HOW PALM SUNDAY WAS OBSERVED WITH BLESSING, MUSIC AND SERMON.

SILENT ORATOR TO A SILENT CONGREGATION.

Sin Portrayed in Sign Language to One Hundred Women.

No soul-stirring music, no brilliant oratory, marked the services which began at 3 o'clock yesterday afternoon in the beautiful little chapel attached to St. Francis Xavier's Church, in West Sixteenth street.

The marble altar, draped in sombre purple, was aflame with lighted tapers; the priest was clad in all his vestments, but he spoke not a word, not a sound escaped his lips. Around him, in prayerful attitudes, were one hundred women, in dress and appearance not unlike other women, but they, too, were as silent as the sweet-faced statues of the Madonnas which look down upon them from the niches in the chapel walls.

The priest was the Rev. Father Joseph H. Stadelman, who is known far and wide as the "silent orator" of the Jesuit order. The one hundred women were all members of the deaf mute class, to which the good priest has been giving religious instructions for some years.

Father Stadelman had come all the way from Maryland to conduct a mission, or a spiritual retreat, for these unfortunates whose inability to hear makes it impossible for them to participate in the ordinary church services. It is the first time that a retreat has ever been held for the mutes, and the way they turned out to attend the devotions gladdened the heart of the priest. Father Stadelman has made a life study of the sign language. He has prepared a dictionary which he calls "the silent tongue," and it contains every sign known to the deaf mute language.

The services yesterday consisted of the recitation of the rosary, after which the priest ascended the altar and delivered a silent discourse on "Sin." He portrayed its enormities not only with his fingers, for when he wanted to emphasize a point his lips moved, but spoke not, and the expression of his face changed.

When the priest ended each person knelt and received his blessing and then silently departed.

"Every night this week," said Father Stadelman after the ceremony, "I shall hold these services. These poor mutes who know not what it is to hear the sound of a voice are most worthy Christians. They drink in every truth imparted to them and they are anxious to learn. We have something like three hundred men and women who have been attending our instructions."

DEFINITION OF A WICKED MAN.

"One Whose Vices Make Him the Presiding Unclean Spirit in Any Company."

In a sermon sparkling with bright oratorical gems, Bishop Littlejohn at St. Peter's Church, Brooklyn, last night gave the following definition of one whose wickedness is supreme:

The man whose vices make him the presiding unclean spirit in any company he chances to be in.

The sermon was devoted to pointing the way to reformation for such a wayward man as that described as well as the offender of ordinary type—the every day business man, so engrossed with his own affairs that he gives the troubles in life as the extenuation for every evil deed.

The man of this class, the Bishop maintained, thinks himself his own master. He thinks he can stop his bad deeds at will.

"That man," the speaker declared dramatically, "knows neither the law of God nor the nature of sin."

He may, it was pointed out, determine sincerely to be honest and to be moral in every sense. He may announce that the unclean spirit that has held high carnival in his life must go. He may no longer visit places where strong drink is sold and where temptations are great, and may denounce and drive away former evil companions who visit him.

"But if he puts no other lock on the door but his good resolutions, then depend upon it the old demon seven times worse will return."

The conclusion that Bishop Littlejohn reached from his argument was that there is great danger in partial reformation of character. This danger, he insisted, is equal for the two classes—the very bad and the average offender. Having cast evil from the house, he maintained it is man's duty to fortify himself by seeking divine guidance.

The sermon was on the occasion of the confirmation of nearly a hundred by the Bishop in St. Peter's Church. After the service he personally greeted each of those who had been confirmed, and the pastor, Dr. Parker, distributed sprigs of palm.

FAST FROM SIN, NOT FLESH!

Madison C. Peters Says the "Keeping" of Lent is a Hypocritical Form.

In his morning discourse yesterday Rev. Madison C. Peters, of the Bloomingdale Reformed Church, drew a powerful picture of the evils of ostentatious ceremonial in worship, using as his text Christ's parable of the Pharisee and the publican who went into the Temple to pray, as told in the eighteenth chapter of Luke.

Further than this, Mr. Peters gave a scathing rebuke to egotism in religion, to those who "do alms to be seen of men," and roundly scored the prevailing hypocritical observance of Lent.

"All is not prayer that calls itself by that name," the minister began, "nor is all that is called worship, worship. To avoid mistakes along this line Christ drew two sketches from life to show what prayer and worship are. He selected the highest and the lowest types of Jewish life—the learned, lordly Pharisee, honored of all the land, and the miserable, ignorant publican, despised by all classes, even by his brethren and kinsmen.

