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TORONTO (Limited).

Incorporated by Royal Charter.

Authorized Capital, \$50,000.00, in 5,000 Shares of \$10 Each.

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## The Presbyterian Review.

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THURSDAY, SEPTEMBER 3RD, 1885.

OWING to the demand for back numbers of the PRESBYTERIAN REVIEW, the supply of several large issues is completely exhausted. We are desirous of obtaining copies of Nos. 11, 13, 14, 17, 18, 19, 20, and 24. We would be glad if any who may happen to have spare copies would kindly send them at our expense to this office.

Public notice is hereby given that the Presbyterian News Co., Toronto, is not the publisher of a Subscription Book styled *The History of the County of York*, lately published; and that no one in the employment of this company or connected with the "Presbyterian Review" is now, or at any other time has been, directly or indirectly interested in such publication.

OWING to the pressure upon our columns we have again to hold over several interesting letters and articles. It may not, in the circumstances, be out of place to enjoin upon all who contemplate writing to us to study the virtue of brevity. We desire to give opportunity to as many as possible to discuss the living issues that are before our readers.

To all our ministers, elders and active workers, greeting.—We respectfully invite you carefully to read the following extract from the *Religious Herald* of Hartford, Conn., and in the light of its truth assist us to place the PRESBYTERIAN REVIEW or some other "live, reliable" and religious journal in every household of our Church.

"There is need that Christians in our day read the religious newspapers and the religious magazines, 'for we are now in the midst of a great evangelical movement'—a movement wider than that of the Puritans, wider than that of Wesley and his co-labourers, in that it is reaching all lands, Pagan and Christian, Catholic and Protestant, and all should know of the work as it goes on. Great as have been the advance of science and the growth of political freedom, the church has outstripped both. People destitute of a religious newspaper cannot know how the great work of carrying the gospel to all nations is going on, nor can they be expected to contribute liberally to its support. If pastors wish to have intelligent and generous congregations let them seek to place a live and reliable religious journal in every household."

ATTENTION is directed to Mr. Justice Torraine's address on the Jewish Question, the first instalment of which is to be found in other columns. His subject is one that, from a variety of causes, has of late attracted a large measure of public attention, and which is at all times of special interest to Christian people. The learned Justice's treatment of his theme adds fresh interest to the question and contributes, in the most pleasing way, additions to the general stock of knowledge. The series of papers on Calvinism, from the pen of the Rev. James Middlemiss, Elora, we doubt not will be read with much satisfaction and profit by the more thoughtful of our readers. We commend to the attention of all our church members, and especially of young men and women, this able and timely exposition of what is understood by Calvinism in our Church. Presbyterians have no reason to be ashamed of Calvinism. Those so-called Presbyterians ought to be ashamed who do not know accurately what Calvinism means.

ONE of the most obvious lessons to be learned from the visitations of cholera and smallpox is, that the laws of nature regarding health cannot, even in the nineteenth century, be transgressed with impunity. Both of these dreadful diseases are unquestionably to a very great extent preventable. The means of prevention, however, are not always open to the individual members

of society, and in large centres of population where crowding must occur and proximity and contact with one's fellows are of frequent and almost constant occurrence, the work of prevention must necessarily to a large extent fall within the purview of municipal authority. Hence the importance of intelligent and strict surveillance over sanitary matters by properly constituted authority, and a rigid and impartial enforcement of the regulations regarding public health. It is not merely amongst the poor and wretched that ignorance of the simplest laws of health prevails. Everywhere there is added to gross ignorance culpable neglect, and the wonder is not that the plague comes but that it ever goes away. The study of hygiene is making some progress, but evidently we are very far from a condition of things when the health inspector will not need to make his rounds. Cholera and smallpox teach severe lessons, but one such lesson as Montreal is now receiving ought to be sufficient for the whole country. We trust it will be, though it must be remembered that cleanliness is a habit which, in cities especially, requires much fostering.

