

Our Contributors.

HARD ON MEN OF DISTINCTIVE VIEWS

BY KNOXIAN.

Should organic union of the Churches come down suddenly upon us, men who hold and teach distinctive views on questions of Christian doctrine and ecclesiastical polity will be placed in an awkward corner. To understand how embarrassing that corner would be, we may imagine a pastor or theological professor of pronounced opinions trying to adjust himself to his new environment. A pastor who had preached Calvinistic doctrine to his congregation for twenty-five or thirty years would have to address them some Sabbath morning in this way:

"Dear friends, - I have laboured among you for a quarter of a century, and preached the Gospel to you as I understood it. I have preached to you the doctrines of grace as they were taught me at my father's fireside by those who now teach no more. I have set them before you in the order in which they were taught me by pious and learned professors. I have taught you that God is sovereign and man free; that salvation is of God; that those whom God pardons are pardoned for all eternity; and that the pardoned are kept by his power from totally or finally falling. My heart warms to these glorious doctrines. I cannot tell how it grieves me to think that some brother strongly imbued with union sentiment may soon stand in this pulpit and tell you that you may fall from the arms of the Saviour at the last moment and drop into perdition from the very gates of the celestial city. I never preached that slippery kind of doctrine. But, brethren, the union committee has been at work. You must stop reading and thinking about Calvinistic doctrine, tone down your theology and give yourselves to the cultivation of union sentiment. You must now unite with some who never hesitated to declare that the doctrines that helped our fathers to strike for the right on many a bloody field, that enabled them to wring our liberties from unwilling tyrants, that nerved reformers to battle for the truth, and sustained martyrs at the stake—you must now co-operate with those who say that these doctrines are unscriptural and injurious to the human family. Brethren, I say no more, I fear there is no room for me in this new organization. Farewell."

We may then imagine the good man holding, or trying to hold, a meeting of Session. After devotional exercises he would say:

"Brethren, I have all along held and taught that the office of ruling elder is scriptural. I never had any doubts that the apostles ordained elders in the churches they founded. It seems that a majority of the union committee have decided against the eldership as we understand that office. I really do not know what you are now. You may be church wardens, or deacons, or local preachers, or something of that kind. Possibly you are nothing at all. I suggest that we adjourn until we find out how we stand." Meeting adjourns with the minimum of union sentiment.

Dr. McLaren meets his class in Systematic Divinity the day after organic union has been formed—consummated, we believe, is the right word. Just imagine, if you can, that stalwart Calvinist addressing the young men in this way:

"Gentlemen, you are no doubt aware that important changes have taken place since we last met. An organic union has been formed, with two or three denominations holding theological views diametrically opposed to the views which I have always held and taught. I am not by any means certain that this change may not necessitate a change of professors in this department, but that is a matter for the General Assembly to arrange, but there is no General Assembly now. I do not know whether we are under a bishop, or a Conference, or a Union, or under any kind of organization at all. I fear, gentlemen, that the college is in a state of "unstable equilibrium," as Principal Grant would say. I really cannot tell you what text-books you are to read now instead of Hodge. Possibly you may be required to study works that have as little as possible in them. You will have no difficulty in finding such books." Class dismissed.

Organic union might be a good thing, but it would produce a considerable amount of friction at first. It might do very well after we get used to it, but it would take some good men a long time to get used to it. Brother Dewart and Dr. McLaren would scarcely get used to it during the remainder of their lives. Just fancy Brother Dewart writing a recantation of his Arminian views for the *Guardian*! In fact, organic union seems an impossibility until all the men of distinctive views die and leave no successors. Some people, not by any means bigoted, have grave fears that when that time comes, should it ever come, it will make very little difference whether the denominations are united or not.

THE JESUITS

BY REV. R. F. BURNS, D.D., HALIFAX.

PRACTICES OF THE ORDER

LA CHAISE.