"I say to you," declared the preacher, earnestly, "all form, display and egotism in worship are as pernicious to true piety now as in that elder day. There are Pharisees in the matter of worship to-day, men who distribute alms to the sound of a trumpet to gain the favor of the multitude and have glory of men; men who are living lies, whited sepulchres with heads as dark as midnight and hearts as foul as crime.

"The keeping of the forty days has become nothing but a hypocritical form to be observed simply for effect. It is done outwardly when the heart is longing for the festivities to follow Easter, and religion has nothing to do with it at all. Those who claim to be devout stay away from the theatre and other places of amusement during Lent, but let a series of so-called Lenten theatricals and dances be arranged and you will find them all in attendance.

"What hollow hypocrisy there is in pretending to 'keep Lent' by quitting the dish of flesh, yet still to fill the platter high with fish! What hollow sanctimoniousness which refuses the chicken in the flesh, but eats it in the egg! Feed the hungry, fast from sin and hate, show a heart grief-rent, and starve your sin—that's a Lent worth keeping."

Father Bruder Asked to Return.

Archbishop Corrigan has requested the Rev. A. Bruder, pastor of the Church of the Nativity, in Poughkeepsie, to take the pastorate of the Church of the Assumption on Forty-ninth street. Father Bruder was assistant at this church in 1879.

Rev. Abram N. Littlejohn, Bishop of the Diocese of Long Island.

GOLDEN JUBILEE WILL GATHER AN IMPOSING ARRAY.

Noted Catholics to Honor Sacred Heart's Fiftieth Birthday.

Mother Ellen Mahoney, Mother Superior of the Academy of the Sacred Heart, Convent avenue and One Hundred and Thirty-first street, is busy preparing for the golden jubilee of that historic Catholic institution. There will gather on Manhattan ville eminence, and within the walls of the academy on that occasion, one of the most imposing array of ecclesiastical and lay personages ever assembled in this city.

Archbishop Martinelli, Pope Leo's envoy in this country; His Eminence Cardinal Gibbons, of Baltimore; His Grace, Archbishop Corrigan, and a host of other Catholic dignitaries will be the good Mother's guests on May 20 next, when the jubilee will commence.

Archbishop Corrigan has promised to officiate at the solemn high mass of thanksgiving which will commence at 10 o'clock in the morning. The Rev. W. O. B. Pardow, the celebrated Jesuit orator will deliver the jubilee sermon. Archbishop Martinelli will be asked to pronounce the benediction. In the afternoon solemn vespers will be sung and the Papal blessing given. In the evening an entertainment will take place in one of the large halls of the Academy. All of the invited guests will then participate in a banquet provided by Mother Mahoney.

Sacred Heart Academy is one of the most noted convents in the world. It has educated some of the best known women in the country. On its roll of honor are the names of such women as Martha and Lily Washington, great-nieces of the Father of His Country; Mary Gwendoline Caldwell, who endowed the Catholic University at Washington; her sister, the present Baroness Hedwitz; Sarah Brownson, daughter of Orestes Brownson; Jeannette Bennett, daughter of the late James Gordon Bennett; Blanche Willis Howard, niece of N. P. Willis; Lina, daughter of Baroness de Trobriand; three lineal descendants of John Alden, of Puritan fame; Mary Biennerhasset, niece of Aaron Burr's partner; Angela, the favorite niece of the late Archbishop Hughes; the three nieces of Cardinal McCloskey; Catherine, the sister of Archbishop Corrigan, and a long list of other women well known in Catholic circles.

Its founder was Mme. Mary Aloysia Hardey, an American woman, woh was trained by the Sisters of the Sacred Heart in Paris. The school started in a small building in Houston street on ground now occupied by the Puck Building. In 1847 Mother Hardey bought from the Lorillard estate the property on which the present palatial academy stands. The purchase included fifty-seven acres, and the price paid was $100 an acre. Only a short time ago the property was quoted as being worth not less than $100,000 an acre.

In August, 1888, a fire razed the convent and the pecuniary damage was estimated at $300,000. Mother Jones, who had succeeded Mother Hardy, immediately began the work of rebuilding the school.

Tradition says that the mother had recourse to St. Isidore, the patron of good weather, and promised that if inclement weather did not stop work on the new building during the Winter of 1888-89 she would erect in the chapel a memorial to the saint. Her prayer was answered. The work of reconstruction went on uninterruptedly during all the Winter months, and to-day visitors to the chapel are shown a beautiful mural painting of St. Isidore as an evidence of her intercession in behalf of the academy.

