

The fact is disclosed in these volumes that among the Jesuits themselves there were to be found a few who were horrified at the opinions concerning morals openly avowed by many members of the Order. These defenders of rigid morality did not fail to perceive the dreadful corruptions that would inevitably result from such a method of dealing with consciences, as the following in the language of a Jesuit who long and strenuously contended against the error will show: "Often have I heard it asserted that never is there a sin save where the doer has that actual and present knowledge by which he judges himself to do evil. But such actual and present knowledge of doing evil cannot co-exist with *bona fides*, therefore, wherever *bona fides* is, there sin is not." The man who speaks thus is Father La Quintinye, who strove in vain against the prevalence of such corrupt teaching and practice. He was a French Jesuit who memorialized the General of the Order, Oliva, on the subject, but without success. The General rather reproved the Father for his excessive zeal and, as he considered, his imperfect knowledge. The controversy went on for years. Father La Quintinye and those who shared his opinions were called Rigorists and their opponents Laxists. Finding all his efforts vain the reforming Father at length appeals to Pope Innocent XI. and complains that the Jesuit Order to which he himself belonged taught bad moral doctrine, that evil practices grew out of that doctrine, that the leaders did what they could to spread their peculiar teaching, and that they used various arts to nullify authoritative papal deliverances that conflicted with their own. The appeal to the Pontiff did not result in favour of the Rigorist complainant.

Twelve years later Thyrsus Gonzalez, the general of the Order, was as strongly opposed to the Laxists as Father La Quintinye had been, but he was equally out of harmony with the other officials of the society. To combat the corrupt tendencies of Jesuitical casuistry he had prepared a treatise on "The Right Use of Probable Opinions," and was having it printed secretly, but his design became known, and by a succession of machinations his purpose was baffled and the Laxists triumphed; and so from that day to this the Jesuit father confessors have been free to apply the elastic and demoralising system of ethics known as Probabilism. In proof that it is still the dominant dogma upheld by the Jesuits it has to be remembered that at their restoration in 1814, they had learned nothing and had forgotten nothing of their former teaching and methods. Is it any wonder then that devout souls within the pale of the Roman Catholic Church, as well as all Evangelical Protestants, view with aversion Jesuit struggles for ascendancy wherever they imagine they have the opportunity?

THE GOSPEL IN ROMAN CATHOLIC COUNTRIES.

POLITICAL efforts to restrain the assumptions of aggressive Romanism are necessary for the reason that in one, and that not the least important of its aspects, the Church of Rome is a vast political organization. In Brief and Bull and Syllabus it unceasingly reiterates its claim to universal supremacy over all the interests of mankind. It arrogates to itself the supreme direction of affairs in Church and State, and to this end it unceasingly works by constant endeavours to gain control of education, to secure special privileges from governing bodies and to so dispose of the votes of its adherents that the political parties in a State are more or less at its disposal. It strives to maintain the balance of power so that if one party is not sufficiently complaisant to meet its views it can turn with ease and without scruple to the other, and thus play off the one against its rival with the assured conviction that it has much to gain and nothing to lose while both parties cater with eagerness for its corporate vote. It is true that there are adherents of both political parties within the pale of the Roman Catholic Church, who are not swayed by priestly influence and who are relied upon in most instances to vote with their party, but the number of such is vastly disproportionate to the great majority of Roman Catholic voters who are usually prepared to follow the course indicated to them by their spiritual advisers. The political influence of Romanism is mainly directed against civil and religious freedom. Love of country and devotion to Christian truth inspire those who value freedom to be on the alert against the stealthy and insidious encroachments Rome is ever ready to make against liberty. Her designs may be bold in the extreme, but in general she proceeds on the principle of little by little, and public attention only awakes when it is discovered how far are the advances made by almost imperceptible degrees. Thus a few years ago, when driven out of

France, a number of the Jesuits found an asylum in Quebec. With the cunning characteristic of their Order they set to work without delay to make their power felt. The first step was one of considerable boldness. They secured almost without attracting notice the incorporation of the Order, a concession that no power in Europe would grant them. The next move was to secure the grant which the Jesuit Estates Bill places at their disposal. These concessions have at length roused a feeling of strong antagonism against Jesuit aggression, a feeling of sufficient strength to warn legislative bodies that in the present temper of the country it would be perilous politically for them to grant any more concessions or confer special privileges on any religious order whatever.

