

arises from fear that praise may do harm.

Paul says (Gal. vi. 6): "Let him that is taught in the Word communicate unto him that teacheth in all good things." Words are "good things" in this world, where we are to help one another. The preacher needs not only the financial aid of his people, but the word

that cheers from those to whom he ministers. He does not like to feel that he must go elsewhere, as an exchange, before he can receive the word of commendation from the appreciative hearer, nor wait for some stranger from another church for such a response. He would like the spontaneous word from nearer home.
E. N. A.

EDITORIAL SECTION

LIVING ISSUES FOR PULPIT TREATMENT.

Roman Catholicism in America.

If the son therefore shall make you free, ye shall be free indeed.—John viii. 36.

To say that the spirit of Romanism and that of liberty are not and cannot be harmonious or friendly, is to voice a truth that is already too well known to need the repetition. It is a truth emphasized by past history and confirmed by present experience, that the tendency of Romanism is to make men, intellectually and spiritually, slaves. Freedom of choice, whether in the matter of doctrinal interpretation, of intellectual discipline, of political action, or even as to the manner of living, is regarded as inimical to the interests of the system which claims pre-eminently to represent and conserve the glory of God. As a consequence Rome is directly and outspokenly hostile, and logically so, to our American institutions. A free school, a free press, a free ballot, a free conscience, are dangerous to her interests and demand her antagonism. Such a thing as individual right apart from her domination she cannot concede. Her will makes and gives right, as it is law. Devotion to that will is imperative, however it may conflict with other considerations of a personal, a social, a political, or even a moral character.

But the love of liberty and the conviction that the right to it is universal are bound to grow in intensity as the advantages of it are seen. Whatever

may be the teachings of the system under which men have been educated, if growing experience and observation prove to them that there are errors in it, and that certain of its demands are not consonant with individual interests, its hold upon them will become weaker as the days go by. This has been the case with Romanism in its experience in our own land. So marked has become the apostasy of those who come to our shores from the Roman Catholic countries of Europe, that a memorial has recently been submitted to the pope urgently demanding his consideration of this condition of things. It represents as among the causes of this defection:

1. The lack of sufficient protection for the emigrants at the time of their departure from home, during their voyage, and on their arrival in America.
2. The inefficiency of priests and parishes of their own for the different nationalities of immigrants.
3. The pecuniary sacrifices, often exorbitant, that are exacted of the faithful.
4. The public schools.
5. The insufficiency of societies, Catholic and national associations of mutual aid, protection, etc., for the laboring classes.
6. The want of different representatives of the different nationalities of immigrants in the episcopate.

In the table of statistics appended to the memorial it is shown that whereas the Roman Catholic population in our land ought to be in the neighborhood