Whole No. 545

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Religious Miscellany.

Suffering.

Trial, when it weighs severely, Stamps the Savior's image clearly On the heart of all his friends : In the frame his hands have molded Is a future life unfolded, Through the suffering which he sends,

Suffering curbs our wayward passions Childlike fempers in us fashions, And our will to his subdues; Thus his hand, so soft and healing, Each disordered power and feeling By a blessed change renews.

Suffering keeps the thoughts compacted, That the soul be not distracted By the world's beguiling art; 'Tis like some angelic warder, Ever keeping sacred order In the chambers of the heart

Suffering tunes the heart's emotion To eternity's devotion, And awakes a fond desire For the land where psalms are ringing, And with psalms the martyrs singing Sweetly to the harper's choir.

Suffering gives our faith assurance, Makes us patient in endurance ; Suffering! who is worth thy pains Here they call thee only torment; There they call thee a preferment Which not every one attains,

Though in health, with powers unwasted, And with willing bearts we basted To take up our Savior's cross, If through trial our good Master Should refine these powers the faster, What good Christian counts its loss?

Each true heart the closer presses To his heart with ardent love ; Ever longing, ever crying, Oh! conform me to thy dying, That I live with thee above !

Sighs and tears at last are over; Breaking through its fleshly cover, Soars the soul to light away. Who, while here below, can measure That deep sea of heavenly pleasure Spreading there so bright for aye

Day by day, O Jesus, nearer Till my latest hour I see; May my spirit be attended By bright angels home to thee! -From the German of Hartmann.

Invitation of Moses to Hebab to go to Canaan. And Moses said unto Hobab, the son

Raguel, the Midianite, Moses' father-in-law. We are journeying to the place, of which the Lord said I will give it you: Come thou with us, and we will do thee good : for the Lord bath spoken good concerning Israel. Hobab, the son of Raguel or Jethro, for

he was called by both names, had been with his brother in-law Moses, at Mount Sinai and seen all the wonders of the Lord displayed there. As Israel was departing thence to Canaan, Moses addressed his kins man in the text, persuading him to accompany them to the promised land. Hobab seems at first to have refused, but afterwards accepted the invitation. All men are travelling to another country.

and there is scarcely a more beautiful or own eyes. These exercises must be, therestriking figure in our language, than repre- fore, kept up constantly, for guarding us senting human life as a journey. As soon against this most dangerous of all snares; as we begin to live, we enter upon this jour because it lays open a way for all the rest ney. By night and by day, asleep or awake, and strikes at the root of holiness (which i we are going on towards its end. Every night finds us a day's journey—every Sabbath a week's nearer to our eternal home. Some are longer on the way-others shorter Some move faster, others slower, but all tend towards the house appointed for all the

But this figure is used with peculiar propriety concerning God's people, for alone of them can it be said—They are going to homeward bound, but almost arrived, fills

to go with them to that better country. christians, who invite others-" Come thou garner. Few sights on earth are more land and kindred.' 'This fondness for the world and a dislike to leave old companions in sin, always leads men to refuse the kind have preceded them—but the union will soon Still he will urge, as Moses did, the promises of God ' And it shall be, if thou go with us yea it shall be, that what goodness the Lord shall do unto us, the same will he do unto thee.' Here is the duty of every true chris- do we offer to God, when we offer without

a better country than any upon the earth—
the 'inhestance incorruptible, undefiled and that fadeth not away, is secured in herven for them.' 'O how great is that goodness, which God hat laid up for them that fear him?' This has powerful motive which christians should urge upon each other, to independ on your chief end, the crown of your happiness, your paradise on earth, and your all in all in heaven! Ask God to restore to you the fallen diadem; beseeth him to cause a ray of his glory to penetrate are publicly exposed for sale in these Japanese shops: such pictures as would be burnt by the corporation of any city in the United States.

The first missionaries to Japan will need longer, although I considered the people for us to spend the summer there. But it diantity is not to spend the summer there. But it diantity is not to spend the summer there. But it diantity is not to spend the summer there are would be burnt by the corporation of any city in the United States.

