

sufficient for his purpose. The proud, self-confident, and daring, he introduced to the one fortress; the trembling and the superstitious found refuge in the other. These systems were essentially rough: they exhibited wickedness enough, wretchedness and heartlessness enough,—but it was all coarse and unseemly. Little of the enginery of the Evil One was required in their construction: skill had no sphere, and taste was abused. Such contrivances suit a barbarian state of mankind,—they are the Goth and Vandal dominion of the Adversary:—in them he has limited sphere for his genius, and they afford but meagre development of his powers. True, they are sufficient to serve a present purpose,—they have sufficed to keep millions in bondage,—they have therefore their place and use in his kingdom,—but they do not show what he *can* do.

At length, in the fulness of time, HE came who is “the Light of the World.” He fulfilled his mission of love, and ascended to the mediatorial throne. He established a new and more perfect form of his kingdom, and commissioned his messengers to proclaim to the nations salvation through his name. Great was the commotion; marvellous and glorious was the success. The enemy must bestir himself. Coarse defences, clumsy contrivances, feeble systems, will not do now; they suit not the occasion: they would only betray the cause he would establish. What then is his resource? He employs human depravity to corrupt the true religion; ever-changing circumstances he employs to forward his design; and after some centuries of skilful effort, Romanism is built up as by far his strongest hold. It is verily a master-piece of ingenuity—in all its parts there is displayed the unrivalled workmanship of this invisible, but subtle power; so that inspired description appropriately declares,

“whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness.” A learned and eloquent clergyman in France, who entered the sacred office, sceptical on many points, and among others, on the existence of a devil; was led by circumstances to a careful study of Popery as a system, the result of which was a strong conviction, that a mind of wickedness, mightier far than ever occupied a tenement of clay, had been engaged in its construction; and in short, that unless he was prepared to suppose a stupendous effect without an adequate cause, he must receive as a fact the existence of Satan, and regard him as the author and builder of this wondrous fortress.

The introduction of an utterly false religion would have been an unskilful artifice on the part of the Adversary—his design required the corruption of the true. Accordingly he left in the system enough of truth to bait the hook with which he would take captive the souls of men. The Roman Catholic religion contains all the leading articles of the Christian faith. It retains, in its system of doctrines, fundamental truth. That it mystifies many of the truths of revelation,—that by giving prominence to certain gross errors, it buries the Christian doctrine under the heap which it thus raises,—and that mischievous and fatal mistakes are so interwoven with its ceremonies and its teaching, as really to hide from the enquiring eye the way of life, are facts painfully evident,—yet it has not wholly forsworn saving truth. It receives the doctrine of the Divine Unity. It recognizes the Eternal Word as very God—equal with the Father, and as the Son of God made flesh and dying to atone for sin. It adores the Holy Ghost as a Divine Person, the author of spiritual life. But it mystifies and beclouds its testimony on these great