

the heathens, who used to travel from house to house with sacks on their back, and, from an opinion of their sanctity, raised large contributions of money, bread, wine, and all sorts of victuals, for the support of their fraternities, with modern monkery, and he cannot but see and acknowledge that all this finds its counterpart in Rome and her votaries, that one, in short, is but the complement of the other.

Ere this particular view is disposed of it is natural to enquire whence this corresponding. How is it to be accounted for? Of the corresponding there is no doubt. Is there any principle on which it rests? There is; and it is easily found. Rome could not afford to wait till the truth as it is in Jesus, should enlighten the understanding, and purify the heart of man. This was not convenient. It was rather the object to convert man according to Romish notions—by wholesale; and that this might be done the more speedily and satisfactorily the principle of compensation was broached and accepted. The teachings of history demonstrate that such is the fact. The proposal which Rome offered to the heathen natives, and which is as plausible as it is polite, was in effect this: Renounce the worship of the images of Jupiter and Venus, of Bacchus and Minerva, and we will allow you to worship those of Peter and Mary, of Paul and Ursuline; renounce your right to the temples for the worship of the gods and we will consecrate them for the worship of the saints. Rear altars and offer offerings to the saints in the calendar, instead of doing so to the gods of the Pantheon, and the change will tell on your eternal well being, while it will leave you very much where you are with regard to this world. The language of Rome to heathenism was—We have no intention and no power to change your religious rites and ceremonies, as to their form—we only wish to change them as to their object, and thus they will remain to instruct and to please as powerfully and as constantly as they did of old. This was