

We will endeavor to illustrate these remarks by applying them to the case of one or two Christian sects.

Take the Roman Catholic Church for example. It is not its doctrinal system, as such, that is to be most lamented. We may, indeed, think that that spiritual condition which gave rise to, and which is most favorable to the continuance of such a system, is not the highest and most desirable for man ; but, seeing that that condition has existed and does exist, the existence of the doctrinal system is not to be mourned for. The evil lies not in the doctrines. They have been the means, and, under the circumstances, probably the necessary means of bringing multitudes to true Christianity, the Christian character. *We* think we see much error in this system ; we could not adopt it ; it would not help *us* in the attainment of true Christianity. But there are a great many minds in such a state of intelligence, or so cast and formed, by constitution or circumstances, that it is just what is needed to christianize them. The evil all lies in the extraneous parts of the system. The enormities which we deprecate proceed from the idea that the moral doctrines which the system may accompany, and the Christian character which it may produce, are not Christianity, but that the doctrinal system itself is the one essential Christianity, and that conformity to it is the test of Christianity. This idea is the very corner-stone of the Romish constitution. It pervades the whole organization. It is an avowed principle, and appears in every measure of church policy. And this principle, that there must be uniformity of faith, and that one system is the single standard of such uniformity, and that all departure is damnable heresy, is the root of all the evil. It is this bad principle that started