

central site was selected on Barrington Street, and on 1st May, 1849, the corner-stone of the present church was laid by the then pastor, the Rev. Alexander Forrester. In October of the same year the building was completed and opened for the worship of God, by the Rev. Dr. Burns, of Toronto, father of the Rev. R. F. Burns, D.D., the esteemed pastor of Fort Massey Church in this city.

Dr. Burns was one of the pioneer ministers in Canada, and had much to do organizing and planting the churches in this country.

I remember visiting a village in Ontario where we now have a flourishing congregation, and in speaking with one of the elders as to the early settlement of the village and the organization of Presbyterian services there, he told me that Dr. Burns visited the place, and when asked by the friends of the cause where he thought they should select a site for a church, the Doctor asked them if they were going to erect a store or a warehouse what part of the village would they select. And they never regretted the choice they made.

History will no doubt do justice to Dr. Burns I., and the church at present is having the benefit of Dr. Burns II., the worthy son of a worthy sire, and in whose keeping the peculiar doctrines of our much-loved Presbyterianism are safe; as well as those of evangelical Christianity in Canada.

THE REV. JOHN MACMILLAN, B.D.,

the pastor of Chalmers Church, is a Nova Scotian by birth, having been born in Pictou. He was educated at Queen's College, Kingston; from which university he was awarded the degree of B.D. He is a man of vigorous mind, a popular preacher and lecturer, and, judging from the esteem in which he is held, the congregation of Chalmers Church consider that they have the best pastor in Halifax. The present pastor was inducted in 1884, having held charge in Musquodoboit and St. Paul's, Truro, and was preceded in the pastorate of Chalmers Church by the Rev. Messrs. Robb, Forrester, Hunter, Maxwell, Annand, Pitblado and Whittier.

In the eldership are to be found many excellent men, including brother Murray, of the Halifax *Presbyterian Witness*, on the point of whose editorial pen many a poor sinner has had a disagreeable twirl; and who never forgets to direct his readers "to look out for the old paths." The *Witness* is among our very best church weeklies, and "may its shadow never grow less."

Among worshippers in this church in its early history it is pleasing to record such names as the late Hon. Joseph Howe, Principal King, of the Theological Hall, and Sir William Young, whose princely bequests will be long remembered.

The church was weakened by the erection of the churches at Fort Massey and Poplar Grove, but it is still doing excellent work.

St. John's Church, on Brunswick Street, of which the Rev. H. H. Macpherson is pastor, also sprung from Chalmers, and is now one of the most prominent and prosperous churches in Halifax.

The Presbyterian Church of Canada owes much to Nova Scotia. In the midst of much opposition she has kept the lamp of truth burning brightly, never yielding to error in any shape or form, "but contending earnestly for the faith once delivered to the saints." The Ladies' College is doing well, and further additions are to be made to the building this year. This is the first Presbyterian ladies' college in the Maritime Provinces.

K.

Halifax, N. S., March, 1889.

THE JESUITS.

THE "SECRETA MONETA" OF THE JESUITS.

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

The book entitled the "Secret Instructions" of the Jesuits affords us a clearer insight into the practical working of the system than any of the authoritative productions to which we have alluded.

Its contents are so discreditable that the utmost precautions were used to keep it from the public eye. It was rigidly confined to the fully equipped members and to those only amongst them whose fidelity could be thoroughly relied on. But there is nothing hid which shall not be made manifest. In 1658 the Duke of Brunswick seized Paderborn, in Westphalia. The Jesuit college fell into his hands and along with it a curious bundle of old MSS. which was found to contain this Jesuit Guide. It was transferred to the Capuchin friars who, being no ways friendly to the Order of Jesus, at once gave it to the world. Another copy also found its way into the British Museum, in a MS. form, appended to a distinct work which was printed at Venice in 1596. The utmost consternation was excited among the Jesuits when the publication of these "Instructions" was announced. But they had recourse to an expedient which the elasticity of their consciences rendered extremely easy. They denied out and out their genuineness. In no measured terms they denounced them as a forgery. This is the less to be wondered at when on the very two copies to which we have referred, there were found such significant sentences as these, "Let them be denied to be the rules of the Society of Jesus if they ever shall be imputed to us." "If these rules fall into the hands of strangers they must be positively denied to be the rules of the Society." The preface also to the original Westphalia edition declares:

"If this (viz. the discovery) should happen (which God forbid!) let it be positively denied that these are the principles of the Society."