THE cable conveys the pleasing intelligence that Mr. Ruskin, the famous art critic, is rapidly recovering from his recent alarming illness. The world owes much to Mr. Ruskin, and could ill afford to lose the brilliant genius who for nearly half a century has been ceaselessly at work for the exposition of the true and beautiful, and for the amelioration of the condition of the human race. Apart from his deeds of benevolence he is known to all the world as a mighty, perhaps the mightiest living, master of the English tongue. The secret of his strength has long been surmised, but in his autobiography, which is now in course of publication, he reveals the sources of his moral strength and the secret of that linguistic power which made him one of the most conspicuous and best beloved figures in Christendom, revelations which should give pause to the secularists who would banish the Bible in its entirety from the schools. Mr. Ruskin tells us that his mother taught him the Bible in two ways—by constant reading, and by making him learn selected passages by heart. She began with the first verse of Genesis, and went straight through to the last verse of the Apocalypse, hard names, numbers, Levitical law and all, and began again at Genesis next day. The reading appears to have been without comment of any kind; and this is what Mr. Ruskin says of it:—"Truly, though I have picked up the elements of a little further knowledge—in mathematics, meteorology, and the like in after life—and owe not a little to the teachings of many people, this maternal installation of my mind in that property of chapters, I count very confidently the most precious, and on the whole, the one essential part of my education."

REV. DR. T. L. CUYLER, the eminent Brooklyn Presbyterian divine, who went abroad this summer to recruit, has, like many others, returned home to rest. He was kept very busy in London and elsewhere and wrote many interesting letters to the American religious press. In a recent letter he thus speaks of Presbyterianism and some of its leading lights in the Old World.

"Before leaving London for a brief run through Scotland let me jot down a few things in regard to the pulpits of this colossal city and some of its people whom I have met. An eminent 'Independent' (or Congregationalist) minister said to me—'If I had my life to live over again I would enter the Presbyterian pulpit.' He preferred our Form of Government and more general loyalty to orthodox standards of belief. The Presbyterian pulpit of London is very strong and our churches very prosperous. No one living man possesses quite the genius of Dr. James Hamilton, who sleeps over yonder in Highgate Cemetery; but his successor, Dr. Oswald Dykes, maintains his rank among the foremost preachers of Britain. Dr. J. Monro Gibson has the largest salary and one of the most influential congregations in the Presbytery. I was glad to hear his genial voice at the 'Reception' with which the Temperance Societies honoured me the other evening in Exeter Hall. Dr. Donald Fraser will always succeed here—as he did in Canada; and Dr. H. Sinclair Patterson did a good thing when he came from Glasgow to the Belgrave Presbyterian church of London. I leave this morning for Edinburgh, and one inducement I have to go thither before returning home is to accept the hearty invitation of Professor Henry Drummond, the author of 'Natural Law in the Spiritual World.' His brilliant book has made him a great lion here, and he has been delivering parlour-lectures to the 'blue-bloods' at the mansion of the Duke of Westminster. I am provoked to see the severe attacks made on Professor Drummond in certain quarters. On the core-truths of our common Christianity he is sound to the core of his noble heart. No man in Scotland is doing so much for the conversion of intellectual young men as Henry Drummond. The charges that he is an 'Annihilationist' and an anti-scriptural evolutionist, etc., are without foundation. He cannot be bribed or driven into the ranks of sceptic science or loose theology. When will God's people learn to be tolerant with each other on non-essentials? Surely the 'Rock of Ages' is broad enough to hold us all."

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

THIS is certainly the most thrilling book touching upon the Romish controversy which has yet appeared. We have read it with intense interest, and we prophesy for it a very wide circulation throughout the United States and Canada. Though we have made the Romish controversy a special study for some years, we have never met with any work which could be compared with this, or that attempts to cover the same ground. The venerable author may well be congratulated on this crowning effort of his life, and we earnestly pray that he may be spared to see glorious results from this work in the enlightenment of Protestants as to the true character of the Church of Rome, and in the conversion of thousands of his fellow-countrymen held still in her terrible bondage.

\* Fifty Years in the Church of Rome, by Father Chiniquy. Chicago: Craig & Barlow; S. R. Briggs, The Willard Tract Society, Toronto.