The first missionaries to Japanese shops: such pictures of the summer there.

persuade men to go with them in the road to the gladness of your first love. Ask boldly. verance. They ought to know something it highly honorable to be a pioneer in the

the road to the grave. Many have gone before us-some of our friends and neighbours are daily finishing their course. It will be wise if we 'lay this to heart' and part of your career. - Vinet. consider our ' latter end'-the young and healthy, may think to have a long way before you, but thousands have been deceived, as you may be. Your journey may be nearer ending than you think of, but remember its end is not the end of your being-but an entrance into an eternal, and unchangeable nions, and 'keep the path of the righteous,' founded with questions. I begin to fancy

God's people should invite and persuade text. We want more love and zeal to enhelp one another towards the heavenly land, as the apostle exhorts, and walk as 'heirs' ed. The bulk of mankind," he continues

save souls finally.

God's Israel can look forward to the good which he hath spoken concerning them -Blessed be his holy name, we do not run an uncertain journey for 'we shall reap, if we faint not' the way may be long, rough and stormy, but let us not faint, remembering faith and to keep the place God hath promised, always in our eye-not to tire in the heavenly road, but hold on to the endthen shall we finish our course with joy, mount up with wings as eagles and safely enter into the promised land!

The Clove, Staten Island, Dec. 1859.

Our Pride.

services much. Perhaps these thoughts begin from a consideration of the grea blessings we have received from the hands of God, and the returning praises suitable to such mercies and favors. This will himself, and all will turn to self-love and self-will, which will plainly destroy the vitals of religion. This is also often fed with the applauses which may be given one, and perhaps deservedly; which if he could them to himself, were a noble evidence of a mortified spirit. In opposition, therefore, to all this, every serious man must often consider that he is nothing, but as he is assisted by God; and so must acknowledge God in all he does, without claiming any share of praise to himself; he is also to set up the long bead-roll of his sins and infirmities, to make himself ashamed of all such vain or overvaluing thoughts. But the most noble and sublimest exercise of humility, is to be often beholding God in the glory of his attributes and perfections, which do, when duly contemplated, so empty us of all selfconceit, that we appear as nothing in our

Almost Home. not go, but I will depart to my own such among us, reverend and beloved, whose

tian-' come thou with us.' This was the joy? What obedience, what service can tion that a day or two before I left, Mr. language of all the prophets and apostles— we expect from a faith that is without joy? Liggius attempted to purchase several books all our Lord's precepts, invitations and promises—of every faithful minister and converted soul.

Here is a powerful motive to enforce the invitation.—'The Lord hath spoken good converting Israel'—and all who go with them shill particle of the Moses identified the pressed and benumbed by sadness? Attain penalty would have been decapitation or garantees the man whole particle of the pressed and benumbed by sadness? Attain penalty would have been decapitation or garantees them we deiented helicipates to the pressed and benumbed by sadness? Attain penalty would have been decapitation or garantees them we deiented helicipates to the pressed and benumbed by sadness? Attain penalty would have been decapitation or garantees them we deiented helicipates to the pressed and benumbed by sadness? I have now further to add in this shall partake of it. Moses doubtless refered once more, then, ye dejected believers, the roting. I have now further to add, in this to that fruitful country which God promised joy of your salvation, in order to attain with connection, that the Governor of Nagasaki Israe, but he embraced all other blessings it energy, zeal, life, and, in a word, love, requires to examine every book previous to which ad been promised, as his peculiar and which is all these in one—which is the accomplishment of your chief end, the crown they do to prevent the introduction of Christians will share

He is expecting your petition. He is only of Eastern tactics, or, in other words be good Christian cause in Japan.

Now where are we going? All are on waiting for it, to restore to you all you have lost, and to conduct you by a path of part of the world. As God hath made this Methodist Episcopal Church contemplates

Confessions of Infidelity.

"I seem." says Hume, "affrighted and confounded with the so'itude in which I am placed by my philosophy. When I look state of happiness or misery. Whither are you going then? With what company are you journeying? To what end are you walkabroad on every side I see dispute, contraing? Young friends, join yourselves to the what cause do I derive my existence? To LORD-take his servants for your compa- what condition shall I return? I am conand ' walk therein, and ye shall find rest to myself in a most deplorable condition, env roned with darkness on every side." taire says :- " The world abounds with wonothers to go with them. - Thus let them imiders, and also victims. In man is more tate the example of the man of God in the wretchedness than in all other animals put together." How did he judge of it? courage others to journey with us to the his own heart. He adds :- " Man loves good land. This is especially the duty of life, yet he knows he must die; spends his those, who like Moses and Hobab are related existence in diffusing the miseries he has to one another. Husbands and wives should suffered—cutting the throats of his fellow. together of the grace of life.' Let parents " are nothing more than a crowd of wretches, train up their children in the way, in which equally criminal, equally unfortunate. they should go.' Masters and mistresses wish I had never been born." Hear what should watch over the souls of their servants St. Paul says :- "I have fought the good and like Abraham encourage them 'to keep fight, I have finished my course, I have the way of the Lord.' We should work together with the ministers of Christ, in all their for me a crown of righteousness, which the labors, discouragements and exert ons to Lord, the righteous Judge will give me save souls finally.

