

TRUTH AND CHRISTIAN WITNESS.

"RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE."—PROV. XIV 34.

Charlottetown, Prince Edward Island, Wednesday, June 17, 1857.

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ORIGINAL POETRY.
EARTH IS BEAUTIFUL.
Oh, earth is beautiful when Spring
Comes in its green array,
When woods with mirth and music ring
Through her green bowers gay.

Oh, earth is beautiful when Summer
Comes in its golden glow,
When fields with mirth and music ring
Through her green bowers gay.

Oh, earth is beautiful when Autumn
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But did you find, in the Douay Bible, any promise to those that pray through the Virgin Mary or the Saints?
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Correspondence of the New York Tribune.
AFFAIRS IN CALIFORNIA.
SAN FRANCISCO, April 30, 1857.

Since the departure of the last mail steamer California has been pursuing the even tenor of her way. Her mission engaged in extracting the precious ore—her farmers in making what promises to be an overflowing harvest—her mechanics and merchants in measuring and supplying the physical wants of their fellow-men—all enjoying a fair share of prosperity. And here I might remind the readers of the Tribune that the State of California has been for many years past almost entirely a State of gold and silver. It has been for many years past almost entirely a State of gold and silver. It has been for many years past almost entirely a State of gold and silver.

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ONE GREAT IDEA IN THE BIBLE.
As in Beethoven's matchless sonata there runs one idea, worked out through all the change of measure and of key, now almost hidden, now prominent, as with mysterious and slow breaking out in rich natural melody, whispered in the prelude, but growing clearer as the work proceeds, winding gradually to its end in the key of G major, and closing in triumphant harmony, so throughout the whole Bible, there runs one great idea, man's ruin by sin, and his redemption by grace: in a word, Jesus Christ the Saviour. This runs through the Old Testament, that passes the New; it is daily prominent in the full, and scarcely less so in the fragment; it is the keynote of the law; it is the event of sacred history paving the way for his coming; his advent proved in the genealogies of Ruth and Chronicles; spoken of by Isaiah by Jacob, as the Star by Balaam; as the Prophet by Moses, the David of the Psalmist, the Redeemer looked for by Job, the beloved of the Song of Songs.

We find him in the sublime strains of the lofty Isaiah, in the writings of the tender Jeremiah, in the mystic of the contemplated Ezekiel, in the visions of the beloved Daniel, the great idea growing clearer and clearer as the time draws on. Then the full harmony breaks out in the song of the angels, "Glory to God in the highest, on earth peace, good will toward men!" And evangelists and apostles taking up the theme, the strain closed in the same key which it began; the devil who troubled the first paradise, forever excluded from the second, and the favor of God and Jesus Christ the key-note of the whole.

"CATHOLIC" UNITY AND CHARITY.
The case of Father Chiquinay has been before the public more or less for the last two years. It is illustrative of the outer hollowedness of the boasted unity and brotherly love of the Romish Church. Nothing but tyranny of the most odious kind keeps the priest, nationally and pastorally, in his bishop's power. But the evil is generally both bishop and priest and people are all willing to deceive and be deceived. We copy the following from the Boston Traveller.

St. Joseph's, near Montreal, Canada, Feb. 5, 1857.
Our countrymen, particularly those who are in a state of great excitement, caused by the excommunication of Reverend Father C. Chiquinay from the pale of the Roman Catholic Church, by the bishops of Chicago, Montreal and St. Francis, for having refused to obey the orders of those bishops. Father Chiquinay has always been favourably known in Canada as the great Apostle of Temperance, and like the late Father Mathew, has done a great deal of good in the direction of his fellow-countrymen from the vice of intemperance. His appeals to the people in Canada, on the subject of temperance, were always eloquently and forcibly delivered to great crowds, and were always listened to with marked attention. In the month of September, 1851, he left Canada for St. Anne, Kankakee county, in the State of Illinois. His object in removing there was to favor and assist the tide of immigration in that direction, and he succeeded in establishing at St. Anne, not far from Chicago, a thriving village of about 5,000 inhabitants, all French Canadians. He, with his own money, built there a church, a convent, an academy, and various other public institutions. Shortly afterwards he received the visit from his bishop, O'Regan, of Chicago, who requested him to give up his rights as proprietor of these various buildings to him, as being his superior in religious matters. Father Chiquinay refused to do so, and O'Regan's orders, on account of that pretended disobedience to his ecclesiastical superior, he was excommunicated by Bishop O'Regan, and declared to be eternally damned. The 5,000 French Catholics who had become emigrants to the State of Illinois, became partisans of Father Chiquinay, and strongly adhered to him as their friend and pastor.

