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WHY WE ARE PROTESTANTS

INTRODUCTION.

WE may easily estimate our privileges too cheaply, and hold our hard-gained possessions too loosely, and, it is to be feared, we are doing this very thing as regards our Protestant heritage.

The advances which Romanism is making, in Scotland, for instance, may well cause the most careless to think. Rome can but regard British Protestantism with contempt or amusement, as she listens to our talk about, and sees our frantic efforts to secure a re-united Christendom.

Rome, too, wants a re-united Christendom, but only by the capitulation of all the Churches to herself. The fox has no objection to the geese, provided they are all inside her. But a re-united Christendom on these terms would be the greatest blunder and crime in the history of religion.

It is high time that we awakened to the Roman Peril, and paid some attention to the safeguarding of our dearly-bought Protestantism.

I fear, sometimes, that we are forgetting how to *protest*, because, increasingly, we are becoming disinclined so to do. It is so much easier to take the line of least resistance.

But that will not do.

Let us then, in home, and Sabbath School, and Church acquaint ourselves with, and teach our children the principles of our Protestant Faith so that we may be able to set up a standard against the enemy that is coming in like a flood.

I.

Protestantism. By Protestantism is meant the principles and common system of doctrines taught by Luther and the other Reformers of the sixteenth century, and by the evangelical churches since.

Its Negative Principle is, that any element of current ecclesiastical teaching or of popular belief that, on being traced back in history, runs out before the teaching of Christ's authoritative Apostles is reached

is no part of essential Christianity.

Its Positive and Formal Principle is, that nothing that is not taught in the Holy Scriptures, the authoritative rule of faith and practice in the Church, enters as an essential element into the Christian system.

Its Chief Features and Fundamental Doctrines are—

The Supremacy of the Bible.

Justification by Faith.

Individual Responsibility and Freedom (within the authority of the Bible) of Conscience and Worship.

The Term Protestant was first applied to those princes and other adherents of Luther who, at the second Council of Spire, April 19th, 1529, protested against the decree of the majority representing the Roman Catholic States of Europe, which decree involved a virtual submission of the Reformed to the authority of the Roman Catholic Church.

It is now generally applied to and accepted by all Western Christians who are not Roman Catholics, though it is disclaimed by some High Church Anglicans.

Protestant, therefore has a *Positive* and a *Negative* significance.

On the *Positive Side*, a Protestant is one who bears witness *for* the Truth.

On the *Negative Side*, one who bears witness against error.

Protestantism is the assertion of great principles, and a belief in the Fundamentals of the Faith; and also a *protest* against sacerdotal error.

Viewed *Positively*, Protestants are EVANGELICALS.

Viewed *Negatively*, they are ANTI-ROMANISTS, ANTI-RITUALISTS, ANTI-SACERDOTALISTS, ANTI-ANGLO-CATHOLICS, ANTI-MODERNISTS.

II.

But when we say that Protestants are Anti-Romanists, a certain qualification is necessary, because of the *Truth which both hold in common*.

Protestants and Romanists stand together against :

Atheism, which denies God ;

Materialism, which denies the Soul ;

Pantheism, which confuses the soul and God with each other, and with the world.

Agnosticism, which is frankly sceptical concerning things divine and eternal.

That on the *Negative Side*. And on the *Positive*, Romanists accept in substance what is known as THE APOSTLES' CREED; a statement of truth representing what Christ and His Apostles taught.

It is as follows :

I believe in God the Father Almighty, Maker of heaven and earth : And in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried ; He descended into hell ; the third day He rose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father Almighty ; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost ; the Holy Catholic Church ; the Communion of Saints ; the Forgiveness of sins ; The Resurrection of the body, and the Life Everlasting.

As to the *facts* here set forth Protestants and Romanists are agreed, but it is when we come to the *interpretation* and *application* of some of these facts that some of our fundamental disagreements emerge, as, for example, regarding

The Way of Forgiveness and of Life.

III.

But, it may be asked, if there is so much common ground between Protestants and Romanists, why are the former so opposed to the latter ?

We reply—for two reasons :

(a) Because *there is a vast amount of grievous error mixed with the truth*. Like the religionists of our Lord's time, they add their TRADITIONS to DIVINE REVELATION, and regard the former as of equal value and authority with the latter, as e.g., the five spurious sacraments—

Confirmation ; Extreme Unction ; Penance ; Orders ; and Matrimony.