This chapel also contains an altar, the gift of the Misses Bouvier, of Philadelphia; the Misses Drexel donated the woodwork, Miss Lucy Drexel, now Mrs. Dahlgren, contributed the organ, and the late Eugene Kelly donated $5,000 for the completion of what is considered one of the finest chapels in the world.

TWELVE FIREMEN CONFIRMED.

Heads of the Department Present at the Impressive Ceremony in Grace Church.

Twelve members of the uniformed force of the Fire Department were confirmed at Grace Church yesterday afternoon by Bishop Potter. President Sheffield, Commissioner Sturgis and Chief Bonner, of the Department, witnessed the ceremony with pleasure. It was the first fruit of the labors in the Department of the Rev. James Le Baron Johnson, who is known in every fire house from the Battery to Westchester. The men who were confirmed represented nearly every grade from chief of battalion to third-grade fireman.

The church was crowded when the fire officers and firemen advanced to receive the grace of the Church from the hands of the Bishop. The interesting ceremony was over in a few minutes and then the Rev. Dr. Huntington delivered a tribute to the firemen of the city. He alluded to the dangers of their life and rejoiced in the fact that so many of them had received the grace of the Church.

MUSIC OF THE "PASSION" AMID PALM BRANCHES.

St. Agnes's Church Like a Garden and Sweet with Incense.

St. Agnes's Church, in East Fourteenth street, yesterday was a garden of waving, nodding palms. The Rev. Dr. Henry A. Brann was expected to preach a special sermon, but he did not, the feature of the occasion being the singing of the "Passion."

This was done by three deacons, one of whom took the part of Christ, one that of the narrator and one represented the synagogue.

The story of the Passion, as sung and told in St. Agnes's, is contained in the twenty-sixth and twenty-seventh chapters of Matthew, and its rendition brought tears to many eyes.

After the blessing of the palms with incense and holy water the Rev. Dr. G. P. Hassett, of the Catholic University in Washington, intoned the mass. Father Brann made a short address.

The church was crowded at the morning services and also in the evening, when Father Doyle delivered a lecture on the Passion. This lecture is the first of a series which will be continued during Holy Week.

DIXON PREDICTS A REVOLUTION IN RELIGION.

Also Says a Word About Faith Applied to the Prize Ring.

The Rev. Thomas Dixon, Jr., began yesterday morning at the Academy of Music a series of lectures on the subject of "The Revolution in Our Theology." The stage was decorated with potted palms and and plants and the American flag covered the preacher's desk.

Some amusement was occasioned when Mr. Dixon said that he had been asked what he thought of Pugilist Corbett taking his religion into the ring with him.

"Why not?" said Mr. Dixon. "If I was a prizefighter and couldn't take my religion into that occupation I would seek some other calling. The trouble with Corbett, however, is that he did not connect early enough with his religion. He should have put it in his arms and legs instead of drinking.

Speaking of the revolution of faith, he said that the shock of modern life to the old teachings amounted to the destruction of the very basis of the old faiths. It was a pathetic thing to find some preachers clinging so tenaciouslyl to old superstitions and bigotries, instead of admitting the truths learned from the march of progress.

"We are approaching," said he, "an hour in the history of religious faith that may be called the hour before a revolution, in the faith of the world. All writers, speakers and thinkers are dealing with the subject of religion.

"The day is coming when the world must have a better interpretation of the Bible. The popular education of the people has been such that a revolution of faith is inevitable and knowledge is the only authority that man can acknowledge to-day.

"New theology means the sum total of the aggressive thinking of centuries. The revolution in religion would make men better Christians in the broader sense of the word, and do away with ignorance and bigotry."

GREEN BRANCHES AT TRINITY.

Sunshine and Palms Make Lower Broadway a Tropical Thoroughfare.

Warm sunshine and palm leaves, which were plentifully seen after church hours yesterday afternoon, gave lower Broadway a tropical appearance. Between noon and 1 o'clock there came from the churches hundreds of people bearing the leaves.

Notwithstanding the favorable weather the attendance at the Trinity Church services was not large. Holy communion was observed at 7:30 o'clock in the morning and again at 10:30 o'clock. In the absence of the Rev. Morgan Dix, the rector, the Rev. J. Nevett Steele, vicar of the church, preached the sermon of the day.

