

the world, for ages, with its knowledge, and learning and the heroism of its martyrs.

Ignatius Loyola was a Spanish nobleman, born almost the same time as Martin Luther. When he grew up to manhood, having become a soldier, he was wounded at the siege of Pampeluna while fighting for his country. "It was a sad day for the Reformation," says Parkman, the American historian, "when the French artilleryman shot Ignatius Loyola."

Being obliged to retire from active service, he betook himself to reading the lives of the Saints and the New Testament, and soon came to the conclusion that it was a more glorious occupation to fight for Christ than to fight for an earthly king. He in consequence determined to become a priest and began his studies accordingly. Ignatius was a man of a clear mental vision. He had a clear insight into men and things. Ignatius realized that the Protestant Reformation was the uprising of the human mind against the principle of absolute authority in matters of faith, the rebellion of the mind of man against the authority of God. The Reformers used all their intellect not against any particular doctrine of the faith, but against the very citadel of the Church, its infallible teaching authority. Loyola said, there is only one way to meet it. We must meet intellect by intellect, we must uphold authority by obedience.

Jesuits.

We must get men trained in every science, we must get men trained in obedience, and so in 1534 he laid the foundations of the society of Jesus, and made learning and obedience its distinguishing marks. And what was the consequence?

The work of the Jesuits in Germany and other northern nations was crowned with so much success, that according to Macaulay, Protestantism was effectually checked. They sent missionaries to every part of the world to preach the Gospel to heathen nations.

The success of the Jesuits in the work of education forms another great chapter in their glorious history. Of their system of education Bacon says: "Never has anything more perfect been invented."

And this is the testimony of the Protestant historian, Macaulay.

"In spite of oceans and deserts, of hunger and pestilence, of spies and penal laws, of dungeons and racks, of gibbets and quartering blocks, the Jesuits were to be found under every disguise, in every country: scholars, physicians, merchants, servingmen, in the hostile court of Sweden, in the old manor houses of Cheshire, among the hovels of Connought, arguing, instructing, consoling, animating the courage of the timid, holding up the crucifix before the eyes of the dying."

It is precisely this ceaseless activity on the part of the Jesuits for the spread of the Catholic faith and their absolute fearlessness in opposing error that explain the hatred with which they have ever been regarded by narrow-minded Protestants.

Dr. Gordon in his pamphlet talks of "the inner and unseen order of the Roman Catholic Church, the society of Jesus, commonly known as the Jesuits."

"For the society of Jesus," he says, "the Jesuit, we ask but one question: was a sacred name ever put to a baser use?"

Let us right here assure the reverend doctor that the Jesuits neither wear horns, nor do they carry a tail. They are not a secret society. The constitution, rules and regulations of the Society of Jesus are open to everybody's inspection. Their name also, history attests, is very proper and well applied.

But let us put the shoe on the other foot. We know of no worse misappropriation of a name than when Dr. Gordon applied to himself the name of a Christian. Or why does he not say the Lord's prayer in his church? (a question, by the way, which he has been asked several times in connection with his question-drawer, but