La Chaise was the confessor at the court of the celebrated Louis XIV. He yielded not to Cotton in those peculiar arts which raised him so high in the estimate of Henry. "He knew how to irritate or calm the consciences of his penitents always with a view to his own interests, and though a fierce persecutor of every party opposed to his own, he always

spoke of them with great moderation." He was the instigator of some of the bloodiest deeds that stain the page of history, and yet all the while he could utter the softest words and wear the blandest smiles. He could kiss with the utmost show of friendship, and be ready the next moment with Judas to betray, or with Joab, to kill. Princes of the blood could not rival him in grandeur. He lived in a palace built and beautified by Louis—where nature and art vied with each other to pour the costliest treasures into his lap. He rode in a splendid carriage drawn by six magnificent chargers, gaily caparisoned. He had in his gift all the benefices of all the bishoprics in the kingdom. He resembled Wolsey in his palmiest days, with more policy and less pride. And yet beneath that refined and eminently plausible exterior was concealed a heart, every imagination or thought of which was only evil, and that continually—a heart which was the repository of the most revolting crimes—a heart which breathed out threatenings and slaughter against the disciples of the Lord. Every day there issued from his secret office warrants for the arrest of any of whose soundness in the Romish faith the slightest suspicions were entertained. Thousands of the innocent Huguenots were mowed down by his orders. And by one fell swoop he drove from the country nearly half a million of its most industrious inhabitants.

FATHER LETELLIER.

Father Letellier had all the cruelty of La Chaise, with less refinement. "He was ardent and inflexible in his enmities, reserved, mysterious and cunning in his dark projects, concealing always the violence of his passions under a cold and impassive exterior."

La Chaise had left little to be done in the way of rooting out heretics without the pale of the Church. It was therefore left to Letellier to attend to those within. The envenomed shafts directed against the Jesuits by the unerring hand of Pascal still festered in the wounds they had been instrumental in inflicting. That wonderful man, with his intrepid associates, had gone to the land where the wicked cease from troubling. But this amiable confessor felt that it was his duty to convert into a monument of vengeance the spot they had immortalized. A detachment of his myrmidons is dispatched to Port Royal. Its extensive establishments are levelled with the dust. The delicacy and defencelessness of womanhood form no shield against the assaults of the ruthless plunderers. Even the tombs of the departed heroes are invaded. The beautifully-carved monuments are defaced. The bones of those men who had exposed the iniquities of Jesuitism are thrown to the dogs. And Father Letellier, in his lordly halls, congratulates himself on having exterminated a nest of hornets, and slaked his thirst for vengeance.

THE INQUISITION.

When speaking of the cruelty which was practised by the Jesuits under the garb of religion, we cannot lose sight of the fact that they ranked amongst the principal directors of that infernal machine, the Inquisition.

The Inquisition—model most complete
Of perfect wickedness. Where deeds were done—
Deeds! let them ne'er be named, and sat and planned
Deliberately and with most musing pains
How, to extremest thrill of agony
The flesh and blood and souls of holy men,
Her victims, might be wrought; and when she saw
New tortures of her labouring fancy born,
She leaped for joy, and made great haste to try
Their force, well pleased to hear a deeper groan.

—Pollock.

It does not fall within our province to give a history of this diabolical engine. We may merely state that it was first erected in Spain in 1480 by the famous St. Dominic during the reign of Ferdinand and Isabella. During the first four years of its existence 6,000 were burned alive, and vast multitudes besides were subjected to the most exquisite forms of torture. It was first directed against the Jews and Mohammedans, but it was not long before heretics came within its fatal range. The Jesuits obtained an early lodgment in Spain, and in 1555 the charge of the Inquisition was transferred almost entirely from the Dominicans to them. They were not slow to avail themselves of this important advantage. Even the holy Xavier petitioned his General to have the privilege of erecting the Inquisition on the shores of India, that he and his comrades might gain over by force those whom he failed to gain over by flattery and fraud. To thread our way through the dungeons of the Inquisition would be as revolting as to dive into the recesses of the confessional. (Let us remember that it still exists—that we have every reason to believe the Jesuits are still its leading managers, and that, had they only the power, they would be only too happy to make us its victims.)

Nor can we forget that religion has been made by the Jesuits a cloak for covetousness as well as for cruelty. You recollect the special instructions given them in their notorious "code" to dun widows, and stick close by the deathbeds of the wealthy.

Ulric Fugger belonged to one of the largest commercial firms in Germany. Though Chamberlain to Paul III., he became a convert to Protestantism. He left a large sum of money, which undeniably was designed by him to be appropriated to Protestant purposes. Keller, a Jesuit father, informs us that it fell into their hands, and was employed in the erection of their splendid college at Augsburg. He evidently gloats over it as a beautiful specimen of a pious fraud. In 1639 there was a famine in Malta. Five thousand sacks of corn were stored up in the Jesuit granaries. They came as paupers to the Grand Master on the island, and begged for help—a dexterous decoy to divert him from

the scent, and so prevent their being compelled to dispose of the grain at a lower figure than they expected.