The sermon was a talk on the proper way of seeking after divine truth. To find the truth, he said, required a childlike spirit. Seekers, he said, should be humble, and not worldly wise. It was impossible for the latter to find the truth.

Following the usual Easter services at Trinity there will begin on May 2 the celebration of the church's bicentenary. On May 5 Bishop Donne will deliver the bicentenary address, and admission will be only by invitation.

Archbishop Corrigan Blessing the Palms in St. Patrick's.

CLASSIC MUSIC AT ST. MARK'S.

The Choir Heard in "The Last Seven Words of Christ," by Mercadante.

A special musical service was given in St. Mark's Church, Tenth street and Second avenue, last evening under the direction of Organist William E. Mulligan.

Part first of the programme consisted of "Andante con Moto (finale)" from Rheinberger's concerto Op. 137; quartet and chorus (Benedictus), from Gounod's "Messe du Sacre Coeur de Jesus," and an air from Bach.

The second part of the programme consisted of "The Seven Last Words of Christ," by Mercadante.

New Pastorates for Priests.

Archbishop Corrigan has just announced several important changes in the assignment of priests in this diocese. The Rev. Father John J. Conway, for years an assistant at the Annunciation, has been given a leave of absence on account of illness. Father McAran, assistant to Father Kelly at White Plains, has been sent to Milton, Ulster County, to help Father Kenny. Father Kelly has been transferred from Milton to Williamsbridge; Father Slattery, from St. Bernard's to White Plains.

To Meet Dady Down the Bay.

The friends of Michael J. Dady will go down the bay this morning to meet him. He is returning to Brooklyn, with the $15,000,000 contract with the Spanish Government in his pocket, for the sewer improvements at Havana.

Rev. Alice K. Wright, Assistant Pastor to Her Husband in a Brooklyn Church.

BLESSED PALMS BORNE AWAY BY THOUSANDS.

Archbishop Corrigan and a Choir of One Hundred at St. Patrick's.

Palm Sunday ceremonies, with Archbishop Corrigan as the central figure, and the full auxiliary of deacons, sub-deacons, celebrants, cross-bearers and cantors of the Passion, and the largest chancel choir ever assembled at a similar service in the city, attracted thousands of Catholic communicants to St. Patrick's Cathedral yesterday.

The service was a long one, according to the Catholic custom. For three hours the solemn chant of the masses and the singing of the Passion swelled through the great cathedral, while the palms, blessed by the Archbishop, were distributed among the people. Meanwhile the crowd outside pressed for admission until all the permanent seats, and as many temporary ones as could be furnished, were filled, and the rear of every aisle was closed.

Archbishop Corrigan, vested in cape and mitre, and seated on the archiepiscopal throne, pronounced his blessing on the palms as they were carried past him by the priests.

To the low music of the processional chant the procession of the churchmen and the choir boys then moved down the centre aisle, each holding a palm leaf aloft. When the procession returned to the chancel and the Archbishop resumed his throne, many women and children pressed forward to secure the emblem of the day's devotions.

Twelve clergymen aided the Archbishop in the ceremonies: Assistant priest, Rev. W. J. B. Daly; deacons of honor, Rev. P. Daly and Rev. Thomas F. Murphy; celebrant of the mass, Rev. M. J. Laville; deacon of the mass, Rev. Francis J. Prunty; sub-deacon of the mass, Rev. Richard H. Tobin; arch-episcopal crossbearer, W. S. McLaughlin; cantors of the Passion, Rev. Thomas McLaughlin, Rev. Edward F. Slattery and Rev. Joseph H. McMahon; master of ceremonies, Rev. James N. Connelly, secretary to the Archbishop, assisted by Rev. Henry T. Newey.

WOMAN PREACHER PLEADS FOR UNSELFISHNESS.

Rev. Alice K. Wright in a Brooklyn Universalist Pulpit.

The Rev. Alice K. Wright, a bright-faced, clear-eyed little woman, who assists her husband as pastor of the Prospect Heights Universalist Church, at the corner of Sixth avenue and Ninth street, Brooklyn, occupied yesterday morning the pulpit of the Rev. Lewis E. Pease in the Universalist Church of Our Father, at the corner of Grand avenue and Lefferts place.

Mrs. Wright spoke quickly and nervously, with graceful gesticulation. Her text was from Luke, "For whosoever will save his life shall lose it, but whosoever will lose his life for my sake, the same shall save it."

The preacher said this was an epitome of the lesson of unselfishness.