Lord, the righteous Judge will give me that day."—Lutheran Observer.

Time and Eternity

We step on the earth; we look abroad over it, and it seems immense—so does the What ages had men lived, and knew where we are journeying to, and what we but a portion? They circumnavigate it now We are to walk by with a speed under which its vast bulk shrinks. But let the astronomer lift up his glass, and he learns to believe in a total mass of matter, compared with which this great globe itself becomes an imponderable grain of dust. And so to each of us walking along the road of life, a year, a day, an hour, shall seem long. As we grow older, the time shortens; but, when we lift up our eyes to look beyond this earth, our seventy years, and the few thousands of years which have rolled over the human race, vanish Another subtle and constant snare of the into a point; for then we are measuring Devil is to make us to swell in our own Time against Eternity.

Religious Intelligence.

Prospect of Establishing Christianity in Japan.

Of all the governments of the far East, that of Japan is probably the most perfect in its entire control of the people-who have scarcely any rights of their own. For instance, at the present day a Japanese has so receive, as to offer them up to God, as no liberty to depart the country, and no libdue to Him, without sacrilegiously ascribing erty to believe in Christianity, and no libwhich can alone make him wise unto salvation. When I was in Nagasaki, a woman These alphabetic symbols are forty-eight in was in prison, awaiting the order from Yed-number, and by combinations of them, all long tour I had the high gratification to no do for her execution, because she had dared to accompany a Frenchman to China, and thod, but I think the intoduction of the Ro- loved Methodism, and the noble work it has

vely. The government also wishes to have its own native Japanese interpreters et hold of the English language; but the object is non-intercourse, rather than unrestricted intercourse, with those who speak English, or are suspected of a design to teach Christianity. Mr. Liggins condescends to give lessons in English to the in-This is one of the most joyous expressions terpreters, but when they come to him, spy comes with them, and a report is made o the Governor of all that is said and done. On the day of my arrival in Nagasaki, I had kew; 10 jew; 11, jew-itsh; 25, nee-jew go the place of which the Lord said " I will with rapturous joy, as he is on the point of a long conversation on board the ship with 36, san-jew-rokf; etc. The common peop give it you." God hath prepared a place for his children—and our Saviour by his dear ones at home. So is it with the aged Chinese near as well as many of the mission—state; 3, meets; 4, yotes; 5, itsutes; 6, death, hath opened a way into it:—and thicker hath He gone to prepare it for their reception. 'In my father's house, are many line, and will soon cross over to the control of the control mansions, and I go to prepare a place for the land of promise. Many of his best the cabin he gave me an introduction to you' The word and spirit of God are the friends have crossed over before him, and I found his English barely intellichristians guides on the way. Thus all are they have long been beckoning him upward gible. I presented him copies of the Chitavelling to a future state, but pious men to and onward. They await his arrival with ness trimetrical classic, and thousand charthe heavenly regions.

the joyful welcome of holy ones. And as ter classic, which I had translated literally tokens multiply on either hand, that the land and printed at Shanghai with Chinese text. of Beulah is near, he feels that he is almost them, to that better country.

Moses' invitation to his brother Hobab home. The ripe fruit of a long Christian them, as they knew the meaning from their well represents the kind feeling of zealous life is about to be gathered into a heavenly own Japanese translation of the same books. A few days afterward I met them at Mr. with us" Hobab seemed opposed to the proposition and peremptorily answered 'I in the Lord, almost home. We have some examined the books and found them unobjectionable. He was desirous that his in out Mr. Liggins told the interpreters that he had long since made application to the Govexhortation of their christian brethren. They come. Blessings be upon the fathers and ernor for certain Japanese books, which were say, I will not go,' but the zealous christian is like Moses, very loth to take a denial. fail on us!—Morning Star.

