

this ground, why not to others which may be considered to be in error?

"If the Church of Rome is to be admitted now in this enlightened age, as a section of Christ's Church, and her ordinances as Christian ordinances, because she may still retain some truth and some of God's people may be found in her, and not to be rejected as such on account of her corruption and perversion of the essential doctrines of the gospel, her superstitious and idolatrous worship, and her abominations in practice, we know not what society, even Mahometanism or Paganism itself, may not be admitted to be a section of the Church of Christ. It will not do to argue that because many of the Jews of old to a great extent, at times, turned from God unto idols, and the Jewish Church was still recognized by God as his Church, therefore, a Church now as an organized society under this dispensation, may apostatize to almost any extent and still be a section of Christ's visible Church: for that was a peculiar dispensation, and those were a peculiar people. Moreover, were they not, at last, for their corruption and unbelief cut off, separated from the visible Church of Christ? And may not the Church of Rome have now gone so far in corrupting and rejecting the truth amidst so much light as that she too has been abandoned of God and left to judicial blindness? Does not the Confession of Faith, and in all probability with special reference to the Church of Rome, distinctly state that "some (churches) have so far degenerated as to become no Churches of Christ, but Synagogues of Satan?" In accordance with this statement was the view of the Romish Church held by John Knox. "As for your Romish Church," says he, "as it is now corrupted, and the authority thereof, wherein stands the hope of your victory, I no more doubt that it is the Synagogue of Satan, and the head thereof, called the Pope: to be that Man of Sin, of whom the Apostle speaketh, than that I doubt that Jesus Christ suffered by the procurement of the visible Church at Jerusalem." And Latimer, when examined by the Commissioners on his trial, said, "I confess there is a Catholic Church, to the determination of which I stand, but not to the Church you call 'Catholic,' which sooner might be called diabolic."

Finally, by the same kind of arguments employed in the defence of the Church of Rome to be a Church of Christ, as those based upon the little truth she may retain, and any Christian forms she may have mixed up with her superstitious, are wont to be employed, and employed in respectable quarters, in defence of slavery. It is only the abuses which are wrong, say the pro-slavery men; and it is only the errors, the corruptions, the abominations of the Romish Church which are wrong, say pro-Romish men. Take, then, away all the abuses of slavery, and we doubt not but that you will altogether abolish the system; and, take away all the errors, corruptions, superstitions, and abominations of Rome, and we as little doubt but that you will forever abolish the Church of Rome. And she is to be destroyed, not reformed. Her doom is written by the pen of inspiration. She is that "Man of Sin" and "Son of Perdition" whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.

"There is a day coming, fixed in the councils of eternity, when it shall be said "Babylon is fallen," when "the kingdoms of this world," and Rome is one of them, her people being the pledged subjects of the Pope, who bears the civil as well as the ecclesiastical sceptre, "shall become the kingdoms of our God and his Christ." Let God's people

pray that he may hasten the accomplishment of this, the outpouring of the Spirit who is to lift up a standard against him, when the enemy comes in like a flood, and men shall be turned from the error of their ways and false systems shall fall to the ground. Pray, too, for the poor benighted Romanist, that he may be enlightened and brought out of Popish darkness and bondage into the light and liberty of the glorious gospel of Christ."

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