That is the first reason why Protestants are opposed to Romanism. And the second is :

(b) Because it is the error that characterises and dominates Romanism, rendering inoperative much of the truth which they profess to hold.

We need give no other illustration of this than that they, while agreeing that

“ there is one Mediator between God and Man,
the Man Christ Jesus,”

introduce a host of other mediators, the Virgin, Saints and priests, and so as effectually set aside the truth as if they denied it.

All that will be attempted in this brief exposition is to indicate some of the FUNDAMENTAL REASONS WHY WE ARE PROTESTANTS AND NOT ROMANISTS ; and why, therefore, we must vigorously SAFEGUARD OUR PROTESTANTISM AGAINST ALL THE AGGRESSIVENESS OF ROMANISM, BOTH IN CHURCH AND STATE.

These reasons touch such matters as —

The Rule of Faith.
The Gift of the Spirit.
The Means of Grace.
The Christian Ministry.
The Way of Salvation.
The Approach to God.
The Church of God.
The Supremacy of Christ.

From this it will be seen that the matters of disagreement between the two positions are not INCIDENTAL, but FUNDAMENTAL ; that they are matters not of RELATIVE but of VITAL importance.

We make no attack upon PERSONS, but are concerned only with PRINCIPLES ; for it is the plain fact that in the Roman Church there have been noble-minded and saintly souls, as well as in the Protestant Churches, men like

Thomas à Kempis, Faber, Lacordaire, Fenelon, Madame Guyon, and others ;

and, on the other hand, there have been among Protestants those who were such only in name.

Personal recriminations do not savour of the Spirit of Christ, or serve the Kingdom of God.

No, we have something much more serious than that in hand, namely—

“*To contend earnestly for the Faith which was once for all delivered unto the saints.*”

Protestants and Romanists are in hopeless disagreement on the subject of

I.—THE RULE OF FAITH.

Both are agreed as to the NEED for some outward Rule of Faith, some Standard of Appeal which all can equally recognise.

That the Scriptures are such a standard, is acknowledged by Protestants and Romanists alike, but we part company on the question of

Their Sufficiency as a Rule of Faith.

Rome claims two things—

(a) *That the Scriptures must be supplemented by the Traditions of the Church*—Ecclesiastical Decisions, Papal Bulls, Decretals, Acts of Councils, and a whole library of the works of the Greek and Latin Fathers ; and that these traditions are of equal value and authority with the Scriptures.

In this way the Bible is *superseded*.

(b) *That the Scriptures can be interpreted only by an infallible Church*, of which the Pope is the head, and therefore in a position, when speaking as Pope, to pronounce infallibly on all matters of dispute.

In this way the Bible is *silenced*.

In the Roman Church, therefore, the Rule of Faith, the Seat of Authority, the Standard of Appeal in all matters affecting doctrine and practice, is

not the *Bible*, but the *Pope*.

Protestants, on the other hand, hold—

(a) *That the Scriptures of both Testaments are the inspired Word of God* ; that they are of *Divine Origin*, and therefore of *Final Authority* in all matters relative to *Faith and Conduct*.

We hold also—

(b) That an understanding of these Scriptures is obtained by the guidance and illumination of the Holy Spirit, with or without the aid of men.

And further—

(c) That the Bible is the inheritance of all mankind, and that, therefore, everyone has a right to read and learn for himself the revealed will of God.

On these matters there can be no compromise ; and on this question, without a shadow of a doubt

Romanists are wrong, and Protestants are right.

Another matter of controversy between Romanists and Evangelicals is as to—

2. THE WAY OF SALVATION.

This is a matter so vital to the well-being of the soul, that no ground must be conceded to error or doubt.

We shall regard *Salvation* in its most comprehensive sense, as including

Justification ; Sanctification ; Redemption.

On all these aspects of the great work of Salvation, Romanism is at variance with the Bible, and therefore with the Protestant Faith, and that in a manner and to a degree which amounts to an entire subversion of the truth.

Take the matter of

(a) *Justification.*

In considering this, as also the other aspects of Salvation, we must think of both the DIVINE and HUMAN sides of the blessing.

The Romanists acknowledge that the ground of justification is the work which Christ accomplished for men by His death. But they do not consider that that work is, by itself, sufficient, for by the imposition of such rites as PENANCE and ABSOLUTION they supplement it, and so invalidate its adequacy.

But it is when we come to the human aspect of the question that we see how contrary to Scripture is the teaching of Rome.

