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THE
DANGERS OF EDUCATION
IN
ROMAN CATHOLIC SEMINARIES.

A SERMON,

DELIVERED BY REQUEST,

BEFORE THE SYNOD OF PHILADELPHIA,

IN THE CITY OF BALTIMORE, OCTOBER 31, 1837; AND AFTERWARDS
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And these words, which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children.—DEUT. vi. 6. 7.

THE trust committed to Christian parents, in regard to their children, is, evidently, next to the salvation of their own souls, the most momentous and solemn that can be committed to mortals. They are bound by every tie to train them up for usefulness and happiness in this world, and for eternal blessedness in the world to come. And, for this purpose, to instruct them in truth; to exhort them to duty; to warn them against every species of error and danger; and to go before them in every thing adapted to prepare them to glorify God, and to enjoy him forever.

There have been some indeed so unreasonable as to contend, that the minds of our children ought not to be pre-occupied by any particular form of religious belief, or sentiment, lest we fill them with *prejudice*, and thus interfere with an impartial selection of a religion for themselves when they reach mature age. It is hoped that none in this assembly need to be put upon their guard against an opinion so perfectly absurd. As well might it be said that we ought not to pre-occupy the minds of our children with the belief that lying, theft, and drunkenness will injure them; but that it is better to leave them to make the discovery in after life, by their own painful experience; and this lest we fill their minds with prejudices! Surely none but those who are destitute of natural affection, and of all regard to the order and happiness of society, as well as of reason, can contemplate such a sentiment without the deepest abhorrence.

But against *what errors and dangers* are we to warn our children? I answer, against *all*, and, of course, *especially* against those which are most fashionable and most destructive; those which present the strongest allurements to the youthful mind; and are most adapted to destroy their hopes for both worlds.

To a particular danger of this class it is my desire to call the attention of my hearers at this time. I mean THE GREAT DANGER OF ENTRUSTING THE EDUCATION OF OUR CHILDREN TO ROMAN CATHOLIC SEMINARIES.

I am well aware that, in the discussion of this subject, I have to meet in the onset a powerful prejudice. There are very many who believe that, in regard to this matter, there is no need of either warning or caution. Many serious, well meaning Protestants imagine that the Popish controversy, though deeply interesting in other lands, and in former times, has become, at the present day, and especially on this side of the Atlantic, in a great measure obsolete ; and, of course, that it demands no special attention. They have felt as if the numbers of Romanists in our country was so small ; their influence so inconsiderable ; the popular sentiment so adverse to their superstitions and claims ; and a competent amount of light concerning these superstitions and claims so generally diffused ; that the whole subject might be very safely dismissed from public attention. The consequence is, that a degree of apathy in reference to this matter prevails, which certainly bodes no good to the great interests of truth and righteousness. Meanwhile, the advocates of Romanism are growing in numbers, in almost every part of the United States ; are gradually extending both their plans and means of operation ; and are manifesting a very marked increase of zeal and confidence. Meanwhile, when their preachers have an opportunity of speaking in the presence of Protestants, they seldom fail to express the utmost surprise at the opposition of Protestants to their system. They gloss over their most enormous errors, with a degree of art and plausibility, which would seem to render all opposition unnecessary, and even uncandid. They make no scruple of positively denying the most serious charges brought against them ;—charges founded on the unquestionable, published acts of the Council of Trent, and the works of their own Bellarmine ; and endeavouring to persuade their credulous hearers that these charges never had any other origin than Protestant ignorance or malice : many believe these representations, and wonder why it is that Protestants are so much prejudiced against the Romanists, and so much disposed to denounce the principles and practices of that large portion of nominal Christendom. And hence we so often see intelligent Protestants not hesitating to commit the education of their beloved offspring to Roman Catholic seminaries ; and that from the slightest consideration of local convenience, of comparative cheapness, or of any trivial advantage.

Now, is there no need of correcting this mistake ?—this deplorable and mischievous mistake ? Shall thousands be permitted unwittingly to cherish these opinions, and to take this course, unwarned, unadmonished ? Every principle of compassion to the souls of men, and of fidelity to our Master in heaven forbids it. The

watchmen on the walls of Zion are bound to lift up their voice in solemn warning; and every one who loves the Redeemer's kingdom, or feels the least interest in the welfare of the rising generation, ought to respond to the warning of the watchmen, and to take an active part in guarding their own children, and all with whom they have any influence, against the threatened evil.