on sale in the stores, and as soon as the Governor would furnish these to him he would ernor would furnish these to him he would be happy to return the compliment by furnishing them with my Chinese and English

books! As a specimen of the surveillance exer cised over foreigners in Japan, I would men-

light to new progress,—to achivements pur-er than those of the best days in the early habited by a licentious race, who, though, is in quest of information as to the most dethey have gods many, and lords innumera-ble, know not the only wise and true God the capital. But then no foreigners, except ble, know not the only wise and true God The Chinese you know to be low in the moral those in the suites of the foreign commiss scale; but some heathen Chinese, with whom oners, can reside at Yeddo until January, I conversed in Japan, are perfectly surpris- 1862. After that, Americans can reside ed at the laxity of manners and disregard of there, if the treaty be kept. But then there the obligations of social order manifested by is the port of Kanagawa, only twenty miles the Japanese. This, however, is but another from Yeddo, where they can reside for evidence that " the world by wisdom knows business, from the 4th of July, 1859. The not God." The five and twenty millions who people the Japanese Islands are indestrious enough to be perfectly independent of the world besides for their manufactured be the best place to direct their labours, clothing—and, indeed, they can undersell with discretionary power, however, to per-Manchester and Lowell in cotton fabrics, mit them to take any other port where the and Nankin, Soochow, or Bombay in silk restrictions imposed may be less stringent. manufactures, and France or China in por- Your missionaries for the present have not celain; while, copper, gold, or silver have liberty to preach Christianity or to distribing been abundantly produced, and coal is but the Bible. They must settle down and dug out at the foot of hills a thousand feet light, and by the water's edge in the port of vocabularies in Chinese, Japanese and En-Nagasaki, and in many other situations- glish. They must get dictionaries made, although Marco Polo was thought to be and translate into Japanese from the Chistretching far beyond the bounds of truth nese the Holy Scriptures, and thus quietly when, in the thirteenth century, he reported fit themselves to become able workmen the people in these regions to be in the habit And the Church of God in America must f cooking their rice with " black stones." The land also produces an abundance of rice, dispose the hearts of the rulers in Japan, of wheat and other grain, sweet potatoes, and various kinds of vegetables—sufficient to sustain its population, which is no denser than that of Great Britain and Ireland, and not half so dense as in the great plain of the wast and important work of dissemina-Kyang-soo, in which we live in China. We need a hundred millions of pounds of rice needs as many Christian ministers and teachto give the people of Kyang-soo, in China, a ers and presses and Bibles and books as breakfast, and that would support the Ja- Great Britain, Scotland, and Ireland, yea, panese Empire two whole days. The nu. as many as the whole United States of Ammerous coves, bays, inlets, harbours and gulfs, which indent and enclose the thousands of islands of which the Japanese group s composed, furnish an abundance, too, of that they are two well supplied. If it be excellent fish, and while in Nagasaki I en-joyed for the first time since I left America thy work," what is the condition of Japan, a dish of fresh lobster. The common labor- not one of whose teeming millions yet cal's ing people are much more energetic than the on the name of the only wise and true God. Chinese, as they have not yet been stultified and his Son, Jesus, the world's Saviour.

> man must never attempt to rise above the occupation of his father. The language of Japan is a mellifluous pose to do more for this people than we imconjugations, and has not much in it that us: it may be big with blessings for us, and for mankind at large.—Southern Christian ome ingraftings from that great continent, out the Chinese has not so much affinity to Japanese as French has to the English.

sing toward foreigners a respectable demean-

or in conversation. The upper classes are

ors, always exacting the most humiliating

postures and language from those below them; and it is indeed said that in Japan a

The alphabet with which Japanese is writen has been borrowed from the Chinese by taking certain characters from their sound only, and so reducing the number of their pencil-strokes as to form a set of alphabetic yllable powers nearly equivalent to our ba, be, bi, bo, bu,

man alphabet would be a great benefit to already accomplished in the land of my adop-Mr. Liggins will be able to maintain his the nation—for it is admirably suited to tion. Ministers and people harmonizing osition in Japan, if he be silent on the sub- write their language and to express its together and labouring together to promote ject of Christianity, and refrain entirely sounds. It is common to print all the Cuithe glory of God, is truly a noble sight for
nese classics in Japan in large Chinese charman, and one on which angels look down ect, particularly the Scriptures. The few acters, and print the Japanese meaning in with pleasure. My own labour was ho are desirous of obtaining situations un- small Japanese characters by its side. I lightened by the consideration of the noble der the Japanese government as interpre-ters, undoubtedly desire ardently to acquire I got in Japan. Phrase books in Japanese sorship, which shall open un incalculable nglish—and so do a great many in the silk, and Chinese are also common, and I have advantages to those hereafter destined to equer, and various other kinds of business; one book, quite a curiosity in its way, printat the motive here is gain, and that exclu- ed at Yeddo; it is a small vocabulary, cut out on wooden blocks, in Chinese, Japanese, English, French, Datch and Russian. was printed by the Japanese government. The English, etc., is cut in script and not

