

## OUR CONTRIBUTORS.

### "FIFTY YEARS IN THE CHURCH OF ROME."

MR. EDITOR,—The 21st of this month will be the fiftieth anniversary of my ordination as a priest of Rome, in the Cathedral of Quebec, by Bishop Signay.

When I consider what my merciful God has done for me since that day, I have no words to say what I feel. My tongue cannot praise Him as I want. My heart cannot love Him as I wish. Oh, please allow me to ask your readers to lend me their hearts and their tongues, to love and praise Him as He deserves.

Who will ever tell the tears dried, the broken hearts consoled, the desolate homes filled with joy, when our merciful God, through his most unprofitable servant, had, from 1838 to 1850, enrolled under the banners of temperance more than 200,000 French Canadians? That all the distilleries and breweries except one were stopped, all the rum shops and taverns shut, and the cursed intoxicating drinks driven away from our dear Lower Canada?

That was not my work. It was my merciful God's. He had given me a drop of the waters which flow from the fountains of eternal life. I had presented that marvellous drop of the mercies of God to my countrymen; they tasted it, and found it delicious. They drank it; and, suddenly, the hideous vices—the squalid miseries, the public scandals engendered by those waters of fire from hell, were succeeded by days of abundance, happiness, and peace; the cries of desolation were followed by hymns of joy; to the Lord above the praise was given. For everyone felt that the blessed society of Temperance was one of the fruits of the tree of life, which our Heavenly Father gives, now and then, to the nations in the days chosen for His great mercies.

But what will I say of the marvellous change wrought in me, and in so many of my countrymen, from the year 1856 to the present day, by the spirit of light and truth, when the gift—the unspeakable gift—was presented to me, and accepted?

Rich and happy in its possession, like the Samaritan woman, I have gone to my people crying, "Come and see the one who told me all that I have done. He is the Saviour of the world—the gift of God!"

From Prince Edward Island to the shores of Lake Huron in Canada, and from New York, on the Atlantic, to the Columbia River on the Pacific Ocean, it has been my privilege since to proclaim the beauty—the splendours of the gift to hundreds of thousands of my countrymen. And more than thirty thousand of them are now walking in the light and the joy of an eternal salvation!

More than that, my merciful God has taken me by the hand to the antipodes. I have proclaimed His eternal love not only in the Sandwich Islands, but in New Zealand, Tasmania, and in the marvellous land of Australia.

Now, that I have entered into my seventy-fifth year, I hear the steps of the angel of God sent to tell me. "Come, make haste—the Master calls thee."

But, before answering the solemn appeal, I have a duty to perform. It is to unite my feeble voice to the old prophet's, and say to the children of God: "Come and hear all ye that fear God, and I will declare what He hath done for my soul."

These last ten years, at the request of many eminent Christians of Europe and America, I have written what I have seen and heard when inside the walls of the great Babylon, who is drunk with the blood of the saints, during the fifty years I was a slave of the Pope, and particularly during the twenty-five years I was a priest of that modern paganism.

I do not exaggerate when I say that that book will be the most interesting ever published on the Church of Rome. For the first time the inside life of Popery is given with the exactness of photography. From the supreme art with which the mind of the young and timid child is fettered, enslaved, paralyzed, to the degradation of the priest under the iron heel of the bishop, everything is revealed to the world as it has never been. The superstitions, the ridiculous and humiliating practices, the terrible mental agonies of the priests, the monks, and the nuns, with the blind abnegation, the awful self-denial of many of them, are exposed as they never were before. The sophisms and errors of Rome are discussed, exposed, and refuted, I dare say, with a clearness, simplicity, and

evidence which my twenty-five years of priesthood alone could give me. It is not in boasting that I say this. There cannot be any boasting in my having been so many years a priest of Rome. It is the contrary. My heart is unspeakably sad when I think that I have spent twenty-five years at the service of the idols of Rome. But, if it be a sad thing to have been so many years tied to the feet of the Pope, there is, to-day, for me an advantage in that, which no living man, probably, does possess. It has given me an opportunity of knowing Rome more thoroughly than any living Protestant has ever had. Who knows if God has not left me so many years in the dark dungeons and formidable fortresses of the Pope that I might reveal to the world the untold, unsuspected and awful mysteries of degradation and slavishness of popery? The secret of the power of Rome is in the strange and universal ignorance, not only of the Roman Catholics, but of the Protestants, about the realities of her impostures, dark plots, theological anti-social teachings, unmentionable corruption, and of her implacable hatred against all the rights of man.

Rome is a never-ceasing conspiracy against every kind of authority, power, and government, in order to raise itself on their ruins.

Consequently, I have thought it was a sacred duty on my part to reveal those things to the nations of America and Europe, that they may be put on their guard against the formidable dangers which threaten their very existence.

The book I offer to the disciples of Christ is an arsenal as they never got, filled with the best weapons they ever had to fight and conquer their implacable foe—Rome. The learned and well-known Dr. Badenoch, of London, who has kindly reviewed my manuscript, has just written to a friend:

"I do not think there is a Protestant book more thrilling in interest and more important at the present time. It is not only full of incidents, but also of arguments on the side of truth with all classes of Romanists, from the bishop to the curé. I know of no work which gives so graphically the inner springs of Roman Catholic life, and, at the same time, meets the plausible objections to Protestantism found in Roman Catholic circles. I wish, with all my heart, that this work should be published in England."