Stalwart contention for full civil and religious freedom is therefore the patriotic and Christian duty of the hour. It is not, however, the sole duty that rests on evangelical Christians. They are called upon to resist error and superstition, but this can best be done by spreading the truth. The truth makes men everywhere free. A governmental policy will never emancipate the people who are in bondage to the power of Rome. The Gospel in its purity as taught in the Sacred Scriptures is the one power that will give freedom to the masses held in mental, moral and spiritual thralldom. The circulation of the Scriptures, the preaching of the Gospel of Jesus Christ in papal lands is the most effective instrumentality for promoting the present happiness and prosperity of the people and of inspiring them with the hope of eternal blessedness.

With the advent of liberty in Italy much has already been done in the work of evangelizing the people. The Waldensian Church, which preserved the simplicity and purity of the Christian faith in the face of the direst and most determined persecution that the papal authorities could inspire or the House of Savoy inflict. These hardy mountaineers sold their lives dearly, but they retained their faith, and now in the valleys made famous by their heroic endurance and terrible sufferings, they enjoy the peace their religion gives, and the freedom for which they successfully contended. That Church is holding aloft the lamp of truth, and its light is gradually spreading throughout the land. In the Piedmontese Valleys they have fifteen congregations, twenty-one pastors and a membership of 12,000. Throughout Italy they have forty-three congregations, thirty-eight mission stations, twenty-one evangelists, thirty-seven pastors and 4,000 communicants. In addition to these regular organizations they are carrying on mission work in a number of places throughout the Italian peninsula. They are also engaged in educational work. They maintain elementary schools, and have a college and also a theological seminary with three professors at Florence. In Italy there is also the Free Church, founded chiefly through the efforts of the late Alessandro Gavazzi. It has thirty-seven congregations, thirty-five mission stations, thirty-six churches, sixteen evangelists, and 1,800 communicants. The effort to unite this with the Waldensian Church has for the present been virtually abandoned. They are not antagonistic: the one to the other, but the Waldensians do not feel at liberty to give up their historical identity, as it is expressed in the name by which for centuries they have been known. They work harmoniously and avoid all undue rivalry.

Besides these native Italian Churches, British and American Evangelical Churches have their agencies in the field. The Presbyterians have fifty-two congregations and stations, twenty-four pastors, twelve evangelists and a reputed membership of over 1,400.

In Spain there are at present nearly one hundred Protestant missionaries engaged. There are between sixty and seventy organized congregations, with a membership of about 12,000. Portugal is also becoming a centre of evangelical effort, and several Protestant congregations have been already formed. In France the same work is carried on with most encouraging results. The most remarkable success has attended the efforts of the M'All Mission, which now supplies no fewer than eighty stations, and if it had the means it has now the opportunity of supplying many more. The Belgian Christian Mission Church has a membership of about 8,000, most of whom were originally Roman Catholics.

In the papal countries of this continent, in Mexico and Brazil, Protestant missions are doing good and effective work with the most encouraging prospects. The best way to maintain our liberties and enjoy our privileges is to set about evangelizing the Province of Quebec in real earnest. A beginning has been made, and the results are such as to convince the most lukewarm that there, as everywhere else, earnest gospel preaching will be owned and blessed for the salvation of the people. Lovers of the Gospel are invariably the upholders of civil and religious freedom.

Books and Magazines.

THE OLD TESTAMENT STUDENT. The March number of this most meritorious and helpful monthly is, as to its contents, varied and valuable as ever.

