealed in the Scriptures, without which the Scriptures are as useless as spectacles to the blind. Were it not so, when we become acquainted with the poverty, ignorance, and wickedness of our hearts, we must sit down in utter despair of being ever able to think a good thought, to offer a single petition aright in prayer, or to take one safe step in the path of life. But now we may be content with our proper weakness, since the power and spirit of Christ are engaged to rest upon us; and while we are preserved in a simple dependence upon this help, though unable of ourselves to do anything, we shall find an ability to do everything that our circumstances and duty call for. But this life of faith, this living and acting by a power above our own, is an inexplicable mystery, till experience makes it plain.—*Newcom.*