Allow me, then, to employ the remainder of the time allotted to this discourse:—*First*, in showing, that there is real danger of our young people being beguiled, and drawn into Roman Catholic seminaries; and *Secondly*, in pointing out some of the evils which are to be apprehended from the influence of those seminaries on those who enter them.

I. There is real danger of our youth being allured and drawn into Roman Catholic seminaries. This will appear evident to every impartial mind from the following undoubted and prominent facts.

1. The first fact which I shall mention is, that the founders and conductors of these seminaries do not hesitate to avow, that *one of their favourite objects is to obtain, as far as possible, the education of our youth*. For this purpose they multiply seminaries as far as they have the power. They publicly invite into them children of all religious denominations. They frequently accompany this invitation with the most solemn pledges not to interfere with the religious belief of any of their pupils. They endeavour to make their terms of admission and instruction as cheap as possible, and, in some cases, entirely gratuitous, so as to attract the most indigent classes of parents. And they scruple not to say, in so many words, that one great object which they have in view, is, to bring large numbers of children within the reach of their instruction and influence. The late Archbishop of Baltimore, in a published report to a foreign society;—a society, be it remembered, formed for the express purpose of spreading Romanism in America;—speaking on this subject, expresses himself thus:—“I cannot help mentioning, that in this school, as in all the Catholic institutions for education, a large proportion of the children are *Protestants*; a circumstance which contributes not a little to the spread of our holy doctrine, and the removal of prejudices.”—It is, surely, no want of charity to impute to them that which they openly declare to be one of their favourite and most interesting objects. It is no calumny to charge them with aiming at that which they themselves declare to be a primary purpose.

2. Another fact, which very strongly illustrates, and confirms the preceding, is that, with a far-seeing policy, the Papists in the midst of us are most careful to *plant and to multiply seminaries in those parts of the United States in which they will be likely to exert most influence on the Protestant population*. Let their policy be brought to the test of indubitable facts. In what parts of our country are

seminaries under the direction of Papists most numerous, and established on the most popular and captivating plans? Is it in the Eastern States, and in our largest cities, where the amount and the exigencies of the Roman Catholic population most urgently demand them? By no means; but in the Southern and Western States, in which the general means of education are most inadequate; which are destined, ultimately, to control this great country; and where, of course, seminaries formed and conducted with skill, will be likely to attract the greatest number of pupils, and to produce the most important ultimate results. It is believed that three-fourths of their larger institutions for the training of youth are in the South and West. But it is self-evident that this is not the relative proportion which the wants of their own children demand. Their plan is palpably founded on a proselyting principle; and is, beyond all doubt, most skilfully adapted, and indefatigably pursued. Their own children are in a multitude of cases, notoriously and most grievously neglected, in their zeal to provide for educating the children of their Protestant neighbours.

3. Another feature in the Papal system as administered in the United States, which goes to confirm all I have said, is, that its conductors manifest so much desire to *take the lead in female education*.

I need not say to those who are accustomed to reflect on the nature and history of human society, that female character, and of course, female education, lie at the foundation of all that is precious and vital in the social system. Those who have the training of the female part of any community, may be said to hold in their hands the moral and religious interests of that community. The influence of woman on the character of the rising generation; on the tone of public sentiment; and, of course, on the purity and edification of the church, is so extensive and commanding, that if it were possible for any one man, or body of men, directly or indirectly to control it, the same individual or body might govern the nation. Our Roman Catholic neighbours, aware of this—have sagaciously directed a large share of their attention to this great object. Their establishments for female education are greatly disproportioned to the wants of their own people; and are avowedly adapted to attract the daughters of Protestants. This is, perhaps, the most artful and efficient system of proselytism that can well be imagined. All ecclesiastical history bears testimony to its power. So that if Protestants give their encouragement to this insidious scheme, no one can estimate the extent of the mischief which it may ultimately produce. If the fountains be poisoned, the streams must inevitably pour forth disease and death.