THE PRESBYTERIAN CHURCH. By Rev. John W. Primrose, St. Andrew's Church, Wilmington, (Wilmington, N.C.: Jackson & Bell.)—This is not a ponderous and learned disquisition, nor is it a historical narrative of the Presbyterian Church, but a treatise of seventeen pages in which a remarkably clear presentation of the Presbyterian doctrine and practice is given. Its wide circulation would be helpful to the Church in whose name it speaks.

MR. JAMES BAIN, Jun., Chief Librarian of the Toronto Public Library has compiled a work containing nearly 400 pages, which will be found exceedingly useful. It is a "Subject Catalogue or Finding List of Books in the Reference Library with an Index of Subjects and Personal Names." The use of this volume will save much time, and point at once to all sources of information available in the Reference Library. It has been compiled with great care and excellent judgment.

THE THEOLOGICAL MONTHLY. (Toronto: James Bain & Son.)—The March number of this able magazine is as attractive as any of its predecessors, as the following summary of its contents will show: "The Pharaoh and Date of the Exodus," by Jacob Schwartz; "The Dollinger-Reusch History of the Intestine Conflict on Morals in the Church of Rome, Part II," by William Arthur; "Religious Parties in Switzerland," by Professor Gretillat; "St. Paul to the Ephesians," by Henry Hayman, D.D.; "The 'Inebriate' Problem," by Norman Kerr, M.D.; "Current Points at Issue; Agnosticism, Positivism," by James MacCann.

SONGS OF PRAISE. With tunes compiled and edited by Lewis Ward Mudge. (New York and Chicago: A. S. Barnes & Co.)—This admirable collection of hymns and sacred music has been prepared with a view to being used in general prayer meetings, Young People's Associations, Christian Endeavour Societies, mission churches, etc. In these gatherings it has been clearly demonstrated of late that substantial collections of songs for such services should take the place of well-worn books in which some excellent selections are mingled with a large number of more ephemeral pieces, good for their time, but not calculated to endure. "Songs of Praise" has 503 hymns, 325 tunes, twenty-one doxologies, and admirable indexes, complete in every particular.

THE CROSS, ANCIENT AND MODERN. By Willson W. Blake. (New York: Anson D. F. Randolph & Co.)—This elegant volume from its handsome appearance is designed to occupy a place more conspicuous than a library shelf can afford. The text is interestingly written, conveying much information without a taint of pedantry or prolixity, and the illustrations are *fac simile* reproductions of the objects represented. The book opens with the following sentences: Christ, crucified on the tree, died to save sinners. For nearly nineteen centuries the sacred symbol has indicated redemption to fallen humanity. But centuries previous to His self-sacrifice the cross had been known to all peoples and in all lands. Then in two parts the author examines the traces of the cross in the Orient and in the Occident.

JESUS CHRIST, THE DIVINE MAN: His Life and Times. By J. F. Vallings, M.A. (New York: Anson D. F. Randolph & Co.)—The life of the God-Man on this earth is a theme of perennial and surpassing interest. Of late years that life has been written by men of widely differing religious opinions, showing the irresistible fascination the subject presents. Strauss and Renan have been followed by Farrar, Geikie and Edersheim, and still new contributions are from time to time being made. The work whose title heads this notice is most interestingly written and is certain to receive as it deserves a most cordial welcome. Its scope in a few words may be learned from the following extracts from the preface: While the moral and spiritual aspects of the Life have been placed in the fore-ground, every effort has been made to present the physical and social environment briefly, yet accurately in the light of modern research. In this connection the archaeological and geographical labours of the Palestine Exploration Society have been largely drawn upon, and the most recent records of travel. . . . Jesus Christ, to the writer, is the Ideal Man, the supreme ethical term and spiritual superlative, the Representative Man, the Divine Man, God over all, blessed for ever. To treat His earthly life in its organic spiritual unity and moral relations has been in some degree attempted.