

VI. The sixth and last great cause of the increase of the dangerous class is *the accidentals by some deemed essentials of Religion*. Want of space forbids the consideration of more than two of the most prominent.

(1.) The first of the two is the *purse-pride and pharisaism*, so conspicuous a feature in many religious bodies. The words "a free gospel" have no meaning whatever except as a burlesque. Elegantly-carpeted and cushioned pews rented at so exorbitant a price that only the wealthiest can patronize them, exclude the poor as effectually as any Act of Parliament—aye more so. The auditorium seems as if contrived only for the rich, so that they can lounge therein in a becoming and decorous manner, leaving out the Almighty as completely as their poorer neighbors, and turning His house, if not into a den of thieves, at least into a temple of mammon and fashion. How many jealousies and heart-burnings have been caused by rented pews the last day only can show. How many refined, sensitive, highly-educated poor people have been driven from the churches by this abomination, can only be determined then. Surely it is time that God should be honored in His house rather than puny microscopic man and his whims and fashions; surely it is time that the commission to preach the gospel to all nations and individuals, both rich and poor, were thought of; surely Christendom cannot have been wrong in this matter for sixteen centuries. People ought to be aware, too, that free and open churches "pay" better than those cursed with rented pews; and that the same purse-proud congregation who cannot bear a shabby dress or a threadbare coat near them on Sunday, will at a week-night service in the lecture room or Sunday-school room, occupy adjacent seats to them, and oddly enough are not contaminated by their proximity.

(2.) A second cause is the formalism

so much in vogue amongst all Protestant denominations. Congregations find it to be very ungenteel to kneel or to stand in prayer, or to stand in singing the praises of God; they find it so extremely improper to manifest the slightest emotion in the House of Prayer, that even in those churches where a responsive liturgy is supposed to be used, the praying is done by proxy by the minister, while the choir reserve to themselves the solemn mockery of praising the Deity. It seems to be quite enough for the congregation to do, if they sluggishly patronize the Almighty, listlessly inattentive to the praises, prayers and sermons. Ought this to be called worship? Can young, energetic, emotional people be satisfied with this empty, formal round of service in which they can have no part? Was not the Wesleyan revival a protest against it, and are not the Ritualism and the Revivalism of the present day even stronger protests against the same? Is there any rule in nature or Scripture which thus excludes the young from the churches and prepares them for the dangerous class by leaving out God and His Word?

After this necessarily brief statement of the causes of so much dangerous force amongst us, the question may be asked, Is there remedial machinery "enough and to spare?" To this the affirmative answer seems proper. To stop the immigration to the towns from the country by implanting proper ideas in the minds of the youth of our country, to give them all the advantages of town-life without leaving their "old homestead" (while yet allowing those who are adapted for business, &c., to pursue it), and thus to enable the farmers to become the rightful aristocracy of the land, is the way to remove the first cause; to arbitrate between the contending forces of capital and labor, and to show each the fatal errors it is making, will remove the second; the third may be removed by employing teachers