4. One more under this head; *the system pursued in Roman Catholic seminaries is peculiarly adapted to attract, and, having attracted, to dazzle and deceive*. I alluded, not long since, to a *pledge* frequently given, either virtually or formally, by the conductors of these

seminaries, not to interfere with the religious opinions or preferences of their pupils. Now, even supposing this pledge to be, in all cases, sacredly regarded, even to the letter, which is, perhaps, supposing more than can be rationally expected—considering the character of the Papal system; considering their tenets, that “no faith is to be kept with heretics,” and that “the end sanctifies the means;”—yet even if they *do* adhere to their pledge, the danger is in a very small degree, if at all diminished. The whole design and tendency of their ritual, in all its parts and exhibitions, is to dazzle and allure. It is calculated to address the imagination—to captivate the senses—and through the medium of both, to win the heart. It cannot be expected, or even requested of the conductors of such seminaries, that they should hide from the eyes of their pupils the rites and ceremonies of their own worship. Yet it is almost impossible that these rites and ceremonies should even be witnessed, from day to day, for a number of months together, without mischief. The instructors, indeed, may so far keep their promise, as never to say a word to their pupils which, if heard even by their parents themselves, could be construed into a direct violation of their engagement. But they can, systematically, pursue a course of treatment peculiarly affectionate and attractive towards those whom they wish to win. They can flatter, cajole, and draw them in a thousand nameless and covert ways. They can manage so as to present some of their most unscriptural rites and practices under very alluring aspects. They can invest those rites and opinions with all the attraction and splendour which the most refined efforts of sculpture, painting and engraving, can confer. They can contrive to give hints, innuendoes, and various practical suggestions in favour of what they wish to impress, not only without words, but, perhaps, more powerfully without than with them. Of these artifices, many pious, simple-hearted Protestants are not sufficiently aware; but Jesuits, and those who have imbibed Jesuitical principles and maxims, (which may, without injustice, be said essentially to belong to the whole system of Romanism) understand them perfectly. Meanwhile there is nothing more adapted to captivate the youthful mind than the Popish ritual. Its dazzling splendour; its addresses to the imagination and the senses, can scarcely fail of fascinating every young person, who has not a remarkably enlightened and well balanced mind. For this express purpose this ritual was devised; and thousands have been entangled and enchained by its power before they were aware.

So much for the real danger that our children will be captivated and deceived by the seminaries of the Romanists. But perhaps it will be asked by some—“Suppose our children *do* become captivated by these alluring arts: suppose they *are* attracted to these seminaries, and become subject to their plenary influence:—suppose, in a word, they *do* become Romanists? Where is the great harm of

it? Many think that the anxiety of pious Protestants on this subject is altogether excessive; that the religion of the Papists is a far less dangerous system than is commonly supposed; and that the apprehension of mischief is founded far more on sectarian prejudice, than an enlightened and benevolent zeal. In reply to this erroneous estimate, let me,

II. *Secondly*, Call your attention to some of the great evils which will be likely to result from your children being brought under the power of the Roman Catholic system. And, 1—**THE SALVATION OF THEIR SOULS WILL BE AWFULLY ENDANGERED.** I am far, indeed, from supposing that a Romanist, as such, cannot be saved. On the contrary, I cherish the pleasing hope, that, of the many millions who belong to that corrupt body, there are some who, amidst all the deplorable superstition and darkness with which they are surrounded, have been taught by the Holy Spirit to know more than their earthly teachers. If, in times long since past, a *Thomas a Kempis*, a *Savonarola*, a *Pascal*, an *Arnaud*, and a *Fenelon* manifested by their spirit and conduct that they had been taught of God, why may there not be *now* some chosen ones in that mass of enormous corruption? I dare not deny or doubt that such may be found to be the case when the secrets of all hearts shall be laid open. But the question is, what are the *essential character*, and the *native tendency* of the Papal system? Can any intelligent Christian doubt that it is a system of abomination, which disguises and perverts the Gospel, and which of course, must jeopard the perdition of every soul exposed to its influence. Glance, for a moment, at the dark, revolting features of this system, and then, with the Bible in your hand, say whether it is not replete with peril to every soul that receives it? It is the great refuge of the guilty and the blinded conscience from the humbling requisitions of the Gospel. It is a systematic and most ingenious plan for gaining power, affluence, and a license to sin, under the mask of religion. In a word, it is a miserable system of Jewish ceremonial and Pagan superstition, disguised by a Christian nomenclature; and adapted to turn men away from the only scriptural foundation of a sinner's hope. Yes, my friends, so long as the Roman Catholic Church claims for the bishop of Rome, universal supremacy and infallibility; so long as she openly teaches the Anti-Christian doctrine of human merits, and sells for money indulgences for committing every species of sin; so long as she puts a set of deified saints, and deified ceremonies, in the place of Christ, as the ground of hope toward God; so long as she maintains the miserable idolatry of transubstantiation, which sets at defiance all sense, reason, and scripture; so long as she maintains the system of auricular confession, that nefarious juggle between a corrupted priesthood, and a corrupted people; as long as she enforces the celibacy of the clergy; the worship of images; prayers to the saints, and for the dead; especially, so long

