

The French people of the rural districts are very ignorant, and completely under the power of the religious teachers; it will be some time, therefore, ere the spirit of enquiry penetrates to the country parishes of Quebec. In these parts it is very probable that the life of Chiniquy might at present be indeed in grave peril. But there is a class of educated Frenchmen to be found in the cities of French Canada, whose ear Chiniquy will reach, and whose consciences he will assuredly pierce. This class has been in collision with the priesthood on political questions, and on such principles as are involved in the "Canadian Institute," and are in a measure prepared to listen to the voice of their distinguished countryman. It is in them, and in the educated youth of the large cities of Quebec that the hope of Canada is, and it is to them that Chiniquy's appeal under God must chiefly lie. Were he a young man, of the age Luther was when he began his work, Chiniquy might live to see the power of popery shaken, and considerably shattered among his countrymen; but he is now advanced in years. There can be no doubt, however, that his presence and preaching in Montreal will exercise a powerful influence on his countrymen. It must do this (1) because of his decided way of speaking as to the question at issue between popery and protestantism. He does not appeal to the history of the early church as Dollinger, nor to sentiment as Hyacinth, but like Luther, he goes directly to the word of God and men's consciences, and on their authority denounces in language vigorous and outspoken the principles and practices of the church of Rome as contrary to pure morality, political freedom, and scriptural truth. The experience of the past proves that this mode of warfare is the shortest and the best, though it may at first grate on the tender nerves and morbid sensibilities of protestants whose zeal for the truth is neither cold nor hot. It is not sufficient in the eye of Chiniquy to "lop the branches of papistry," as John Knox expressed it, but the tree must be cut down by the root. This characteristic of his preaching and lecturing cannot fail to rouse opposition, but it cannot fail to do good, "for truth like a torch, the more its shock it shines." Further, we augur well of his work among his countrymen (2) because he goes to them with the precious gospel of Salvation. Little thanks is due to a man who knocks down the old house over people's ears, and offers them nothing better to shelter them from the cold. This is not Chiniquy's way: as a preacher he is very evangelical, and as tender and winning towards enquirers after salvation as he is bold, fearless and unsparing towards the haters and corruptors of the truth. A lion in controversy, he is a lamb in conference. Strong and unmerciful in pulling down: he is skilful and wise in building up. If he takes away from his countrymen refuges of lies, he points to the God-man who is "a strength to the poor, a strength to the needy in his distress, a strength from the storm,