Like many other men raised up for great purposes, Father Chiniquy was greatly indebted to a noble mother. She early instilled into his mind the sublime lessons of the Scriptures. While still very young he was able to recite large portions of the Old and New Testament by heart, and was often called upon to exercise his gift for the benefit of his friends. This early training gives the key to his whole after history; and doubtless it was from his mother's teaching and example that he acquired that reverence for truth, that resolute will and that warm generous heart which all who know Father Chiniquy have learned to admire. His school life was also calculated to nourish in him the independence of mind which he afterward manifested, his teacher having been a Protestant and an Englishman. The crushing power of the Church of Rome came upon his young mind in full force, however, when he began his college career, and the picture he gives of the educational process in Roman Catholic colleges is sad indeed. The Romish idea of education is fully exposed by him, in the course of relating his own experiences, and the folly of Protestants dwelt upon who send their children to Catholic schools. We believe it is not generally known how common it is in all parts of Canada to send Protestant girls to convent schools, and we earnestly trust Father Chiniquy's solemn warnings on this subject will not be unheeded by careless and ignorant parents who have been exposing their children to a great and unnecessary danger. From these college experiences we get also a clear idea of the utter hollowness of any attempts at affiliation with Roman Catholic colleges, and the impossibility of there being any satisfactory agreement as to the course of study to be pursued. The Church of Rome educates only to rivet tighter than ever her chains round her votaries: we educate to set men free to think and act for themselves. The theological education given to the priests is of a kind fitted to lead them to become casuists and controversialists, but to leave them in the deepest darkness as to the meaning of the Scriptures and the true history of the Church. Father Chiniquy's mind was sadly poisoned by his years of preparation for the priesthood, but all along the way his early teaching in the Scriptures proved a hindrance in his downward course.

But the interest of the book increases, if that were possible, where we meet the young man standing at the threshold of the priesthood and preparing to take upon himself its solemn vows. He describes with graphic vividness his first celebration of the mass, and his own awe at the thought that by his word he is able to change the wafer and the wine into the veritable flesh and blood of Jesus Christ; that in fact he is able to create his God. The dogma of transubstantiation is completely demolished in the chapters to which we refer, and several very ridiculous incidents related to show the absurdities to which it gives rise. But when he has fairly entered upon the office of the priesthood his eyes are opened to the profligacy of the vast majority of the priests, and to the drunkenness and debauchery that characterized their social intercourse with each other. In talking over with the priest whom he was assisting in the horror which possessed him when he heard of the vicious lives of some of the neighbouring priests, his old coadjutor confessed that the condition of the Church would be desperate but for the promise of the Saviour that the gates of Hell would not prevail against her.

Now what can, what will the Church of Rome do with regard to these charges against her priesthood which are made by Father Chiniquy with such boldness? He gives names and dates, and if his accusations were false they might be most easily refuted. We venture to declare, however, that these charges of immorality against the priests cannot be successfully refuted. A year or two ago we happened to pass through Montreal when the city was shocked with the account of a priest dying in a house of ill-fame, and when we reached the little village to which we were bound, among the first items of village news was the story of the removal of a young girl of fifteen who had been too intimate with the priest of the parish. The cause of this sad condition of things is doubtless auricular confession, and the vile questions the priest is ordered to put to his female penitents. The shocking obscenities of Dens' Theology were exposed in England, and the man who did his country that service received twelve months imprisonment for publishing an obscene book. To our knowledge, when a young priest was asked if he used these questions in confessing women and girls, he said he did, and when asked further if it was possible for him to ask such questions without polluting his own soul, his answer was, "Oh, we must be ready to risk our souls for the sake of the Church." Doubtless every one of Mr. Chiniquy's charges against the priests of Rome is true, and could be substantiated by the amplest testimony. Yet it is easy to understand why the Church of Rome demands the vow of celibacy, and calls upon her priests to cut themselves off from all the holy domestic ties, that brighten and beautify the life of man. It would surely weaken her power over them if every priest was the head of a happy Christian household, where all the blessings of the gospel of peace might be illustrated in the moulding of the lives and characters of the little children committed to them to train for God and heaven. The Church of Rome, therefore, demands as her servants men who have no ties but those she binds them with, men who are simply abject slaves, mere tools for carrying out her behests. And so we can understand how difficult, nay, how impossible apart from a miracle of divine grace it is, for a priest to throw off his shackles and come out as Father Chini-

quy did after years of mental conflict, from Rome's awful thralldom.