as she in a great measure, locks up the scriptures from the common people, and compels them to take both the contents and the meaning of the word of God, from her own tyrannical dictation;— so long as she continues to maintain these things, she cannot cease to be “Anti-Christ,” “Babylon the great, the mother of harlots and abominations.”

Now, shall we deliberately expose our children to the contagion of this soul-destroying system? Shall parents who call themselves Christians, act with so much blindness and cruelty to their offspring? Shall we commit them to instructors who, we know, will send them for a hope of heaven to rites and penances, and relics, instead of the Saviour? Shall we commit them to the instruction of those who will teach them to fly from the terrors of a guilty conscience to “the confessional, and the wafer,” without the sacrifice of a single lust? Alas! my friends, this is so much like the conduct of some who boasted of being the covenant people of God of old, who “caused their children to pass through the fire to Moloch,” that it is difficult to speak of it in terms of adequate reprobation.

2. Another source of danger connected with the Papal system is, that, corrupt and destructive to the soul as this system is, it is, at the same time, PECULIARLY ATTRACTIVE AND FASCINATING TO DEPRAVED HUMAN NATURE. One of the most polished and popular living writers in England, Dr. *Southey*, remarks, in a late work, “that a system in all things so unlike the religion of the Gospel, and so opposite to its spirit as the Papal, should have been palmed upon the world, and established as Christianity, would be incredible, if the proofs were not undeniable and abundant.” *The Book of the Church*, vol. I. p. 292. This is the remark of a man much better qualified to decide a question of polite literature, than one of theology or ecclesiastical history. His representation is just the reverse of truth. It is so far from being incredible that the fact of which he speaks, should be a fact, that it would be strange if it were otherwise. The system of Romanism is the religion of depraved human nature. It is the natural confederacy of blinded, self-righteous man to get rid of Christ; and to substitute a gilded and dazzling machinery of superstitious rites in place of his holy, humbling, and self-denying religion. No wonder, then, that this system has been so extensively popular. It finds a ready response in every selfish, worldly, sensual heart. Our children will be a thousand times more apt to be fascinated and led captive by it, than if it were a purer and more rational system. Before their inexperience, and unsuspecting credulity are apprehensive of danger, they will be borne away, “as the ox is led to the slaughter, not knowing that it is for their life.”

3. A third consideration which shews the danger of committing our sons and daughters to Roman Catholic instruction, is, THE NOTORIOUS AND DREADFUL MORAL CORRUPTION WHICH IS KNOWN TO