"Those who knew Lincoln," said she, "have told us that one, looking into his great, deep eyes, at that most critical period of our country's history, saw there reflected all the fear and sadness of the American people; and upon his bowed shoulders seemed to rest not alone the responsibilities of his position, but the burdens of the whole race. Through those long, dark nights of uncertainty and days of constant action his great heart lived in the people and beat not for its own life, but for theirs.

"We know that men like Lincoln have gained a life that in its influence upon the race is enduring, a life that appears to us so deep and powerful and beautiful that it is a forecast of immortality, a type of the life indestructible. The mortal life and that which must fade away, is the life which is not expressive of the God-likeness within us.

"The selfish man who grasped all of the blessings within his reach, with the thought only of his own gratification, who lives to satisfy his own desires regardless of the happiness of others, than man accumulates nothing which is lasting, and has not even felt the thrill of pity in his hardened heart. He has separated himself from his fellows and lives alone to die unloved and enter the next life a spiritual wreck.

ABBOTT ANSWERS QUESTIONS.

Declares It More Essential to Follow Christ Than to Believe in His Divinity.

The Rev. Dr. Lyman Abbott in Plymouth Church, Brooklyn, last night, closed the series of sermons on the higher criticism of the Bible, which has attracted so much attention. He spoke of some of the results of his labors, at the close of his discourse, as follows:

"It was inevitable that these lectures should have aroused some criticism and some fault-finding. One cannot cleanse away that which has gathered on a picture without creating foreboding in the hearts of those who love the picture, and he must needs be reverent, lest he injure the limning which he wants to make clear.

"If at any time, with irreverent hands or careless work, I have impaired the limning that I wanted to make clear, God knows I am sorry. And if mistaken reports have led others to think I have done this, I am sorry for that, too. I have wished to so open the Bible to you that you would see in it the Christ, and in Christ the God, whom I love and whom I want all men to love.

"And I am glad to know, from the witness that has come to me, that my purpose has not been wholly in vain, and God has granted some grace to my ministry. Do you search the Scriptures? Well, if you do, remember that they are they which testify of Christ; let it not be written against you at the last day that you would not come to Him that you might have life."

The sermon was preceded by a "question drawer," in which Dr. Abbott answered questions sent to him by the audience. One of the questions asked was:

"Are we of ourselves capable of forming a standard of right sufficient for salvation, or must we depend upon the Bible for our certitude?" Dr. Abbott answered:

"To all men, everywhere, Catholic, Protestant, Jew or Pagan, God promises eternal life to the men who are seeking for eternal life, provided they seek it, not by forms and ceremonies and creeds of externality, but by patient continuance in well doing. The advantage which the Bible and Christianity confer is not that they enable men to win God's favor, but that they aid and strengthen men in well doing.

"In your sermon this morning," another inquirer said, "did you not say that it is more essential to follow Christ than to believe in His divinity?"

"I don't know that I said it, but I believe it," said Dr. Abbott.

St. Vincent's Golden Jubilee.

The golden jubilee of the Mount St. Vincent Academy, which is in charge of the Sisters of Charity, will be celebrated on May 22 next. The festivities according to present plans will probably last for an entire week.

CREEDS NOT THE NOBLEST THOUGHT OF ANY AGE.

Barriers Between Us and God, Says the Rev. Minot J. Savage.

"Our Father," the opening words of the Lord's Prayer, made the theme for the Rev. Minot J. Savage's morning sermon at the Church of the Messiah, Thirty-fourth street and Park avenue, yesterday.

"I do not go on and say, 'Our Father who art in heaven,'" he said, "because from the point of view of modern thought He is not only in heaven, but is here with us and everywhere.

"If you study the advance of humanity you will note that one of the most difficult things to accomplish has been the attainment of a worthy idea of God. This is natural enough when you remember that He is infinite and that our ideas of Him accord with our capacity for knowing things. We can think God only as we are able to think Him, and He is in His influence on our lives what we think Him.

"The barbarian has of necessity a barbaric god. For men have always imagined God in their own likeness and so as man has become civilized the dea of God has been purified from its earthly and human elements and spiritualized.

"It is a necessity growing out of these facts that organized thoughts of God like those that have crystallized into creeds, have always been no better than the average thoughts of men and are liable to be the thoughts of the past. They have never been the noblest and highest thoughts of any age. The best things in any department of thought are always those that are in the air.

Not Original with Jesus.

