

direction in which man is so inclined to be slothful as in religion, and Rome, knowing this, has acted as the parent of the most thorough-going spiritual sluggardism. If she cannot cure religious asomnia, in so far at least as narcotics are concerned, no one else need attempt it, for all that is vital, and personal, and internal in religion she undertakes to effect for her devotees by priestly manipulations and proxies.

The awakened soul must have the living God in direct relation to it, refusing the intervention of all deadening or obscuring *media* between God and it. For itself it must say in relation to God: "I know whom I believe." This was the case with Paul, with Luther, with all spiritual minds in every age and clime. For such religious appointments only exist to deepen and purify their own direct and individual relation to Christ.

At this point in our discussion, there emerges, among other things, the essential difference between the Romish and Protestant conceptions of the Church.

Romanists proceed from the idea of the Church as an institution to the individual believers in relation thereto; Protestants begin with the individual souls constituting the Church, descending therefrom to the conception of the Church as a visible organization. With Rome, the Church makes believers; with Protestants, believers make the Church. With the former, circumcision cannot be said *not* to avail anything; with the latter, neither circumcision nor uncircumcision availeth anything, but a new creature.

The Bible, the sacraments, in short, all religious appliances only serve the end for which they are given in so far as they develop the new life in each believer, and bring him more and more fully into direct relation with Christ.

In this connection, what does this whole subject teach us, but that we must first have true men before we can have right conduct; first secure superior workers before we can obtain superior work. Given the worker and the works follow. Given a Stephenson and the Victoria Bridge is ours. Is God to enrich His Church with the teachings of the "Pilgrim's Progress?" He raises up a John Bunyan. Is He to give us correct ideas of Church life and organization? He sends us true churchmen like Wycliffe, and Huss, and Luther.