CHARACTERIZE MANY OF THEIR INSTITUTIONS. The moral profligacy of monasteries and nunneries has been, for many centuries, the astonishment, the loathing and the horror of the Christian world. The evidence of this is as unquestionable as it is abundant. I trust that no reflecting hearer will imagine that the charge here made rests, in any degree, on the authenticity of any recent "awful disclosures" made by a popular manual; or that it can be affected by the character of the person alleged to have made those "disclosures." With any recent publications on this subject, I have no intention, at this time, to meddle. Concerning such publications, it is not my intention either to affirm or deny any thing. They make no part of the authority on which I rest. But I do affirm, that, even if they be all given to the winds, and their authors consigned to perpetual discredit and infamy,—the evidence of the wide spread and awful pollution of monasteries and nunneries remains unimpaired. Unless we are prepared to discard the accumulating testimony of a thousand years; unless we are willing to set at naught the suffrages of the greatest and best men that ever adorned the church of God; nay, unless we are prepared to reject the confessions of some of the most respectable Romanists themselves;—we cannot evade the evidence that many—very many of those boasted seats of celibacy and peculiar devotedness, have been, in reality, sinks of deep and awful licentiousness. Indeed, if it were not so,—considering what human nature is; and considering the nature and management of those institutions, it would encroach on the province of miracle. And that the institutions referred to, in our own country, are not free from the corruption to which I allude, he must have great hardihood of unbelief who can entertain the smallest doubt.

Surely, then, it requires no laboured argument to convince a conscientious Christian, that he ought not to commit his children to such polluted and polluting hands. Surely he who can deliberately expose a beloved son or daughter to the possibility of such danger, must be either strangely blinded, or as destitute of natural affection, as of Christian principle. I am not ignorant of the force both of prejudice and of habit; and can make much allowance for Protestant parents who have long been accustomed to regard Popish instructors as safe in every respect, and as peculiarly accomplished as literary guides. But it is difficult to frame an apology for those who, with such a flood of light on this subject as now shines around them, can still pursue their old course. Fathers! Mothers! can it be necessary to beg that you will pause and consider well before you place your children in circumstances which will put in fearful jeopardy all their most precious interests for this world, as well as for that which is to come.

4. If our children should ever be brought under the power of the Roman Catholic system, we may rest assured it will be to TRAIN THEM UP AS SLAVES, INSTEAD OF HIGH-MINDED FREEMEN. The system of

Romanism is, throughout, a system of tyranny on the part of the priesthood, and of abject submission and servitude on the part of the people. It is a fixed enemy to civil and religious liberty in every form. It denies and takes away the rights of conscience. It prohibits the people from reading the scriptures in their vernacular tongue, and judging for themselves what the inspired oracles teach. It subjects the whole Christian world, as far as it can, to the despotic dominion of a kind of deified individual. It is a decided foe to liberal inquiry, whether in literature, in science, or in duty. It rules, as far as it has the power, by terror and persecution;—persuading the people that their destinies, for time and eternity, are in the hands of their priests. It claims the power of remitting and retaining sins; and, of course, of inflicting upon those who are not submissive to their will, not merely the penalty of exclusion from the covenant and the privileges of mercy in this life; but by withholding that which is essential to salvation, the terrors also of eternal perdition. In short, every thing pertaining to the Papal system, tends to repress free inquiry; to destroy the freedom of the press; to keep the people in ignorance; to take out of their hands the choice of their spiritual rulers and teachers; and, eventually, of their civil rulers; to enslave their minds; and to prepare them for the most abject submission to a priesthood, whose lust of power, of pleasure, and of gold may be considered as forming the prominent character of nine out of ten, and, more probably, of nineteen out of twenty, of the whole body, from the sovereign pontiff, down to the lowest member of their ecclesiastical orders.

My friends! have you the souls of freemen? Are you desirous of maintaining and transmitting unimpaired to posterity the dearly purchased rights, and the spirit of your patriot fathers? I know you are. Guard, then, O guard with sacred care against exposing your children to the influence of a system, which, however plausible in its professions, or high in its claims, can only prepare them to become recreant to all their privileges, and, ultimately, ignoble slaves.

5. Once more; to all the preceding evidence of the danger to which your children are exposed from Papal delusions, we may add **THE TESTIMONY OF PAINFUL EXPERIENCE.** Were I able, my friends, to set before you examples of the kind which I have described, with all the vividness of colouring possessed by the reality, you would be filled with mingled feelings of grief and horror. Your own city, as well as many other parts of our nation, furnishes many signal and mournful examples of the perversion of the minds of ingenious youth, when committed to the instruction of Romanists. Never shall I forget one remarkable instance, which occurred, many years ago, not only within the bounds of my own knowledge, but in one of the families of my own pastoral charge. An amiable, elegant, and highly promising youth was sent to a Roman Catholic seminary, for the single object of learning, to rather more advantage

than was otherwise practicable, a polite living language. He attained his purpose ; but at a dreadful expense. He very speedily became a zealous Papist ; began in a few weeks to address and reproach his parents, by letter, as blinded heretics, out of the way of salvation ; was deaf to every remonstrance, both from them and their pastor ; and remains, to the present day, a devoted, incorrigible Romanist. And similar to this is the mournful story of hundreds of the sons and daughters of Protestant parents in our land, who have inconsiderately and cruelly committed their children to Papal training ; and found, when too late, that they had contracted a moral contagion never to be eradicated.