We need not be surprised then that the Jesuits stoutly protest against the "Secreta Moneta." Their denial has not the weight of a feather against the mass of evidence on the other

side. Indeed, did they acknowledge the book, we would be the rather ready to call in question its genuineness.

AUTHORIZED WRITERS OF THE SOCIETY.

But the genuine principles of the Jesuits may be more accurately gathered from the pages of their authorized writers than from any other source. These are so voluminous that the difficulty lies in making a selection.

Escobar is one of the most celebrated. He has collected into a single work the opinions of twenty-four others. It was published in six volumes under the title, "Exposition of uncontroverted opinions in Moral Theology."

Diana has gone further than Escobar, his authorities reaching the high figure of 296. These quotations may be fully depended on, as they have been made by parties whose interests were completely bound up with those of the Society and who had every inducement to make it appear in the most favourable light. Jesuits themselves, they were devoted to their Order, and every line they wrote had to pass beneath the critical eye of their superiors. The works of each had to pass through the sifting ordeal of all and to be authoritatively stamped with the seal of the Order prior to publication. It is not therefore (be it remembered) with figurative, independent, unauthorized pieces we have to do, but with documents which yield not in authority to any of the standards we have already adduced. It would be impossible within the limits of a single paper to bring out all the principles these documents contain. We shall content ourselves with referring to four which form the very basis at once of Jesuit morality and Jesuit theology. These are, Probability, Deliberation, Intention and Reservation. The Doctrine of Probability has been termed the ABC of Jesuitism.

DOCTRINE OF PROBABILITY.

It is briefly this. If on any subject that presents itself there be a single opinion possessing the faintest shadow of probability in its favour, that opinion may be chosen in preference to a host of contrary opinions possessing a far greater degree of probability on the other side. It is thus explained by Henrique the Jesuit, "a scrupulous man continues safe, if he prefers against his scruples that which he considers probable, although he may think that another opinion is more probable." Paul Layman, the Jesuit, is as explicit, "of two contradictory probable opinions touching the legality or illegality of any human action, everyone may follow in practice or in action that which he should prefer although it may appear to the agent himself less probable in theory." According to John of Salas, a confessor may lawfully give advice to a penitent contrary to his own opinion, because he may follow the opinion of another. Layman goes even further, affirming that he may "give contrary advice to different persons, according to contrary probable opinions."

The privileges of the Church are not withheld from those who act on less probable opinions even though these may lead to the most dangerous consequences. So far from this being the case Suarez, Vasquez and Sanchez declare that to "refuse absolution to a penitent who acts according to a probable opinion is a sin which is in its nature mortal." Mark the working of this principle. It sunders the tie of allegiance to Government and sows the seeds of rebellion. "If (says the Jesuit Scildere) a subject thinks probably that a tax has been unjustly imposed, he is not bound to pay it." As we shall afterwards find the utmost liberty is granted to plunge a knife into the breast, or send cold lead through the heart of a sovereign, if it is thought probable the interests of the body may be thereby promoted.

This principle comes into Courts of Justice and stains the purity of the ermine. In what condition would our country be were the honourable men who adorn our Bench to conform to the model presented by Gregory of Valentia in the following questions and answers:

(Q) May a judge in order to favour his friend decide according to any probable opinion while the question of right remains undecided? (A) If the judge should think each opinion equally probable, for the sake of his friend, he may lawfully pronounce sentence according to the opinion which is more favourable to the interest of that friend. He may, moreover, with the intent to serve his friend, at one time judge according to one opinion and at another time, according to the contrary opinion, provided only that no scandal result from the decision.

This principle interferes directly with the ordinary business of life, rends the fabric of society, deals a death-blow to that honour and honesty which form the cement of the social compact. Let it influence us. In every neighbour we would see a liar and a thief. "I think it probable (says the Jesuit Castro Palas), that the cloak which I possess is my own; yet, I think it more probable that it belongs to you." In such a case "I am not bound to give it up to you, but may safely retain it."

DOCTRINE OF DELIBERATION.

So much for the great Jesuit Doctrine of Probability. That of Deliberation is no improvement. According to it unless we fully deliberate on the nature of sin, before or during its commission, it is not sin. The Jesuit Vasquez thus explains it: "In order that a man may freely sin, it is necessary to deliberate whether he sins or not. But he fails to deliberate upon the moral wickedness of it, if he does not reflect upon it during the act. Therefore, he does not sin, unless he reflects on the wickedness of it." "It would be unworthy the goodness of God to exclude a man from glory and to reject him for ever, for a sin on which he had not fully deliberated." The inference from this is self-evident—that the less man thinks upon his ways the better. Serious thought puts him in a worse position. To be sinless he should sin so quickly and so often as to leave no time for reflection. Let him drug conscience and drown his senses by draining the intoxicating cup, and go at it at once, then he may go scot free. This principle opens the flood-gates of licentiousness, it offers a premium to the most gross and glaring sins.

