

say, this matter is not virtually thus regarded by many sects. A man's variation in christian belief, is looked upon as a token of depreciated moral and religious character. The unworthiness of such a disciple to approach the communion table is asserted upon no other ground, and his probable moral conduct is traced to and linked with his faith — and his faith, often, not as it really is, but as men see it with their eyes, colored as they may be by ignorance and prejudice. This, then, I repeat, would seem to be one cause of the spirit of intolerance that prevails among various christian denominations.

Again :— we may trace this intolerant spirit back to the idea, that a man is actually to blame for being in error — that if he is in error he knows it all the while, and only persists in it from a perverse and wicked disposition. Hence, men are denounced for teaching such and such doctrines, are scolded at and sneered at — but not reasoned with, or pitied. If the gross assumption that I am right and you are wrong be admitted, without entering into the merits of the case, still, I know not why I should *abuse*, or *denounce* you. Surely, you may think you are right, and if it be a delusion to think so, still, it demands a labor of love, an effort of reason — not a display of intolerance. But how men will knit their brows, and vent their bitterness at the name of a *heretic*! A heretic! Why, one would think, from the common sentiment, that a heretic was one who had not only unchristianized but *unmanned* himself — one going forth on purpose to destroy and pollute, laying sacrilegious hands on the holiest things from a spirit of sheer malignity and wickedness, and opposing himself to the received faith from a scornful and sinful spirit. But now it is *possible* that a heretic may be