It teaches that the merits of Christ are given to infants and adults in BAPTISM, and that Baptism takes away original sin both as to its guilt and existence, so that the person thus baptised is restored to the purity which he possessed before the Fall.

This is the pernicious doctrine of BAPTISMAL REGENERATION, a doctrine which, alas ! is not the monopoly of Rome. While the exercise of FAITH, and the action of the SPIRIT in the regeneration of the soul are not wholly excluded, yet they are so completely subordinated to the VIRTUE OF BAPTISM and the

“INTENTION” of the PRIEST, as to be INCIDENTAL rather than ESSENTIAL.

In this way does Rome deny that foundation truth of the New Testament, and watch-word of the Reformation, that JUSTIFICATION IS BY FAITH IN CHRIST ALONE.

Protestants believe that by the life and death and resurrection of our Lord Jesus Christ A COMPLETE SALVATION WAS PROVIDED ; *sufficient for all sinners, however many, and for every sinner, however great.*

Repentance and *Faith*, in the Christian scheme, are not meritorious works, but the negative and positive conditions of saving blessing :

Repentance emphasising the turning of the soul FROM SIN.

Faith emphasising the turning of the soul TO CHRIST.

The uniform testimony of our Lord and His Apostles is that—

“*By grace we are saved by Faith ; and that not of ourselves ; it is the gift of God ; not of works lest any man should boast.*”

Equally heretical is the teaching of Rome on

(b) *Sanctification.*

Having made the PRIEST and WORKS essential to entrance into life, it makes them essential to the maintenance of that life.

The Church must act on behalf of the saved ; and they must act on their own behalf.

On the one part, the life which has been BESTOWED by BAPTISM is CONFIRMED by UNCTION, and the laying on of the hands of a bishop, who is regarded as the Successor of the Apostles ; and is NOURISHED by the sacred food which is supplied by the priest in the sacrifice of the Mass ; and when sin is contracted—VENIAL or MORTAL—it is purged by PENANCE ; prescribed by the priest, and blotted out by his word of ABSOLUTION.

And on the other part, the saved themselves must be diligent in GOOD WORKS whereby they may obtain FORGIVENESS OF SINS and accumulate to themselves merit IN THE SIGHT OF GOD.

Among such good works are made prominent—

Prayer-Saying, Fasting, Pilgrimages, Charities, Penances and Payments.

The climax of all this is reached when men, by good works, not only merit all that they need for themselves *but have something to spare to put to the credit of others.*

These are called—*Works of Supererogation.*

In the article on *Indulgence*, in the "Catholic Dictionary," is this amazing statement—

"An indulgence does not only remit, but also satisfies the justice of God for the temporal punishment of sin. The Church has recourse to the infinite merits of Christ which suffice to satisfy for all guilt and all penalty, and to the merits of saints who have done penance more than sufficient to pay the temporal punishment due to their own sins. They obtained an abundant reward for their own good deeds, but many of their actions had the penitential character which availed for others, if not needed for themselves."

Against this whole view of Sanctification, Evangelicals doubly protest—first by *Witnessing to the Truth*, and then by *Opposing the Error.*

We, too, believe in *Baptism* and *Good Works.* In *Baptism*, not in order to Salvation, but in consequence of it; not to procure eternal life, but to witness to its possession.

And in *Good Works*, not as *Meritorious*, but as *Evidential.*

We believe that as *Justification* was by faith, so also is *Sanctification*; and that that faith rests upon the merits of the once crucified and now enthroned Christ.

We believe that He alone who has begun in us a good work can and will perfect it; and we do most strenuously deny that in the sight of God any man can, on the ground of anything that he does, claim the right to special benefits, either for himself or for others.

"For merit lives from man to man,

And not from man, O Lord, to Thee."

But there remains yet another aspect of Salvation to be considered, namely—

(c) *Redemption.*

In 1 Corinthians i. 30, we read that Christ is made unto us
"Wisdom, even Righteousness, Sanctification, and Redemption."

Redemption here refers to the completion of our Salvation in the glorifying of the body at the resurrection of the saints, and the passage, like many others, is an assurance that our salvation PURCHASED ON CALVARY, APPREHENDED BY FAITH, and DEVELOPED IN HOLINESS, shall be CONSUMMATED IN GLORY.

But it is at this point that the doctrine of Rome is a denial, in its most aggravated form, of the all-sufficiency of Christ's atoning work.

It is a denial of His work FOR US, for it is taught that after all that Christ has done

there still remains unpardoned sin to be purged away.