OUR WATCH TOWER.

The church member is a marked man. How carefully should he guard his life! His acts in the outside world tell mightily upon the people who go to the same church with him. They are either positive or negative forces, repelling them from Christianity or drawing them to it. Small kindnesses are potent for good; while small meannesses are obscure, and sometimes hidden powers that not even the best attention, or the most thrilling eloquence of the minister can overcome. If Mr. Smith, a church member, with the best intentions for himself, cheats in a small, mean way Mr. Jones, a pewholder in the same church, no wonder if Mr. Jones grows cold, becomes disgusted and gives up his pew, and cries, Christianity is a farce. It is a farce so far.

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Ministers are often blamed for things of which they are entirely innocent. When Mr. Jones gives up his pew and leaves the church, the cause of his action is not seen lying in Mr. Smith's petty meanness or dishonesty, but maybe in the force of the minister's sermon, or in the minister's failure to give him due attention. The minister is the scapegoat of the congregation, usually. The unrighteousness of this is clear. At the Judgment day there will be a very extensive unburthening of the minister and a tremendous loading up of the people. Then, "every man shall bear his own burthen."

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The people constituting a church as well as the minister have a responsibility in proclaiming the truth in their lives, and commending it to every man's conscience. All work together in the building up of a successful church. The vocational home-life, the honest business life, the exemplary church life (regular attendance on Sabbath service and weekly prayer-meeting) are powerful adjuncts to and confirmations of the minister's preaching. They give emphasis to his every word. They illuminate his teaching. They help him greatly and they increase the moral and spiritual force of the particular congregation.

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What care a church should have over its members! The more the discipline is along strict New Testament lines the safer it will be. It will be firm and fearless at the same time. Compromising with evil will be unknown, while tender, prayerful and considerate dealing with offenders will mark all its actions. A weak congregation is sometimes strongly tempted to suffer sin in its members lest it lose them. But it is better far to be few and faithful than to be numerous and lax. A strong congregation sometimes suffers elements to enter into it that weaken its power for good and hinder the best men in joining with it. Fidelity to Christ is the most attractive feature in a church to the most desirable men.

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Creed is creative of conduct. Great emphasis is put on creed, should not equally much emphasis be put on conduct. Men are fiercely dealt with for variation in belief from the creed of the church. Why not for variations from the New Testament standard of life. Consistency demands the one as well as the other. Dishonesty, lying, swearing, drinking, gambling, in a word everything that is contrary to sound doctrine should be matter of discipline. "First pure," then all else in godliness, afterwards.

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How many things there are from which the Church of God should shake its skirts free. Everything that is questionable on moral grounds. Everything that cripples its spiritual life. Everything that hinders its free and joyous activity as an agency for the uplifting of the bruised and downtrodden sons of men. It is the hand of God in rendering help, the voice of God breathing encouragement and blessing. Its position is above the world—not down on the same ground with it—that it may lift it up. If it allow any evil it cannot witness against it. And what is more, one congregation so doing is an additional hindrance to those every congregation has, in the way of others doing their duty.

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Is sin realized in the Christian Church to-day as it should be? Do professing Christians think of it as the Bible, or in other words, as God does? What will account for its becoming void of its meaning and force for the conscience? Is the preaching of the pulpit superficial, fearing the dark side of things? Or is the religious novel outrunning the pulpit in the culture of the conscience and moral nature? Something is wrong somewhere. The salvation of God cannot be seen in its divine glory till the sin of man is seen in its terrible malignity.

ONLOOKER.

BRITISH SYRIAN SCHOOLS.

BY G. B. HOWIE, L.A., BRUSSELS.

Mount Lebanon, a district in the Province of Syria, is inhabited in its southern parts by a sect called Druse, strange and mysterious in their religious beliefs. The population of Northern Lebanon is composed of Greek and Maronite Christians. In 1860, a civil war took place, said to have been connived at by the Turks, in the course of which about 11,000 Christians were treacherously disarmed and afterwards slain. Many villages were laid waste, and much property was destroyed. Thousands of widows and orphans were frightened and chased from Lebanon to the Maritime towns of Syria. Beyrout, Ancient Berytus, the port of Damascus, became a