

prayers—to show us that high moral rectitude and that pure love, which is the very nature of God, and which the Son of God came to impart to man; and then transfer yourself to the region of the creed-making, and creed-imposing, and creed-defending polemic, and tell me, which of the two is in his view most nearly allied to infidelity," p. 90. But to what purpose do I quote Dr. Wylie? He is of course a heretic, because he says the Bible ought to take the place of human creeds; and the sectarian devotees can flit his arguments from them, or can hide them in a corner, as easily as infidels can dispose of the arguments of Paley, Watson, Addison or Chalmers. Blessed be God, that he is raising up his witnesses, both east and west, and "compelling them to remodel their views of his character and government." They have in a manner to stand alone, and perhaps to be sneered at as objects of pity or contempt; but let them console themselves with these two reflections:—1st. That so were the prophets persecuted that were before them; and 2d. That there is no other way for popular delusion to be removed from the community, in any age or nation, than for a few men to step forward, almost alone in the first instance, and to be valiant for the truth upon the earth. If we lose the "laurels" of human glory, by this course, let us rejoice in the sacrifice; and let us consider it our highest honor to be followers of them, who through faith and patience inherit the promises.

A sixth evil of the sectarian spirit is, its tendency to produce rash and unjust suspicions, in regard to the motives and character of our fellow-christians of another party, and to influence us to treat them as publicans and sinners. The Lord forbids our judging one another, as explicitly as he forbids murder; but alas! the commandments of God are made of none effect, by sectarian partiality. It is thought no crime to indulge evil surmisings against those of another denomination, and even to adjudge them to perdition, because they dissent from the articles of our creed. And, indeed, if it be right to expel our own members from the church for this want of assent, it must be because a belief in those articles is essential to salvation; for surely we have no right to expel them for any but that which would ex-

clude them from the kingdom of grace and glory: of course all churches who expel members for a dissent from their creed, must believe, if they would be consistent with themselves, that all persons of another creed are in a state of damnation. Thus the claim stands on the front of every sect, out of our church there is no salvation. The several sects have a manifest eagerness to get hold of this claim; and the ground of it is the same as in the Mother Church:—namely, to use it as an instrument of intimidation, with which to multiply numbers, and thus to increase sectarian power. The Mormons, we are told, openly avow it, as one of their prominent doctrines, that there is no way for any soul of man to avoid the flames of hell, but by becoming a Mormon; and others have manifested a strong desire, though not so openly, to possess themselves of the same potent engine. This is the very cause that has been at work of late years, to make immersion a saving ordinance; but it is no matter what the particular may be, whether a doctrine or a ceremony, if it be a peculiarity of one sect, and can be impressed on popular credulity as a matter that is essential to salvation, it opens a door for that sect ultimately to "take the world;" or at least to divide the conquered world with the holy Mother Church, who first craftily set up this favorite and most efficient claim. All who resort to such ecclesiastical stratagems, are manifestly the harlot daughters of the great Mother of Harlots; for if she be such a mother, she must of course have daughters; and where are they to be found, if we overlook such as have the precise features of the mother?

Let any organized body of men be in quiet possession of these two doctrines—out of our church there is no salvation, and in our church there is no damnation—and such a body is at once prepared to exercise as extensive an imposition over mankind, as was ever exercised by Pagans, Jews, Mahometans or Papists. And is it possible that any of the sects of the nineteenth century can hope that they will be successful in attempting to play this game over again, which has so long insulted heaven, and degraded the population of the world? They may be assured that the reign of the Man of Sin is coming to an end, whom the Lord shall