

On this account, and in this view, heresy, using it in its current and popular acceptation, is more to be eschewed and deplored for its factional and disorganizing nature than for any other tendency. Christianity, whether we consider its source, constitution, design, or practical bearing, is a splendid and perfect system of unity; and, therefore, as its author intended that it should be recommended and advanced by the same principle by which it was devised and organized, he is a spoiler in the highest degree who attempts to thwart the original purpose by the introduction of practical partyism.

The author of these essays well knows that he is generally regarded in society as a heretic. Of this no one need acquaint him. He has read looks and heard words that came from feelings that were quickened by passions that would have resulted in actions equalling those of olden time, when the chains clattered, or the prison doors grated, or the martyr's stake was secured for the special benefit of pious evil doers, had not England's political laws been as favorable as Paul's appeal to Cesar. The 'power of the Keys' that has shut him from chapels and synagogues, would also shut him from the courts of heaven, was the same power as effectual in another world as it is in this. It is, however, matter of rich consolation and excellent hope to be assured that earthly authority will never pass the great boundary line between time and eternity.

All his brethren, too, are equally guilty and equally under sentence of condemnation; and it is for them he speaks. Let us approach the judgment-seat, and examine the heresy of Disciples, receiving the evidences for and against their teaching, views, and practice, in the same spirit of impartiality approved even by the wise men of this world.———But before what tribunal? The political religion of national establishments? The solemn decrees of human convocations? The records and writings of sainted and venerated Fathers? The old or new creeds and disciplinary instruments of sincere well-meaning philosophers? The opinions and theological fancies of Doctors, Prelates, Presbyters, Priests, Bishops, Monks, Ministers, Reverends, christian Legislators, and religious Warriors? We appeal to a higher court—a better tribunal—the chancery of heaven.

Are we heretics because we have rejected all other tests of what is religious but the bible alone? or because we cannot receive something additional as a religious safeguard? To this charge indeed we plead guilty, and conscious of the innocence of our guilt, we gravely ask, *Against whom have we sinned?*—against what authority? We freely confess that we are transgressors, but we are also willing to maintain that our transgressions are of a holy character, since we have only sinned against the authority of man. Remember what we have said in respect to the