The great work Father Chiniquy accomplished in the Province of Quebec as the Apostle of Temperance is not forgotten there to this day, and although the priests have spread among the people the most infamous and absurd reports concerning him, still many of the older generation cherish for him the very kindest feelings. We were the witnesses of a most interesting scene three years ago when on our way to attend the General Assembly at St. John, New Brunswick. Father Chiniquy was one of our company, and when the train reached Rimouski, where we were to wait two hours for the mail, we found a great crowd of the *habitants* at the station listening to the candidates for parliament, as it happened to be the nomination day before the last election. As soon, however, as it became known that Father Chiniquy was on the platform the political orators were left alone and the crowd surged round the train, all bent upon seeing and hearing the man whose name was still a household word among them. Many pressed near him to shake hands with him, and there were cries from many: "Tell us about your religion, Chiniquy." We never heard anything more touching than the earnest, simple words he addressed to his countrymen. He began by saying, "I can very easily tell you about my religion, it is simply this: 'God so loved the world that he gave His only begotten son that whosoever believeth on Him should not perish but have everlasting life.'" Some priests were hovering among the crowd evidently seeking to rouse the people against the old Father, but their efforts were not successful. Scattered throughout the whole book are admirable weapons for the controversialist, and among these we would specially notice the critique of Dr. Newman's "Apologia Pro Vita Sua," a book which has been the means of leading many astray, but which is here exposed as only a priest of Rome could expose it.

The career of the author after leaving Quebec for the purpose of colonizing Illinois in the interests of the Church of Rome, reads like a sensational romance. The jealousy of the neighbouring priests and the bitter persecution by the Bishop of Chicago, the false charges made against him before the courts of law, show us clearly what sorrows will beset any priest who shows himself determined to obey God rather than man, and the noble courage with which all these difficulties and dangers were met and overcome, give us new reasons for admiring the power of the grace of God. The part taken by Abraham Lincoln in rescuing Chiniquy from the hands of his enemies throws a new light upon the life and character of that great man, and the after events of his career can be the better interpreted from this story of his interest in Father Chiniquy.

The charge made and substantiated in this work as to the responsibility of the Church of Rome for the assassination of Lincoln cannot be allowed to rest. Doubtless some American patriot will be found to follow out the clue given, and the archives at Washington will be searched for those reports of Romish plots which Father Chiniquy declares Lincoln received from time to time from abroad. Surely the great American nation will not allow her onward march in the van of civilization to be hindered by the machinations of the Jesuits, who have been the curse of every country in which they have found a footing. The whole of Father Chiniquy's career as a minister of the Presbyterian Church in Canada is summed up in a single chapter at the close of the volume, but we trust that we shall yet receive from his facile pen a full account of the immense services he has rendered to the Protestant cause throughout the world during the last thirty years. Father Chiniquy has not been without detractors even in the Presbyterian Church, but he has outlived all the attempts to throw discredit upon himself or his work, and he commands to-day the esteem of all his brethren and the respect of the vast majority of the Protestants of Canada. We have heard it whispered that the too ardent politicians of this Province are determined to frown upon our Church's efforts at French evangelization, and this suspicion is confirmed by the letters appearing in our contemporary from the pen of a political writer who more than hints that money spent on French evangelization is thrown away. It is as well that all our politicians should know that, however secure they may be of the Catholic vote through the grace of Archbishop Lynch or other Romish dignitary, they hold no fee simple of the Presbyterian vote, and that their open pandering to the Roman Catholic hierarchy is doing much to wean from them the esteem of Presbyterian friends, without whose assistance they could not continue in or gain power for a single day. We would respectfully recommend to all our politicians a careful reading of Mr. Chiniquy's book.

### MISCONCEPTIONS OF CALVINISM.

BY THE REV. JAMES MIDDLEMISS, ELORA.

#### I.—INTRODUCTORY.

In a notice that appeared in an early number of this paper, of a Sermon on Calvinism, the present writer referred to the fact that the teachings of that system are misapprehended and misrepresented more than those of any other system that professes to exhibit the teaching of Scripture respecting our salvation. In the same notice he expressed his belief that every genuine Christian is, at heart, a Calvinist, and that little beyond a proper representation of Calvinism is needed to secure his cordial acceptance of it, as the most complete and correct exhibition of Scripture doctrine. Though many will dispute this, we have no doubt it will bear examination. We believe there are many sincere Christians who, having