badly done. The numerals of the Chinese, with a lightly modified pronounciation, are in common use for business; but the common peo ple use the Japanese equivalents. The business numerals are: 1, itsh; 2, nee; 3 san 4, see, 5, go; 6, rokf, 7, sitsh; 8, hatsh; 9

moots: 7. nanats: 8. vats: 9. ko-ko-notes The commonest salutation in the street ohio, the equivalent of good-day; the common drink of the people is cha, tea, or meed so, water, or sakes, arrack; the boys in the streets are all moscos, and the girls are all osemay; the men are all otoko, and the women all onago; the commonest designa tion applied to Mrs. Jenkins, who to the as indeed one Japanese went so far as to propose an amount of money to buy her of me while the little girls would come up the hill erpreters might be furnished with copies; after her in dozens; and some would re main till we had to tell them to come back to-morrow, and then, after giving her a lesson in Japanese, they would depart with polite bow and si-o-na-ra-good-bye.

We passed our week in Japan very please antly; my invalid had been greatly bene-fitted by the sea voyage, and as we saw no way of getting back to China near so economically as to return in the ship by which we came, we resolved to do so, although the war Germantown, Captain Page, very polite ly called on us, on board the ship, and said he would be happy to boat Mrs. J. about the harbor and islands near Nagasiki, if we decided to remain longer. We left on the 2d of July, Saturday; and on account of light winds, it took us till Saturday, the 9th Robert Ells, to run over 460 miles, to Shanghai The benefit from the voyage was considerable and if there had been: 44 omforts of such an unrestricted intercourse and comfortable

make unceasing prayer that He would so the Emperor, especially, that he would remove all obstructions to the spread of Christianity: and who knows how they may be inclined, ere your men are resdy to enter on by opium smoking. The shop-keepers and trades people are affable, polite—always u-

Should you decide on a mission to Japan which we can send them to Japan for about one hundred dollars each, perhaps less, and overbearing and supercilous to their inferi- also furnish them with such information regarding the best points to settle at as the events of the next year may evolve. The expenses will be no greater than in China. We are on the eve of great changes in China and Japan. It may be the Divine pur-Advocate.

Correspondence.

The Allison Professorship. DEAR MR. EDITOR .- Will you publish

at your convenience the enclosed list of subscribers to the Divinity Professorship, from the Annapolis District.

The brother to whom was entrusted the work in that District writes: " During my

enter our ministry, in being eminently much more successful and useful in preaching the unsearchable riches of Christ.

Brother Stewart having nearly completed the work in his District, the names of the remaining subscribers sent by him will be forwarded in a few days.

Mount Allison, Sackville, Dec. 13, 1859.

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Total amount in Annapolis £213 10 0

The Rev. C. Cniniquy. MR. EDITOR,-Will you please give insertion in the columns of the Provincial Wesleyan to the following simple narration of the sufferings and persecutions of Father Chiniquy and his followers, and earnest apall papers favourable to the object will copy -and oblige,

Your's faithfully. JOHN HUNTER, GEO. R. ANDERSON, Joint Secy's. Prot. Alliance. TO THE PROTESTANT PUBLIC OF NOVA

SCOTIA. Any one of us who is acquainted with the circumstances of the Rev. Chas. Chiniquy and his flock, will feel profound regret, not unmingled with shame, that so little has been done for their assistance and relief by tributions from all such sources has not yet reached the aggregate of £200. Shall it be said that the Protestants of Nova Scotia will not contribute more than £200 to such an object? Shall it be said that when fellow-Christians, but recently emancipated from the bondage of a false faith, are suffer-ing from nakedness, hunger and persecution,

we stand aloof, careless and cold, wrapt up in unfeeling selfishness? No! no! look for better things. We believe there are few, if any, Protestants in this Province, that would not gladly contribute their mite were they but solicited, and were the facts of the case brought clearly before their

The following is a brief statement of the history and condition of the Rev. Charles Chiniquy and his people:

Mr. Chiniquy was ordained priest in 1833. He spent several years as a Temperance lecturer, and obtained 200,000 pledges among the French Canadians .-He always encouraged the reading of the Bible. Many thousands of French Canadians had removed to the United States .-The Romish Bishop sent Mr. Chiniquy to watch over them, and to prevent their tapsing into "heresy." Mr. Chiniquy, with a view of securing his co-religionists from contact with Protestants, obtained an extensive tract of land (now called St. Anne) in Kankakee County, 70 miles south of Chicago, and gathered about 10,000 French Rome Catholics to settle upon it. They built a chapel and parsonage, but these were wrested violently from them by an Irish Bishop. Mr. Chiniquy then built a house for himself.
The Bishop demanded a deed of it. This Mr. Chiniquy retused; and the altimate result was that he was excommunicated. In the time of his trouble he sought counse from the Lord : the Lord heard him, and gave him light and strength, so that he forpeople, with scarcely an exception, followed him, and all the arts of the enemy have not yet succeeded in seducing a single individual back into the fold of Rome.

Mr. Chiniquy belongs as yet to no one Protestant denomination. He loves all sincere followers of Jesus: he appeals for help and sympathy to all; and in the United States all have responded with greater or less liberality to his appeal We trust that it will be so in Nova Scotia also.

Mr. Paillard, a New York gentleman well known in the Christian community, reon behalf of the American and Foreign Christian Union. Mr. P. has made a full report of what he saw,-confirming the statements previously made in regard to the temporal and spiritual aspects of the colony. He states that a Committee has been appeople, of which the Rev. M. W. Staples of

Kankakee city is Chairman. Dr. Rice, of Chicago, one of the most widely known clergymen in the United States, visited the Colony recently and preached in Mr. Chiniquy's chapel to an audience of S00 Roman Catholics. About the middle of September, the Sacrament of the Lord's Supper was dispensed in this chapel, when 600 prrook of the sacred orinance. On the second Sabbath of Octoper 175 more were added to the church .-Prayer meetings, which are conducted in the manner usual with us, have been estable lished, and are attended by hundreds. Day schools are also in active operation.

Mr. Chiniqoy has officiated in several of the largest churches in New York and Base ton, and ministers and people of all evangelical denominations have taken him by the

The condition of the people is well explained in the following extracts from a let-ter written by a French Canadian lady (now living at Chicago) who has spent much time visiting the converts and ministering to their bodily as well as spiritual wants. The letter from which we take these extracts is en-Spring, of New York :- " Permit an eyewitness of the extraordinary work of grace going on now among the French Canadians have seen, and my ears have beard, of God is doing through the Rev. Mr. Chiniquy to not only undermine Romanism in Il-tinois and Canada, but, we hope, to overthrow its very existence throughout the continent of America. Being born and edu-cated in Quebec, I was taught (though a-Protestant) to respect Mr. C. for his excellence of moral character; he being the most popular man in Canada, particularly among the Romanists, who esteemed him a "saint,"

have conversed with hundreds, I have found to my joyful surprise that very many gave good evidence of having been savingly converted to the truth as it is in Jesus. Bibles were received with tears of gratitude, and with such expressions as these, 'Ob, I cannot be poor while I have a copy of the word of God. I cannot find language to express my feelings as I entered their halffinished, spacious wooden chapel, and compared it to the magnificent cathedral of Montreal, where Mr. Chiniquy otten used o celebrate mass. Here now was the man of God, under very different circumstances, unfolding in my hearing the unsearchable riches of Christ to hungry and thirsty souls. Deep interest, feeling, and solemnity, characterize every one of these

gatherings. Jesus and salvation by grace is the topic of conversation everywhere and on all occasions. But what shall I say of the poverty of these people-of their persecutions? My whole soul is convulsed as I behold in my visits among them those who for the sake of the Gospel of Christ peal to all Protestants throughout the Pro-have renounced parents and home and vince on their behalf, with the request that friends. Many have been written to from Canada to return and renounce their " new religion," and as a reward they would receive all the help they could require.-But the everlasting hills are not firmer than their faith. • Cinildren of God! uphold this feeble yet mighty branch of the Church of Christ! Support Mr. Chiniquy in his gigantic work, and you will find it to be the key which will unlock porery.—
Every day Romanists are arriving from afar from mere curiosity; some of them, we know, return with the truth in their hearts to show to others what great things the Lord has done for them. During my visit to St. Anne's, two young men whom I had known thing, indeed, has been done by a few kind-hearted friends in various sections of the country, as well as in this city; but the contributions from all such sources has not wat in Canada, and who were very bigoted, havas convinced, and ready to prepare to preach the Gospel. This is but a case out of hun-dreds."

A member of this Alliance, Mr. Robert Marray, has received a letter from the Rev. M. W. Staples within the last fortnight, in