The foregoing statements, my friends, have been made, if my heart does not deceive me, in the fear of God, and with a deep conviction that I have uttered nothing but the truth. Indeed, I am quite certain that, in every case, a picture still more dark and revolting might have been presented without the least exaggeration. If there be a serious Romanist in my audience, I take for granted that he hears me with the most revolting impression that I am slandering the body to which he belongs. And I doubt not that there are really many individuals connected with that large body, who, conscious of sincerity and honesty themselves, have never yet penetrated beyond the exterior of the "whited sepulchre" to which they bear a relation ; and really know but little of the death and rottenness which reign within. For Romanists, as well as the old Pagans, have their "mysteries," and their "chambers of imagery," which are fully disclosed only to those who can be trusted with the knowledge of them. It is with Romanism in general, as with the artful and profligate society, of Jesuits. Even when that society was at the height of its prosperity and power, many nominal Jesuits were notoriously, in a great measure ignorant both of the principles and policy of their order. For all who, thus, for want of information, in the honesty of their hearts adhere to the Papacy, I have unfeigned respect, and know how to make the proper allowance. But such honest Romanists, must allow those who have paid a little more attention than themselves to the history of the church of God ; and who cannot close their eyes against the testimony, not merely of one, but of multitudes of the most pious, learned, and venerable Protestant divines that ever lived, and the direct confessions of Romanists themselves :—I say, they must allow such to believe, what can really no more be questioned, than the existence of such a city as Rome, or of the pontiff who sits enthroned there. The great searcher of hearts knows that I have no desire to slander any individual or body of men. But being, however unworthy, among those who are set as "watchmen on the walls of Zion," wo to me, and wo to others, similarly situated, if we give not a distinct and faithful warning.

Can it be, my friends, that such men as Luther, and Calvin, and

Cranmer, and Knox, and Melancthon, and others, their compeers and contemporaries, who were all bred in the bosom of the church of Rome, were ignorant what Romanism was, and opposed it without reason? Can it be that the enormous corruption, both in doctrine and morals, which they describe and denounce, were mere idle fancies, which had no existence but in their own imaginations? Can it be that the most learned, wise, and pious Protestant divines of England, Scotland, France, Holland, and Germany of later times, were all ignorant, or deceived, or slanderers concerning a body in the midst of which they lived, and wrote, and died? We must either suppose all this, or admit the representations which I have given to be substantially correct.

Say not, my friends, that these remarks are made in a spirit which amounts to the *persecution* of the Romanists. Far, very far from us be such a spirit! Did our blessed Saviour persecute, when he pronounced woes against the scribes and pharisees, and warned men to flee from their fatal errors? Did the inspired Apostles persecute, when they proclaimed to Jews and Pagans that there was "no other name given under heaven among men whereby they could be saved, but the name of Jesus Christ;" and that all who rejected him must "die in their sins"? Did the noble-minded reformers persecute when they came out from the church of Rome, as they found her three centuries ago, and solemnly exhorted all whom they addressed to come out of her also, that they might not be "partakers of her plagues"? I ask again, were these exhortations and warnings persecution? Surely no Christian man will dare to ascribe to them this character. And is it come to this, that taking precisely the same ground, and speaking precisely the same language with those great leaders, shall be stigmatized as persecution? Is it come to this, that warning our children and neighbours against errors and superstitions which we verily believe are adapted to destroy their souls, is denounced as persecution? No, my friends, we desire not to "destroy men's lives, but to save them." Our great object is to warn men of the dangers to which they are exposed, that "their blood may not be required at our hands."—

