

THE ANGELS AND FAITH.

Prominent Protestant thinkers of the present day not infrequently lament the lack of spirituality among their peoples. The wide-spread materialism of the age, they declare, has resulted in a sweeping sway of ideas and beliefs which are distinctively spiritual. Essentially, such is an unquestionable result of modern forms of belief. From the first, the tendency of Protestantism has been to ignore the spiritualism in man's nature—to eliminate, so far as practicable, whatever was of the supernatural order, and build, nearly as possible, a structure of religion resting upon a human basis. If, then, no flame of whitest spiritual radiance glows within the completed edifice—if the light that gleams is only that of commonplace humanity, and the ineffable splendor of the Spiritual is absent—whose the fault?

Two worlds lie before each human being—the world of Sense and the world of Spirit. The one we daily apprehend with our physical sight; the other we see only with the eye of perfect faith. To the eye of faith the world of spirit is apparent as that in which we live. Recent travelers in Mexico have remarked upon the devout sincerity of that Catholic people, the abiding, unquestioning simplicity of their trust, and, despite their manifold disadvantages, the exquisite peace and contentment which pervades each home. To us the cause is not difficult to discover. They are Catholic in faith, and under all their gaiety and laughter flows a deep, pure stream of Spirituality. Another world exists about them—a world of unutterable purity, inhabited by angels—into which their souls may withdraw in a moment and find a peace unspeakable.

The direct result of a Protestantism essentially material-