And it is a denial of His work IN US, for, it is said, our Sanctification remains incomplete till it is finally accomplished by the fires of Purgatory.

The Doctrine of Purgatory, for which there is in Scripture not the slightest warrant, is one of the most abhorrent doctrines of the Roman Church.

The priest, summoned to the bed of a dying man, administers to him EXTREME UNCTION, and solemnly pronounces FULL AND FINAL ABSOLUTION; and yet, after the man is dead, MONEY IS CRUELLY EXTRACTED from his mourning relatives and friends TO PAY FOR MASSES to be said in order to SHORTEN THE PERIOD OF HIS TORMENT IN PURGATORY.

Anything more utterly absurd and wicked could not be imagined.

How different is the Protestant teaching, that at death the spirit of the believer, relying entirely on the merits of Christ, goes immediately into the Divine Presence, and is for ever with the Lord. Paul declares that to depart is to "be with Christ which is far better." A Voice from Heaven says, "Blessed are the dead which die in the Lord"; and the Master Himself says to the faithful servant, "Well done, enter thou into the joy of thy Lord."

Prayers for the Dead, by whomsoever said—Romanist, Anglican, Presbyterian or any other, is an unscriptural and pernicious practice; for *the dead in Christ have no need of our prayers*; and for *the dead out of Christ, our prayers are of no avail.*

We see, therefore, that *the Roman Doctrine of Salvation*, in its *Beginning, Progress, and Completion* is both unscriptural and anti-Scriptural, and because of this we are *Protestants* and not

Romanists ; we protest against the error, and bear witness to the truth ; believing that

“ *there is none other Name (than Christ's) under Heaven, given among men, whereby we must be saved.*”

Another truth which the Roman Church has perverted, and against which perversion we protest, is that of

3. THE SOUL'S APPROACH TO GOD.

There is no truth more dear to Protestants than that of *the direct access of the soul to God.*

Yet such a privilege Romanism both forbids and denies. Rome does not forbid access to God, but denies that it can be *direct*, and so introduces

a Host of Intermediaries,

chief among which are the *Virgin Mary* ; the *departed Saints*, the *Officials of the Roman Church—Pope, Cardinals, Bishops, and Priests* ; not to speak of the *Mass, Images, and Pictures.*

Such teaching and practice are a plain denial of the revealed will of God for men ; but it is much worse, for *no one can invoke the Virgin or the Saints without investing them with Divine Attributes and putting them in the place of God Himself and His Son Jesus Christ.*

That Romanists do this, *they* do not deny.

LIGUORI, whose works are officially approved, says—

“ Whoever asks and wishes to obtain grace without the intercession of Mary, attempts to fly without wings, for as Pharaoh sent to Joseph those who applied to him, saying, ‘ Go to Joseph,’ so God, when we supplicate Him for favour sends us to Mary—‘ Go to Mary.’ ”

Again, let us quote from a book called “ *Glories of Mary* ”—

“ If my Redeemer rejects me on account of my sins, and drives me from His sacred feet, I will cast myself at those of His beloved Mother, till she has obtained my forgiveness ” (p. 90).

“ O Immaculate Virgin, prevent thy beloved Son, who is irritated by our sins, from abandoning us to the power of the devil ” (p. 248).

“ We often obtain more promptly what we ask by calling on the name of Mary than by invoking that of Jesus ” (p. 112),

There is an inscription in Latin in a Church within a few yards of the Vatican which reads—

“Let us come boldly to the Throne of the Virgin Mary that we may obtain grace to help in time of need.”

What further proof need we that the Mother of Jesus receives Divine honour and is worshipped by Romanists; and what is true of her is true also of “the Saints in Heaven.” In this matter, therefore, Romanists are guilty both of

Idolatry and Blasphemy.

We Protestants believe in *The Lord's Supper*, in the *Christian Church*, in the *Christian Ministry*, in *Forms of Worship* and in the *Ministry of Angels*; but in no one, or all of these, as necessary intermediaries between the soul and Christ.

It is the inalienable privilege and right of the soul to approach the Father directly, through Christ His Son, and by the Spirit who also is God; and just because Romanism denies men that right, and robs them of that privilege, we declare ourselves Protestants.

Christianity is a religion, *not of the senses, but of the spirit.*

Romanism, on the contrary, is essentially sensuous. Protestants have nothing to say against *Forms*, within limits, but much against formalism. Nothing against *Rites*, but much against ritualism.

