

limited space allowed for this article. Suffice it to say that for two centuries the Jesuits practically dominated Europe. More bloodshed and misery may be laid at their door than has been caused by even the greatest of modern wars. To them may be traced directly the judicial murders of Bloody Mary in England, the Massacre of St. Bartholomew, the crimes in Spain in the Netherlands, where 150,000 brave Hollanders were done to death by the Inquisition alone. The bloodshed and misery of the Thirty Years' War were directly due to Jesuit influence. Jesuit influence tried to re-establish Roman Catholicism in England. In the reign of James II, but it cost the Stuarts their throne.

In time the Order became so obnoxious that they were expelled from country after country, Portugal, France and Spain taking the lead. In 1773, Pope Clement XIV suppressed the Order entirely; but in 1814 Pope Pius VII restored to the Jesuits all their privileges. But since that date it has been banished from forty different countries. Russia expelled the Order in 1820, Switzerland in 1848, France in 1880, Spain in 1868, Germany in 1883. But so tolerant are we that the Order is stronger, relatively to the population, in Canada than in any other country in the world.

Such a halo of romance is thrown over the work of the early Jesuit missionaries in Canada that we are apt to overlook the real character of the Order. To the limit of their power they are aggressive against Protestantism to-day as they ever were. They can no longer use the ingenuous Inquisition, but they use political intrigue to the limit, and Canadians little know the menace this Order is to our great and growing Commonwealth.

In the St. Eoy Road, on the Plains of Abraham, near the city of Quebec, stands a statue of Ignatius Loyola. In his left hand is a copy of the Douay Bible—the Roman Catholic version of the Word of God. His right hand is raised to heaven in supplication. His foot is upon the neck of a man who is lying at his feet. This man, who is under his feet, holds in his arms a copy of the Protestant Bible. The statue is intended to represent the triumph of Roman Catholicism over the so-called heresy of Protestantism. Is it not time that Protestantism put on her strength?

Health

CITIZENSHIP TOPIC FOR FEBRUARY.

Mark 2: 1-12.

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What is health? It is not merely a physical condition. It is the state of the whole life. Jesus meant that when He said, "Thou shalt be made whole." Other than we cannot properly interpret the teaching and miracles of Jesus. The body cannot be in full health, while the mind and spirit remain diseased. On the other hand, let the mind and spirit be freed from the false conviction of physical ills, and physical restoration inevitably follows. Since the spiritual is the predominant element in human personality, the most efficient agency in procuring health is the spirit of man restored by means of faith. This is the reason why Jesus demanded faith in every case. Not until their faith in His power changed their conviction concerning their own ills, could He heal them.

Truth is one, eternal and universal. All sciences are only human interpretations or Truth. When the sciences find a common basis, and similar laws, they will approach nearer the truth. Likewise, life is one, eternal and universal. Each human life is a partial interpretation of

the one true life. As human lives approach a common basis, and are governed by similar laws and ideals, they will come nearer the one true life. Truth and Life are only two sides of the same Great Reality. Health results from the human life obeying the principles of truth.

According to Jesus human life is one and indivisible. It does not consist of faculties or compartments. It is organic, embracing various functions. There is no separation of body and spirit. They constitute one life. Even in the resurrection the spirit is clothed with a transfigured body, expressive of its character. Paul agrees with Jesus. (Read 1 Cor. 15: 35.) Jesus follows this doctrine in the performance of His miracles. He associates so closely the healing of the body with the forgiveness of sins, that they are practically inseparable. He never heals but He forgives, and He never forgives but He heals.

Our pragmatic tendencies and our demand for demonstration have determined the spirit of interpretation. It has placed in the background the spiritual interpretation of life. This attitude gave the opportunity to Christian Science and other faith-cults. The separation of the physical and spiritual gave to faith the wrong meaning. Once the Church is prepared to interpret life in its entirety, and faith in its relation to the whole life, the need of such societies will pass away. Their existence will eventually awaken the Church to the Scriptural doctrine of faith and miracle.

We wish to show the teaching of Jesus on this subject from the passage assigned.

1 Mark 2: 5. Jesus shows that the forgiveness of sin and the healing of the body are one and the same act. The man came not to be forgiven, but to be healed. Why, then, did Jesus say, "Thy sins be forgiven thee"? For Him, it was the same act. The miracle of healing was the symbol of the spiritual healing wrought in forgiveness. Jesus declares that the power to heal the body is the proof of His power and authority to forgive sins.