"I would not have you understand that Jesus originated and first taught the idea of the fatherhood of God. It is one of the oldest in the thoughts of mankind. But because God is called 'Father' in any particular age you must not suppose that it had any such idea of God that Jesus had.

"But everywhere there are difficulties that stand in the way of making the fatherhood of God mean anything. First, modern science has revealed to us such a conception of nature as the world never knew before. It is no little world with God close by in the old sense of the words. We are in the midst of infinity. We can think neither of the beginning nor the end.

"And then the Church has only made the difficulty greater. Priests talk to us continually about God as a father, but the emphasis is never laid on the fatherhood. There is no theological scheme at the centre of which is the fatherhood of God. It is always God as king and despot, and we His subjects. It is always justice that has to be appeased by some one standing between us and God. They say that we must believe before we can come to Him. We must perform certain rites before we can approach Him. We must come through the mediation of another. There is no direct way for the child soul to come to the Father.

"What is our access to God? Can we come to Him directly without the intervention of Church and priest, or ceremony, or mediation of any kind? Yes; God is our father and we, His children, may whisper in His ear and the way to Him is always open.

"Is it not this that was taught by every authentic word of our elder brother, the Nazarene? He preached not one word of the doctrine of a mediator, not even with himself as mediator. Take the parable of the prodigal son, does it teach of a mediator or of priestly intervention?

"When the Church claims to stand in the name of the Nazarene, and claims to represent Him, it places a hundred barriers between the child and the Father. For the greater part of the last seventeen hundred years the greater part of the churches which have claimed Christ as their head have taught another doctrine than their Leader himself.

"There is no more dangerous thing in the religious life of to-day than this, when they tell the world and make thousands believe that we cannot come to God unless by means of the ritual, the creed, the sacrament or the intervention of priests.

"There is another thing concerning the fatherhood of God of which I want to speak, and that is His forgiveness.

"It is perpetually said of us (Unitarians) that we preach a loose doctrine of forgiveness just because we believe so strongly in the good fatherhood of God.

"We are the only ones who believe in the hard doctrine. If I sin as much as I please for fifty or sixty years and by the priestly touch can be forgiven in a moment on my death bed, I have not attended to any hard or severe religious duties. I have, I think, found the easiest way of being saved.

"I proclaim to you the hard doctrine that there is no such thing as forgiveness in this universe in the sense of a sudden or miraculous wiping out of the past. I must deny the doctrine that deludes people into thinking that they can lead any life they please and then by any process have their souls wiped clean again. It cannot be done.

"If I break one of God's laws God Himself cannot forgive me without Himself breaking His own law.

"The more we love God and trust Him the less shall we ask for favors, and the more shall we simply commune with Him. The communion of the child-soul with the Father is the essence of prayer."

"RELIGION KILLED CHRIST."

High Priests Who Mocked Him Were Unitarians, Says the Rev. A. C. Dixon.

The Rev. A. C. Dixon addressed a large audience at his revival services in Carnegie Hall yesterday afternoon. His text was taken from the thirty-third and thirty-fifth verses of the twenty-third chapter of St. Luke—"They crucified Him. * * * And the people stood beholding."

"Every death is a tragedy," said the evangelist. "There are moments of terror and an earthquake in the experience of every man who has to die. In the case of the unbeliever, it is a tragedy of uncertainty, of fear, of darkness. To the believer, it is a tragedy of hope and of joy.

"The words of Jesus Christ on the cross are of great interest because every word He uttered is of vital moment to humanity.

"If you have an enemy, do not refuse to forgive him until he has treated you worse than the people treated Christ."

After alluding to the high priests who mocked Christ as He was dying on the cross, the preacher continued:

"Next to sin, religion is the greatest enemy of man. Next to sin, religion is the deadly force of humanity. Religion killed Christ. Religion hunted him. Religion tried him. Religion shouted against him. Religion recorded the deed and religion was proud of it.

"My friends, your religion wont save you. Religion makes the mother throw her child to the crocodile. Religion oppresses God with all the animosity of its depraved nature.

"I am afraid to say what is on my mind, lest I might hurt somebody. But, my friends, do not be hurt. I make no fling at any one. These high priests who wagged their heads were all of them Unitarians. The man who passed sentence on Christ was a Unitarian. These men said: 'This is not god; this is a man. We'll kill Him because He said He was God. We'll bring all the force of our religion to bear upon Him that we may kill Him, because He said He was God.' Thus did religion, under the garb of worshipping one God, kill our Lord."