

for whose sake alone you are accepted and saved.

Here then, we have the true answer to the question, "What shall I do to be saved?" You must feel that you are a sinner; and you must feel that none but Christ can save you; and in heart and soul you must cordially receive him, as made unto you of God wisdom, and righteousness, and sanctification, and redemption. A sense of sin will induce you to seek for its remedy. Christ crucified, bearing the sins of his people in his own body on the tree, is God's remedy for sin. And believing in Christ is the application of the remedy. And believing in Christ, should you die the very next hour, your soul would go, cleansed by his atoning blood, to join the general assembly and church of the first-born in heaven.

Need I stop, ere I close this letter, to place in contrast before you the gospel plan of salvation with the plan of your priests? Must not the contrast strike yourselves, as you read and ponder? You ask what you must do to be saved? The priest tells you to confess—to do penance—to pray to the saints—to keep Lent—to eat no meat on stated days—to go to mass—to torture your body. And when all this is done, when you come to die you must be anointed with olive oil, blessed on Maunday-Thursday. Nor will this do. You have then to go to purgatory, to atone for your venial sins by your own suffering, unless you are bought out by the alms and suffrages of the faithful, in paying for masses for your deliverance! What a long, and complicated, and *expensive* process! And after all, there is no telling the time when the suffrages of the faithful, or the masses of the priests, will secure your deliverance from