The French population in Canada became aware of Father Chiquinay's excommunication, and began to show sympathy with him. In order to stifle public opinion on the matter, the Bishop of Montreal wrote a pastoral letter on the 19th of January, 1852, in which he published the excommunication of Father Chiquinay, and representing the statements of Bishop O'Regan, and corroborating Father Chiquinay as one who had disobeyed the order of the Church, and concluding by excommunicating and damning Father Chiquinay. The other bishops, in Illinois, French, and German. The English at Rome received the permission of enlarging their chapel only on the express condition that the building present no external sign of its destination, but that a wine merchant who occupies the lower story continues to hang out his sign.

PROTESTANTISM AT TURIN, FLORENCE, AND ROME.—On the day before Christmas, five new members (formerly Roman Catholics) were received into the Evangelical congregation of Turin, and on the following day the congregation of Florence. The Protestant congregation of Florence has elected as their pastor Dr. Schaffer, of Bern, hitherto preacher of Prussian Embassy at Naples, a distinguished pulpit orator, who preaches with equal facility in Italian, French, and German. The English at Rome received the permission of enlarging their chapel only on the express condition that the building present no external sign of its destination, but that a wine merchant who occupies the lower story continues to hang out his sign.

NARROW ESCAPE FROM WEALTH.—There is philosophy in the following extract of a letter from the Rev. Dr. Humphreys to the Evangelist: "The Doctor writes from Chicago, where he was visiting:—How marvellous has been the rise of property in Chicago. Happening to be there in the summer of 1856, when the Deacons' reservation was brought into the market, I bought two hundred dollars worth of stock, which was thought to be a fair price. Now the Richmond Hotel, one of the finest in Chicago, stands on the same ground, which I am assured would, if I had kept it to this time, have brought me eighty thousand dollars. So you see how narrowly I have escaped being a rich man, and retaining my boys, had they been young, to rely upon my fortune, and not upon their industry, economy, and good behavior. I sleep upon the premises last night in a fair hotel charge, and without being kept awake one moment in thinking of what I had lost."

INCREASE OF LIGHT.—M. Galliot, of Paris, proposes a novel plan of multiplying light by means of innumerable small reflectors arranged in a particular manner, in a multitude of frames bound together. This framing is made to rotate in a trust of central point, placed in a bright burner, the reflection of which illuminates every mirror, and multiplies the light infinitely. If between the burner and this system of reflectors a colored glass is interposed, the mirrors will reflect colored light. When the light is not colored the reflecting power is said to be great that a man may read by it half a mile off with great ease.

A LUCKY MAN.—One of our exchange announces that a Mr. White, living in York, Pa., was recently murdered in his own bed by some one who wished to get his money. The editor adds that "luckily Mr. White had deposited his money in the bank the day before." Mr. White lost nothing but his life.

A Letter from Havana says.—The slave trade continues, and I am sorry to see that American vessels are engaged in it to an extent never before known. Several vessels have left this port quite recently, against which strong suspicions existed of their being intended for the slave trade.

A ROMAN CATHOLIC BISHOP ABANDONED BY HIS FLOCK.—Dr. Kiddell, Roman Catholic Bishop of Archa, who presided over the diocese of Newmarket, was suddenly surrounded by a number of men, who stopped the car on which he sat, dragged him from his seat, and gave him very rough handling, exclaiming—"Who sold London?" "Where's White's Money?" "So the bishop took the bribe!" The mob would probably have proceeded to acts of violence, if some gentlemen had not come up and extricated him from their hands. The cause of the attack is said to have been the active part taken by the bishop at the late election, when Capt. Forbes, brother of the Earl of Granard, was obliged by the priests to retire in favour of Colonel White.

WHY THE ACCIDENT HAPPENED.—At the time, when Mr. Wesley was travelling in Ireland, his carriage became fixed in the mire, and the harness broke. While he and his companions were labouring to extricate it, a poor man passed by in great distress. Mr. Wesley called to him and inquired the cause of his distress. He said he had been unable, through misfortune, to pay his rent of twenty shillings, and his family was just being turned out of doors. Mr. Wesley, who was a kind and generous man, gave him the amount—here, go and be happy. "You see now why his compassion he said, 'pleasantry.' You see now why our carriage stopped here in the mud."

THE PROPHET'S WORDS.—The prophet Isaiah said, "The Lord thy God shall take thee, and him only shalt thou serve."—Matthew 10, 10.

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