

professed to do it. She rendered the murder of those whom she styled "heretics" meritorious in the sight of God, or rather, she asserted her power of doing so, and acted on that assertion, and all Western Christendom bowed to her will. But the Reformers arose in the spirit of St. John, and cried, "Beloved, believe not every spirit; but try the spirits, whether they be of God." They preached salvation through the sole merits of our Lord and Saviour Jesus Christ. They brought every thing to the test of God's own word; and all the additions of men they threw away, and retained only what had been known in the early ages of Christianity. They acknowledged no penances, no pilgrimages, no purgatory necessary to the salvation of the immortal soul. They declared, as the Saviour had done before them, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—(Mark xvi. 16). They acknowledged no intercession of Saints necessary to the admission of a soul to bliss. But, whilst they reduced the blessed Virgin Mary, St. Peter, and all the other Romish Saints to their proper station, they exalted the Saviour, as the only "name under heaven given among men whereby we can be saved."—(Acts iv. 12). And, my brethren, *we* must do the same. If we conceive that we see others in error, it is no want of charity, but the exercise of the truest charity, to declare it. Such was the charity of the blessed Saviour and his chosen Apostles.

The Saviour, on every occasion, shewed the greatest regard for the truth, both by revealing what was right, and by reproving what was wrong; and yet he so loved the world that he laid down his life for all, enemies as well as friends. All the Apostles evinced their love for mankind, by spending their days and willingly laying down their lives, that the truth of the Gospel might be made known to all nations; yet they sharply rebuked error, wheresoever they found it, and unequivocally condemned divisions in the Church, wheresoever they perceived them. On these holy examples, it becomes us to build our practice; and hence we ought to conclude, that the strongest proof of Christian love we can exhibit is to warn men of their errors, and to point out to them, as far as we are able, the narrow path which our Lord trod, and in which his disciples ought to walk, even to the end of time. "Charity rejoiceth in

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