We believe that “God is Spirit and (that) they who worship Him must worship Him in spirit and in truth.”

Romanism, on the other hand, makes its appeal by that which is external, material and sensuous, and these things, designed no doubt to lead the soul to God, as a matter of fact stand in between the soul and God.

The less spiritual religion is, the more formal is it likely to become. Without doubt, ritualism and formalism in the Roman Church are calculated to please the fancy, to delight the taste, and to rouse and rivet the imagination, yet it is a system of soft seductions, and utterly ruinous to the soul.

Never for one moment must we allow either the *Blessed Virgin*, or *Departed Saints*, or *Popes*, or *Cardinals*, or *Bishops*, or *Priests*, or *Masses*, or *Images*, or *Pictures*, or *Councils*, or *Traditions*, or *Indulgences*, or *Sacraments*, or *Confessionals*, or *Monasteries*, or *Nunneries*, or *Pilgrimages*, or *Cloisters*, or *Cathedrals*, or *Music*, or *Monks*, or *Penances*, or *Purgatory* to stand between our souls

and God. The prodigal can come straight to the Father, and the sinner to the Saviour.

It is because we *Believe* this, *Experience* this, and *Preach* this, that we are Protestants.

All the fundamentals of the Christian Faith are admitted in the acknowledgment of

4. THE SUFFICIENCY AND SUPREMACY OF CHRIST.

But this fundamental fact is denied, if not in words, yet certainly in practice, by the Roman Church. Until 1870 the *Ultimate Authority* with Rome was the *Church*; since then it has been the *Pope*.

It is difficult to say whether such a claim as this is more *wicked* or *ridiculous*.

It certainly is *wicked*, because it is a denial of the alone Headship of the Redeemer; and it is also *ridiculous* because the history of the Popes is a history of grievous errors, one Pope denouncing what another has confirmed. Rome's claim, therefore, to infallibility is denied both by Scripture and History.

But it hath pleased the Father that *in Christ* should all fulness dwell; and while the *Scriptures declare* His perfect sufficiency, *Experience proves* it.

He is the Way, the Truth, the Life, the Bread, the Water, the Light, the Door.

"In Him dwelleth *all the fulness* of the Godhead bodily." He is *Saviour, Shepherd, and Sovereign*. If we have Christ we need nought beside; and if we have Him not, it will be of no avail to have all else beside.

This is not the teaching of Romanism, but it is the teaching of the Bible, and because we believe the Bible we are Protestants.

CONCLUSION.

But, it may be asked, why should we trouble ourselves about *Rome*?

Such a question only too truly reflects the attitude of the great mass of Protestants in Great Britain; but it is high time that we woke up to the fact that *Romanism is a grave danger both to the Church and to the State*, for as a system it is both *Religious* and *Political*.

Times and Countries in which *Protestantism* has been vigorous have been *Progressive and Free* ; and those in which *Romanism* has flourished, have been *decadent and enslaved*.

The Middle Ages were dark because *Romanism* was dominant ; and the light which we have enjoyed for the past four hundred years we owe to the Reformation.

Yet in our day, through the *indifference of Protestants*, and the *aggressiveness of Romanists*, we are in danger of losing the blessings which the Reformation procured for us, and reverting to the tyranny of the worst past.

Those who think and speak so are not alarmists, for the evidences are too many and widespread.

Think for a moment of

(a) *The Aims and Aggressiveness of Romanism.*

It is the purpose of the Roman Church to reconquer Great Britain. Three quotations in evidence of this will suffice :

“ We are pledged in honour,” said Cardinal VAUGHAN, “ to win back to our queen (i.e., the Virgin Mary) those fellow-subjects who have been lost, at least for a time, to her dowry.”

Cardinal MANNING, urging Romanists to combat Protestantism, wrote—

“ Weakened in England, it is paralysed everywhere. Conquered in England it is conquered throughout the world.”

The following appeared in *The Church Times* on January 10th, 1907 :—

“ Let it be understood that every Church School in the country is a place of training for increasing war against Protestantism, and the destruction of Protestantism is to be insisted on just as one would insist on sanitary laws in face of advancing cholera.”

The overthrow of Protestantism in this country being the aim of Rome, she has set herself, by all means, to bring about its accomplishment.

Repulsed on the Continent, her monks and nuns driven out of France and Portugal, have, in large numbers, found an asylum in this country, only to carry on here, in ways more secret than public, their Romanising propaganda.

