

Presbyterian Record.

VOL. XXV.

FEBRUARY, 1889.

No. 2.

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FATHER CHINIQUY.

One of the most striking personalities in Canadian history has just passed away. Of his nearly ninety years, fifty were spent in the Church of Rome, half of them in the priesthood, and some forty in the ministry of the Presbyterian Church, the whole marked by the unique and striking personality of the man.

As an orator, taking that term as power to move the multitude by speech, it is probable that in his prime he stood unparalleled among Canadians, with the one exception of Joseph Howe, and of him Chiniquy had the advantage both in sphere and subject, the former limited in large measure to his native Province, and chiefly, not by any means wholly, to political subjects; the latter having a world-wide field, and liberty, civil and religious, especially the latter, as his theme.

Those who heard him only during the last score of years, when the burden of seventy and upwards had dulled the fire of long ago, can form no conception of the Chiniquy that was. Men may differ as to his methods of work, but there can be no difference as to the remarkable personality of the man, and men of his stamp usually make their own methods, by which they at least can do their most effective work.

In measuring the results of his work—without going back to that marvellous temperance campaign in the days of his priesthood, when he did a work among the French Canadians which can only find its parallel in that of Father Matthews in Ireland; and looking only at the results of the last forty years—there are two lines along which these results are very great. One is the impulse that he gave to the direct work of interesting his fellow-countrymen in the Gospel; the other is the toleration, the liberty of thought and speech in religious matters, that exists to-day in the Province of Quebec as contrasted with thirty years

ago. This difference is immense, and in bringing it about the work of Chiniquy has had no small part.

His life has one great lesson for us. He knew by long experience, knew as we cannot know, the spiritual condition and needs of his fellow countrymen. He knew from his own personal experience, the change from bondage to freedom, and for forty years, like the Hebrew chieftain of long ago, has he sought with intensest energy to lead them to the Canaan of freedom that Christ gives.

He is gone, but the work is only begun. The Bible, the charter of individual and national liberty, is still but little known among the great body of the French Roman Catholics of Quebec. There is neither demand for it nor supply.

Rev. S. J. Taylor, our Superintendent of French work, not long since went to see if he could get a French New Testament at any of the French book stores in Montreal. He visited several of the leading ones. At the first two there was not one to be had. At the third he found one, an expensive copy such as most people could not buy. At the fourth he got one, the only one they had, paying 87c for a Testament that the Bible Society sells for 15c.

This fact shows that there is no demand nor supply, and that apart from the copies introduced by the Protestant colporteur, the Word of God is practically unknown. If such be the case in Montreal, how much more in most of the rural districts that are largely unreached by the thought and questioning that more or less stirs the city life.

One-fourth of the population of the Dominion is practically without the Word which God has given to guide through time to eternity. Our work, our duty to them, as fellow-citizens, as patriots, as Christians, is to give them that Word. Our work is not to make of them proselytes, or Protestants, or Presbyterians, but to