These things being so, what, then, some will ask, is to be done? Our duty, my friends, is plain. It is, first of all, to arouse from our torpor and indifference on this important subject;—to believe that the venerable reformers did not wage war with imaginary, but with real and appalling evils; and that when we make a truce with Romanism, we abandon their spirit, and dishonour their memories. It is to recognise that the Papal system is the same now that it was, when, more than three centuries ago, the illustrious Saxon hero, taking his life in his hand, stood forth an undaunted witness against the "man of sin." In this free country, indeed, Romanism, restrained by public sentiment, as well as by wise and equitable laws, would seem to be a mild and inoffensive system:—but go to Spain,

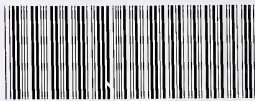
to Portugal, to Italy, where it reigns without control, and, of course, has the power to act out its native, essential spirit, and behold the fearful aspect which it wears there! Has it materially changed since the days of Luther and Calvin? It rejects this defence, and denies that it has materially changed even for the better. In fact a church which professes to be "infallible," can never acknowledge that she has *changed*, without abandoning one of her most prominent and essential claims.

Settle it in your minds, then, that Romanism,—while many of its "adherents" mean not so, neither do they in their hearts think so,—Romanism, as a system—is anti-Christian,—tyrannical,—immoral,—and hostile to all the most precious interests of man, temporal and eternal. Let every friend of the Redeemer's kingdom regard it as the great "mystery of iniquity," and keep at the utmost distance from all fellowship with it. I do not exhort you to hate the men who hold it; on the contrary, love them, and be ever ready to do them good. But hate, and turn away with loathing from their system. Be aware of its radical corruptions. Guard your children, and all with whom you have influence, against its fascinating allurements. Keep back those whose education is entrusted to your care from Papal seminaries of every kind. Imagine not that *any branch of knowledge* can be better acquired in those seminaries, than in the Protestant institutions around you. Never was there a more miserable delusion. And even if it were otherwise, you have seen the fearful expense at which even a real advantage may be obtained.

But something more is necessary than merely abstaining from contact with the danger in question. We are bound, as members both of the church and of the civil community, to do all in our power, by Christian means, for removing the contagion by healing the infectious disease. Let us endeavor, then, to pour the light of divine truth all around us, by holy living, by faithful instruction, and by unceasing prayer. Nothing more certainly expels the darkness and corruption of which I have spoken, than the light of spiritual knowledge, accompanied by the power of the Holy Spirit. **THE BIBLE AND ROMANISM CANNOT LIVE TOGETHER.** As well may light and darkness, Christ and Belial attempt to maintain fellowship. To this great principle, then, let every patriot, every parent, and especially every Christian direct his attention and his efforts. Let a Bible be placed in every family. Let an efficient Sabbath school be established in every neighbourhood, from one end of our land to the other. In every one of these schools, let Biblical instruction, in all its simplicity and richness, be faithfully imparted. Teach all the rising generation, from their mother's lap, that the BIBLE, the BIBLE is the only infallible rule of faith and practice; the common legacy of all Christians; the common charter of our hopes; and the best pledge and safeguard of our rights, civil and religious.

Let our whole population be brought, as far as possible, under such teaching, and the power of the Holy Spirit implored to give it success, and all will yet be well. Let the only weapons employed in opposing Romanism be *example, instruction, and prayer*. Ever abhor, I beseech you, those weapons of blood which Romanists have so long and so cruelly wielded against Protestants. Let not the pictures of the sword and the fires of martyrdom, with which their history teems, move you to return evil for evil. The man who recommends religion to all who converse with him by the lustre of a holy life; who contributes, by all the means in his power to the circulation of the word of God; to the enlightened and faithful instruction of the rising generation; and to the diffusion, in every form, of simple, pure, scriptural truth; and who accompanies every effort with humble, importunate prayer for help from on high;—that man is the best benefactor of his country, and of the Church of God. These are the means by which every species of error is to be opposed. These are the means by which Anti-Christ is finally to be put down. These are the means by which every thing adapted to “hurt or destroy” is to be banished from the abodes of men; and by which the earth is to be “filled with the knowledge of the Lord as the waters fill the sea.” Amen! “come quickly, even so come, Lord Jesus”!

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