All over the land we may discern her aggressiveness ; in the increase of her members in Parliament ; in her growing influence behind the Press ; in the establishment everywhere of educational institutions ; in the buying up of valuable property ; and in her activity on all occasions at the polling booths.

And let it be understood, that these activities are not in the interests of citizenship, but of Romanism ; and the lesson of history is that Romanism means the loss of religious liberty and the arrest of national progress.

Rome is quietly sowing her seed in the land while men sleep. She is slowly undermining those foundations, to lay which our Fathers counted not their lives dear unto them. And at no time during the past four hundred years has she had more encouragement than at the present ; encouragement that is, from the Protestant side. It is with shame we have to admit :

(b) The Advance of Romanism in the Protestant Churches.

Thousands of the clergy and members of the Church of England are, in everything but name, Roman Catholics. In Episcopal Churches all over the country you will find in full evidence :—

Priestcraft, Confessionals, Masses, Prayers for the Dead, Crucifixes, Burning Candles, Incense, and other nonsense.

And yet the Church of England is supposed to be the bulwark of Protestantism.

Nor is this movement toward Rome confined to the Episcopal Church. Large numbers of Nonconformists are going over also. We read only recently of a minister of the Church of Scotland who has joined Rome.

A distinguished minister, Pastor of a Congregational Church in London, was ordained by a Roman Catholic Bishop, and has highly ritualistic services in his Church.

Instances have been brought to my personal notice of late of members of Presbyterian and Baptist Churches who have gone over to Rome.

Countless Protestant parents send their children to Roman Catholic Schools, ignorant or heedless of the words of Cardinal MANNING :—

“ Give me a child up to seven and you may do what you like with him afterwards.”

Anglo-Catholicism is Roman Catholicism, and the sooner that is recognised the better.

But not the least ominous evidence of the growing power of Rome in this country by the weakening power of Protestantism is found in such facts as, that we have a *British Envoy at the Vatican*; that *the King recently paid a visit to the Pope*, and in the more recent *Malines Conversations*.

This latter represents a widespread movement, which has for its object

The Re-union of Christendom.

Enthusiasm for such an end has been shown by all the Protestant Churches, and *only Rome has been unresponsive*.

Why? Because Rome's unbending condition of Reunion is *absorption*. Rome will take all and give nothing, arrogantly claiming to be the *Mother Church* from which all the other churches have apostatised, and back to which they must come.

Whether the people believe it or not, the great aim of Rome in this country is to break the Protestant succession to the Throne. If that can be done, all other ends will be accomplished.

Dr. JAMES PATON, in his lectures on "British History and Papal Claims," says:—

"That dream of capturing the throne direct, in favour of Popery, perished with the other dreams of Prince Charlie on Culloden Moor. As the years rolled past, that illusion was finally and for ever dispelled, and the abettors of the Papacy in these Kingdoms developed, perhaps half unconsciously at first, but by and by with conscious and deliberate purpose, an altogether different policy. They set themselves not to capture by one heroic stroke the throne, and seat Popery thereon, but to capture one by one all the avenues that lead to political power and influence in the State; to climb back and up the ladder from Toleration to Equality, and from Equality to Supremacy."

That Rome has made serious strides towards this end cannot be questioned.

That, then, is the situation. What is to be done?

1. All Reformation and Protestant Leagues, Societies, and Alliances should unite to carry forward *an energetic Enlightenment*

Campaign. The people are ignorant and indifferent, and should be taught and aroused.

2. *Christians of all the Churches should return to and confess their faith in the Fundamentals of Christianity as set forth, e.g., in the Apostles' Creed, and avow belief in the Bible as the uniquely inspired and only authoritative Word of God.*

A sceptical Protestantism can be no match for a dogmatic Romanism.

3. *All Christians should be diligent in Prayer for a widespread, Heaven-sent Revival, that the true Universal Church of God may be brought back to Pentecostal Power and Blessing.*

Only by such a movement can pure Christianity be safeguarded and established in the land.

Then, I appeal to all readers to awake to the surrounding dangers, to bestir yourselves to energetic effort to safeguard and promulgate that Faith which was once for all delivered to the saints, and for loyalty to which your fathers spilt their blood.

See to it that you are not ignorant, indifferent, and ignoble sons and daughters of such worthy sires and matrons, but as you value your own souls and the salvation purchased for you on Calvary, *maintain your Protestant liberty* undimmed and undiminished.

W. GRAHAM SCROGGIE.

Edinburgh.