

listen to any other voice than his. Even a merciful manifestation strikes mortals with alarm.

The universal dread of God has moulded much of the malignant theology of the times. It is unforgiven guilt, looking through bare intellect, gauging the Almighty. Conscious fear pictures a Supreme Being neither true to nature nor the gospel. Some systems of divinity crowd up between men and the Saviour, with more of the hideous Moloch in them than of the loving friend. But Jesus of the gospel is arrested by broken sobs, and held to bless, by fallen tears !

The same error accounts for much of the barren atheism of the age. When men merely dread God, and apprehend nothing fatherly in His nature or attributes, then they undertake to argue Him out of existence altogether. Their heads fabricate a theory which shall satisfy their hearts.

There is a wholesome dread of God ; but it has its place in harmony with other emotions of the soul. The dread which comes, not of reading the Bible, but of reading false theologies, accounts for much prevalent depravity. For if men loved instead of dreaded God, they would not sin. The soul must delight in the works and in the words of God, to rightly obey and grow. The failure to present the tender character of Jesus,—to set Him forth as the Life, the Truth and the Way,—to preach Him in His life of tears and in His death of blood,—has sad results in men's trembling and blundering and falling as if yet under the Sinai thunders, instead of the Calvary Cross.

Ye ministers of Jesus, commend Him to sinners as the Banisher of Fears, the Healer of Sorrows, the Soother of Anguish, the Conqueror of Death. He is the Deliverer, the Saviour, the Prince of Peace ! There is no depth of suffering, nor bitterness of remorse, nor blackness of despair, that He can not instantly reach, relieve and dispel for ever. This is the Divine Redeemer and His power over sin, death, and hell is infinite. Trust Him, O People, and be saved !—*Advance.*

RITUALISM.

As seen through Roman Catholic eyes, English Ritualism is not very different from Papacy, the following from *Voce della Verità*, in Rome, showing the points of similarity : “ One of the strangest facts certainly is that of the English Ritualists, who style themselves by a ridiculously contradictory name—English Catholics. It is a real comedy, which we are inclined to call sacrilege if it were not excused by the good faith of some, by ignorance and prejudice in others. As it is, they use almost all our rites, and if you enter their churches or are present at their ceremonies, it can be hardly believed that you are not in a Catholic church. The altar which, in England, was once but a naked table, with a cover and a Bible, is now a rich altar, richly decorated with a cover, candlesticks, candles, flowers, a cross, or even a crucifix. They have their litanies and a rosary. They use incense and our sacred vestments. They cross themselves ; they have the holy water ; they bend the knees before what they call the Most Holy Sacrament. Their priests are completely shaven, they dress like ours, and even now they assume the collar ; so that you must know them to distinguish them from ours. They say Mass (after their fashion) and recite (*si sic est*) the canonical hours. They observe most strictly the feasts of the saints, and they speak with great remorse of Lent, of the vigils, and of the *quattro tempora*, only that here the Ritualistic bark is shipwrecked on the rock of fasting, which is certainly mentioned at the commencement of the ritual or prayer-book ; but there is a fatal obstacle to it in the gastric juice of the English stomach. Accordingly, they fast very fully and mentally. They have even their Sisters of Charity and monks.” Under the circumstances it is not surprising that the Catholics look with hope, and the true Protestants with anxiety upon present tendencies in one portion of the Church of England.