

haired women read and expound it; the vulgar crowd and unevangelized masses all practice it.

When the French infidel said to the Verdean peasant: "We will pull down your churches, destroy your pictures, and demolish everything that reminds you of God," the peasant replied: "But you will leave us the stars."

Protestant Christianity embodies the august moral and spiritual virtues of divine revelation. Much of modern skepticism is a revolt against the monstrous and blasphemous assumptions of the Roman Catholic hierarchy.

RITUALISM.

Another peril is also found in the growth of ritualism. Noticing with pain the prevailing tendency in some of our churches to identify religion with attitudes, forms, ceremonies, vigils, feasts, fasts, vestments, music, candles, colors, incense, sacrifices, and so forth.

The religion of Christ, I need scarcely say, is not a religion of rubrics, rituals, creeds, surplises, or ceremonials, but quite the contrary—a religion so free, so simple, so true, so natural, so tender, so pure, so pleasant and so blessed in its unfoldings that "a child," and not a parchment doctor of divinity, is the perfect pattern of its priesthood.

About the "meek and lowly" Jesus there was nothing of ostentation or display either in dress, in doctrine, in deportment, or in character; and, so far from being a ritualist in the modern sense of the term, His mission was to put an end to ritualism, to abolish new moons, phylacteries and sabbaths, to give the finishing blow to Jewish rites and ceremonies, and to make sacrificial offerings for sin and sacrificing priests forevermore impossible.

temple was rent in twain. He finished the work of man's redemption. He established the brotherhood of the human race. He removed the distinction between priest and layman, opening up by doing so the kingdom of heaven to all believers.

There are many roads that lead to Rome, but none is more popular in England and America than the one called "Ritualism." The substitution of form for faith, ceremony for Christ, rubrics for religion, a wafer for God.

All know the similarity of Romish and Buddhist worship. The worship is similar and equally imposing. One eye-witness describes the sight he saw in a Buddhist temple: There stood fourteen priests—seven on each side of the altar—erect, motionless, with clasped hands and downcast eyes, their shaven heads and flowing gray robes adding to their solemn appearance.

What real difference exists between our advanced ritualistic church service and that of the church of Rome? It reminds one of the story told by a Roman Catholic priest at Clifton, who asked one of his friends why he did not attend the Catholic chapel.

Protestant Christianity stands as an emphatic protest against sacerdotalism, or a sacerdotal priesthood. It repudiates as unscriptural the vicarious sacrifices and pardoning powers of mere men. It also stands to resist the doctrines of transubstantiation and auricular confession.

for his summer vacation, Dr. R. F. Horton preached his London congregation a sermon on "Is Protestantism Decaying?" "The answer," he said, "if we are candid, if we are determined to face the simple facts in our country, is this: In England, for a time, it certainly is; not by the accession of large numbers at present to the papal church, but by the progress of the Catholic principle involving the Catholic claim in the church of England itself.

Facts multiply every year that in Protestant America many are drifting in like manner toward the church of Rome. It has recently been asserted that during the past twenty years Protestantism has been a failure in New York city. Among the Episcopal churches of this city (Chicago), troubles are brewing over rapid and radical Romish tendencies.

From what has already been said, it must be apparent to all that Romanism is the supreme peril to American Protestantism. It is remarkable that the second step in the investigation of immigration, intemperance, immorality, infidelity or ritualism, brings you face to face with the panegy. All menacing powers find hospitality here.

It is strange no one has before thought of publishing such a compendium of A. P. A. literature as is to be found in each monthly issue of the new A. P. A. Magazine, which is now on the market. It is a very large publication, and contains an ocean of matter that will appeal strongly to every reader of a paper like this.

Is Protestantism anarchy? A sharp editorial in the Catholic Mirror for January 6th, 1894, gives a list of prominent anarchist periodicals now published: In France nine, one in Algiers, three in Belgium, six in London, three in Buenos Ayres, ten in Germany, four in Holland, seven in Italy, two in Brazil, seven in Spain, one in Chili, one in Bohemia, three in the United States; a total of fifty six. The reader may be inclined to think that the above indicates that anarchism thrives best under Roman Catholic influence; but such is not the opinion of the Mirror, as the following from its editorial will show: "These publications are only the feeble indication of the widespread evil which is threatening our modern society with ruin, but they are a powerful means of diffusing socialist and anarchist ideas among the masses."

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(Continued on page 5.)