Think of the poor Maltese pining with hunger, and these "jolly beggars," not merely shutting up their bowels of compassion toward them, but devouring the very food which should have rightfully gone to their support. They would enter into any profession or trade in which there was the least likelihood of money being earned. In America they acted as slave owners and farmers. In the West Indies they owned extensive estates and immense manufactories. In China they were money-lenders, and it never gave the slightest uneasiness to their conscience to charge even cent. per cent. in the shape of interest.

In Europe they gave themselves to banking, and thought it not inconsistent with their sacred calling to be apothecaries and confectioners.

"Only imagine [exclaims Condret] 20,000 traders dispersed over the world from Japan to Brazil, from the Cape of Good Hope to the North, all correspondents of each other, all blindly subjected to one individual, and working for him alone; conducting 200 missions, which are so many factories; 612 colleges, which are so many depots, and then let us form an idea of the produce of a commerce so vast in extent."

(To be continued.)

HERESIES.

FROM THE POSTHUMOUS PAPERS OF THE LATE MR. THOMAS HENNING.

At the first

COUNCIL OF LYONS

(13 Ecum.) in 1245, Pope Innocent IV. excommunicated and deposed the Emperor Frederick II. as guilty of blasphemy and sacrilege. "The sentence of God must precede our sentence," said Innocent, "We declare Frederick excommunicated of God and deposed from all the dignity of Empire and from the Kingdom of Naples. We add our own sentence to that of God—we excommunicate Frederick and depose him from all the dignity of the Empire and from the Kingdom of Naples." The Emperor's subjects were declared absolved from all their oaths and allegiance, and the princes of Germany were ordered to proceed at once to the election of a new Emperor. Frederick was very indignant. "What!" said he, "shall the pride of a man of low birth degrade the Emperor who has no superior nor equal on earth? I am now released from all respect; no longer need I keep any measure with this man." The Pope replies to the Imperial Manifesto: "When the sick man etc." Milman, vol. V. 483, pp. 487, 522.

THE SECOND COUNCIL OF LYONS

(14 Ecum.), held in 1274 Gregory X. being Pope, was perhaps the first and last council which was undisturbed by dispute, and uttered no sentence of interdict or excommunication. It was largely attended, its declared objects being to succour the Holy Land, the reconciliation of the Greek Church and the reformation of manners. The law of Papal election. Milman, vol. VI. p. 131.

Passing over the

COUNCIL OF VIENNE

(1311) during the Babylonish Exile (1309-1377) at which Clement V. sacrificed to the rapacity of Philip of France the rich Order of the Templars, we come to the Council of Constance which met in 1414 at the request of the Emperor Sigismund and which sat for four years. Constance, the scene of this council stands on the shore of that lovely lake that feeds the romantic Rhine on the borders of Switzerland and Germany. Throughout Christendom all eyes, all minds were centred on this quiet German city.

Three rival Popes were then contesting each other's claim to the Papacy. Each Pope had his adherents, and for nearly forty years priests, rulers, and laity had lived in doubt as to the true successor of St. Peter. It was plain that there could not be three infallible potentates on the same throne; yet each pretender asserted his claim with equal vigour. Gregory, Benedict, and John launched anathemas against each other; and a generation lived and died uncertain whether it had not adored and obeyed an heretical Pope. John XXIII., in the opinion of his age one of the most abandoned of men, was persuaded or entrapped by the cardinals and the Emperor into summoning a general council; and Constance was selected as the place of meeting. The council met at a period of singular interest. Not only was the Papacy divided between three Popes, but that strong and wide opposition to the Papal and the monkish rule, which seems to have existed in every age, was now showing itself in unusual vigour. England was half converted to the doctrines of Wycliffe; Bohemia and its king shared the free opinions of Huss; the new literature of Italy was skeptical or indifferent; France and Germany were already shocked at the vices of the monks, while industry and commerce were rapidly introducing ideas of human equality that must finally destroy the supremacy of the feudal lords. The warrior caste as well as the priestly was threatened by the religious reformers, and both united vigorously at the Council of Constance to crush the progress of revolution. They strove to rebuild and reanimate the established church, to intimidate the reformers, and to destroy forever the rising hopes of the people.

For the moment they succeeded. The Council of Constance was the most splendid gathering of priests and princes Europe had ever seen. The Emperor Sigismund attended its sittings with all the German chiefs and prelates. The Pope, John XXIII., came, followed by a throng of Italian cardinals and bishops etc., Milman vol. VII. p. 428.