

is this but exalting sacrifice above mercy? Doubtless Rome, before Protestants at least and her more intelligent children, disclaims responsibility for all this, protesting that she never has taught any such principle. Possibly in her ordinary teaching of the multitudes she has not explicitly done so. It matters little however whether it be done explicitly or implicitly. The result is one. By giving undue prominence to any department of duty we leave the impression that it is most essential just as effectually as if we directly taught it.

We cannot dismiss Rome, however, with so light a charge. It is grave enough, in all conscience, but there remains more serious still. Not only is it the tendency of her system to exalt sacrifice above mercy, but it is embodied in the system itself. Not only has she erred in implicitly conveying the idea, but she has been guilty of explicitly teaching it. How about her trade in indulgences whereby in return for mercy not only sins past, but sins future, and even sins premeditated were declared pardoned? What of her abominable doctrine that the end justifies the means? This doctrine is supposed to be peculiar to the Jesuits, but, by taking that order under her wing, Rome has become responsible for it. As a matter of fact however the whole Romish Church is leavened with this principle. How else explain her numberless crimes, and atrocities in the name of religion. I am aware that there have been recent disclaimers from members of this society as to the maxim in question being an article of their creed. Whether it be or no, one thing is sure, they have ever acted as if it were. A perusal of the constitutions of the order, however, as well as a few of their standard works, will lead us to take such disavowals with caution. Although not stating it perhaps in so many words, the odious principle is clearly endorsed. That the end justifies the means, is a maxim which Rome as a whole, but the Jesuits in particular, have long proceeded upon. The great end of course is the welfare of the church. To advance her interests you may adopt any means, fair or foul. You may commit any crime under heaven with her sanction, as thousands have done already. Think of it brethren! You may do evil that good may come. When our religious zeal leads us to this position it is surely high time to call a halt, and examine the process by which we arrived hither. What did Christ come into the world for, let me ask? Was it to save men from hell fire simply or from sin? Was it pain or was it impurity from which he came to deliver? Undoubtedly it was both, they are insepar-