2. Mark 2: 9. Jesus places forgiveness on an equality with the miracle of healing. Both are inward changes that affect the whole life. Forgiveness means the making whole spiritually.

3. "When Jesus saw their faith." This faith includes the faith of the four men who carried the sick man. The faith of the four would not avail much, if the sick man was in doubt. Nevertheless, the faith of the four was a factor. The faith that makes possible the regenerative work of healing and forgiveness is no mere credence or belief. It is an attitude of the whole life, that makes a complete change. Jesus was not able to perform miracles in Nazareth because of unbelief. It was the definite spirit of opposition, as well as the spirit of doubt. Faith links us with the greater reality and power of Truth.

4. Mark 2: 10-11. Here we have the explanation of the miracles of Jesus. They were not performed as signs of Messianic power in the Jewish sense. They were the symbols of the redemptive and regenerative power of Jesus. On what ground had He this power? Was it not because He was the Son of Man? This implied:

(a) Divine Spirit in human flesh. In the incarnation we have the ideal union of the physical and the spiritual. Not until the human life obeys the divine law can there be assured health and forgiveness.

(b) He was sinless and without disease. Sinlessness and perfect health are inseparably associated. Only those that obey the Truth are assured of health. Jesus gives us the hope that some day we will be free from sin, disease and pain (Rev. 21: 1-4).

(c) Divine Spirit controlling the human flesh. It is the spirit that is the source of sin, disease and evil. Is it not as true that the spirit is the source of health, forgiveness and happiness? What profit was it for Jesus to heal the body and leave the spirit of man diseased? He would return to his old life, and the physical ills would come back. Only as the physical is governed by the principles of the universal life, can it be free from disease. Some call it mind-cure or faith-cure. It is more than either. It is the Divine Spirit redeeming and controlling the human life, and thus eradicating sin and disease. It is only the Christ-spirit that will do away with sin and disease. Here is where faith-cults miss the mark. They do not associate the power of healing with the full possession of truth in the spirit. Faith-healing has become commercialized, and has lost its redemptive and regenerative power. The medical profession also should never have been divorced from the Church. Healing the sick is as much the work of the Kingdom of God as preaching the Gospel. The separation of these results in destroying the healing power of both. Not until we can unite them, as Jesus did, can we look for the true results of the Kingdom.

Health demands the maintaining of the unity of our life—physical, mental and spiritual. It requires that we obey the laws of the greater life written into our own nature. We must exercise a faith that develops an optimistic viewpoint of life, and brings our whole life into an obedient and receptive relation to the truth.

QUESTIONS FOR THOUGHT.

1. How much would a spirit of healthy-mindedness conduce to health of body?

2. To what extent should the optimistic outlook of Christian faith make Christian people healthier than those brought up in ignorance and superstition?

3. Should a physician, possessing the Christian spirit and faith, accomplish more than those that do not possess it?

4. Does the Christian faith, as revealed by Jesus, include all that is of value in Christian Science and other faith-cults? If so, why do they exist? Could not the Christian Church do the work? What change would we need to make?

Realizing the Kingdom of God

XI. My Ideal for Our Church

1 Cor. 12: 12-31, and Eph. 5: 25-27.

TOPIC FOR FIRST MEETING (CHRISTIAN ENDEAVOR) IN MARCH.

In our series of topics on the theme, "Realizing the Kingdom of God," we come now to discuss the special subject, "My Ideal for Our Church." Next month we shall relate the Epworth League particularly to the working out of this ideal. But in this present discussion the thought is to get the conception of the young people on the Ideal Church. Of course each leader should have in mind in formulating this ideal the peculiar conditions under which his own church is working—as to whether they are city, town, village or rural; the number of children and young people, in fact the size and population and the kind of people of the neighborhood; and any peculiar needs of the community.

Here also is a splendid opportunity for the leader to interest other members of the League in the working out of the topic. Take a few of the sub-heads, if you will, and assign one to each sub-leader, asking him to prepare an address of two or three minutes in length. Or if you think it better get a black-board and in a round table conference draw out from the members suggestions as to what