The venerable, learned, and so well-known Dr. Kemp, for these last years principal of the Young Ladies' College of Ottawa, has written to a friend:

"Understanding that it is Rev. Mr. Chiniquy's intention to ask the aid of his friends in the countries he has visited since he is a Protestant to publish his book, 'Fifty Years in the Church of Rome,' I hope he will have no difficulty in obtaining the assistance he requires."

"He has submitted every chapter to me, and I have read it with care, and with the deepest interest, and I commend it to the public favour in the highest terms."

"It is the *only* book I know that gives anything like a full and authentic account of the *inner working* of the papacy on this continent, and so effectively unmasks its pretences to sanctity."

"Besides the most interesting biographical incidents, it also contains incisive retortations of the most plausible assumptions and deadly errors of the Romish Church."

"It is well fitted to awaken Protestants to the insidious designs of this arch enemy of their faith and liberties, and to rouse them to a decided opposition."

"It is written in a kindly spirit, does not indulge in denunciations, and, while speaking the truth, it does so in love. Its style is lively, and its English good, with only a little flavour of the author's native French."

It would be easy to give a longer list of the kind appreciation of that book, but these two are sufficient, I hope. But this work, which has cost me ten years of labour, will be a grand octavo, containing more than 700 pages; and its printing is too expensive for my limited means. I must ask the help of my friends in Canada and elsewhere, to publish it, not as a loan or a gift, but as the price of the volume, which cannot be less than \$5.

By sending that small sum in a post-office order or a registered letter, every one of my Christian brethren and sisters will soon have the book forwarded to them by mail.

The book, whose title is "Fifty Years in the Church of Rome," will be sent gratis to every weekly or daily newspaper which will have the kindness to reproduce this letter. The same thing will be done to those who will send me \$40 from eight subscribers.

C. CHINIQUY.

St. Anne, Kanabakee Co., Wisconsin, 10th. Sep., 1883.

## A REPLY TO MR. PARLANE.

MR. EDITOR,—Mr. Parlano is evidently angry, and I am very sorry my letter should have produced such an effect upon a gentleman, who, in his right mind, is always most gentle and courteous. I leave your readers to judge whether my letter overstepped the bounds of fair criticism, and those who were impartial hearers at the believers' meeting will know whether my report contains either "false statements" or "cunning insinuations." Mr. Parlano says my false statements were so numerous it would be wearisome to refute them in detail. Surely he might at least have found better specimens than those quoted; for his attempted rebuttal of the statements he calls false only serves to establish their exact truthfulness.

First, as regards the parable of the sower, he says that he stated and gave as his authority, the Word of God, that only one fourth of the seed produced fruit. I say that his memory is at fault, for he emphasized the fact that only a fourth of the field was fruitful; but in the name of common sense what difference does it make for his argument whether he said the seed or the field. Surely the proportion of fruitful seed must have equalled the proportion of fruitful soil and it is a ridiculous and gratuitous assumption to say that only one fourth of either the seed or the soil was fruitful. Where does he find the authority of God's Word for the statement which he admits he made. It is not in his Bible certainly, but it is probably in his notes which he evidently considers equally infallible.

Again he says that my translation of the parable of the leaven into his language is a gross perversion of what he did say. Now let us examine this matter in detail. Will Mr. Parlano deny that he considers leaven here means corruption? Will he deny that the meal was pure before the leaven entered it, and so must represent the Church before it became "professing Christendom" or the saints who were at the beginning of the Church's history called out from the world? Will he deny that the woman means the mother of harlots? Now, if he cannot deny these statements, how can he call my putting them together a gross perversion? Is it not the only way to test the interpretation to put it together as I did and see how it looks? It is not my fault if Mr. Parlano and his friends dislike the looks of their pet child when exposed in its nakedness. I do not like it either.

Your readers will see that a new element is brought into view in the interpretation given to the three measures of meal—it is only three parts of Christendom that is to be leavened by the mother of harlots. That is an admission which Mr. Parlano would not have made had he noticed that it will not apply to the parable of the mustard seed, and that it is also fatal to the whole theory of premillennial interpretation. Your readers will notice that Mr. Parlano evades the discussion of that part of my letter referring to the meaning of the term "kingdom of heaven" by the transparent statement that he finds it difficult to understand my meaning. I venture to say that, if he will read and study over the letter a little longer, he will not only understand what I said, but see the utter untenableness of his interpretation. Is he aware I wonder that the expression "the kingdom in mystery" is not scriptural but a phrase coined by the Plymouthists to meet the exigencies of their case? The "mysteries of the kingdom" is the term used in Math. xiii., and the meaning of the word mystery there is plainly "the unfolding of what had long been promised, but kept hidden." The other term is unscriptural and irrational, and I would like very much to have from some of these friends who profess special enlightenment a clear definition of what they mean by it and on what scriptures they base their views. I know Mr. Parlano does not see it, but of course I cannot blame him for his ignorance, but some day he will see, probably, as many others who began at his present standpoint, that the logical result of his interpretation of the parables of the kingdom is the Plymouthistic cry, "come out and be separate."

Mr. Parlano goes on to say that I am profoundly ignorant of dispensational truth, but he does not blame me for that because "we were all equally ignorant until divine grace enlightened our understanding." I will translate here again, being "profoundly ignorant" means refusing to agree with Mr. Parlano, and being "enlightened" means renouncing the simple and plain teaching of God's Word for the foolish theories of a few who assume infallibility and expose themselves to just ridicule by their crude and contradictory statements.