

or any likeness of anything that is in heaven above," etc. So well does this spurious Church of Christ know that this commandment condemns its practice, that in all the Catechisms in the Nuns' and Friars' schools, it has been left out, and the tenth cut in two to make up the decalogue. Get the books and see for yourself if it is so or not, and draw your conclusions.

The Crucifix may be harmless or even useful for certain minds. Luther kept his, as we all know; but the fact remains that it has led and still leads the ignorant to idolatry. Some images of Christ are believed to be miraculous. Men and women bow down to the material likeness, and trust to magical virtues they attach to it. The harm done is probably much greater than the good. But apart from this mute preaching of the Crucifix, what does a Roman Catholic hear of the Gospel?

He is told that he is a sinner, that is right and Scriptural, but he is not told to go to the throne of grace, through Jesus the One Mediator between God and man, to be cleansed from his sins. Christ, according to the Church of Rome, has died indeed for the sins of men, nevertheless "Eternal life is a reward faithfully given for the good works of men, and for their merits, in virtue of the promise of grace which is in Jesus Christ." (Bossuet. Expos. Art. vi. and vii.) In other words, Christ's death has not paid the ransom of sinners, but enabled them to pay it themselves, by giving value to human good works and sufferings. To keep the account owing to God evenly balanced, the sinner has to come periodically to his priest and confess all the evil he has been guilty of. The priest imposes upon him what he considers the equivalent in the shape of certain tasks, more or less unpleasant, called penances. These being accomplished, he is entitled to the benefit of full absolution, and is in a state of grace.

In contrast to this, the word of God teaches "That whosoever believeth in Christ shall receive remission of sins," Acts x, 43; that a man is not justified by the works of the law, but by the faith of Jesus Christ, Gal. ii: 16; that forgiveness of sins is not a matter of exchange or barter for our works or sufferings but a free gift, "the gift of righteousness by Jesus Christ," Rom. v: 17. "For by grace are ye saved, through faith, not of works lest any man should boast," Eph. ii: 8. This free forgiveness is enough to give us "an abundant entrance in the eternal kingdom of our Lord and Saviour Jesus Christ." 2 Pet. i: 11. And as to priestly absolution, the Gospel teaches us that God alone can forgive sin, Mark, ii: 7; and that "if any one has sinned and confesseth his sin, God is faithful and just to forgive him his sin, and cleanse him from all unrighteousness," 1 John i: 9.

3. The Church of Rome, whilst claiming to be the Church of Christ, sends the sinner to creatures, instead of sending him to Jesus, the one advocate of the sinner. Mary has become the great intercessor for the devout Roman