

sumes ; and the most thorough going Romanist can claim no more. We deny it utterly. There are intellectual, and moral, and spiritual forces upon the earth far stronger than the Pope, and in them we place our faith as against him. To us he is no longer the vicar of Omnipotence, or an object of dread in any sense. He shall cast no shadow of authority or influence over our spirit either through our obedience or our prejudice. We will take fish when we please, we will use organs when we see fit, we will have our church ritual as we think best, without any reference to him whatsoever. We will not permit him to work upon us either through our love, our fear, or our hate. To us he shall neither be spiritual father, nor spiritual bugbear.

The hard, un-Christian, anti-popery prejudices cherished by some Protestants are a shame and scandal to Protestantism. Even the graces of an apostolic piety will hardly shield their possessor from vulgar mocking if the Pope has chanced to put his name in the calendar. Thomas Carlyle in his eloquent "pleadings," referring to the force of such prejudices in his native land, says, that in many a parish church the sight of a cross would fill the pious with alarm.* The affecting symbol of the Redeemer's suffering awakens only feelings of hostility. Can the force of hard and narrow prejudice farther go? We know not how far such prejudice could go, for it has no rational law either for its guide or its limit. We pray and labor for the deliverance of Protestantism from its power. Protestantism has within it the elements of spiritual growth and spiritual grandeur, but not until such prejudice and such fear as we have referred to in this article, are entirely cast out, can these receive their proper development, and

* Pleadings with my Mother: the Church of Scotland. By Thomas Carlyle. p. 96.