

universe. It is often to be found, (we say it in pity,) turned upside down in an asylum; it is indeed a precarious guide through life, it is nearly always absent in the hour of death, and yet, this is to enlighten and reform and *elevate* man, and through time to convert earth into Eden. "Hath not God made foolish the wisdom of this world." And it is human reason thus acting, as if there was no power higher than itself, that has brought the churches to their present deplorable state of confusion; and unless some plan is adopted by which church unity can be established and preserved, our intellectual preachers, like the workmen of Babel, will soon have to leave off building. At present each one is advocating his own doctrine and denying all others, with a zeal that shows that there is some fearful influence at work, which has made nearly all forget that the unity of the church, is one of the most essential requisites for ensuring the progress of Christianity. O, that our teachers, would suffer the words of the great apostle of the Gentiles, to find a place in their hearts; "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but ye be perfectly joined together in the same mind and in the same judgment;" 1 Cor., 1 chap., 10th verse. And again in the 17th verse, "For Christ sent me not to baptize but to preach the Gospel, *not* with *wisdom* of words, lest the cross of Christ should be made of none effect." Can any professing Christian read the three first chapters of this epistle, and not be led to do something for the restoration of church unity, and see at once the folly of substituting our intellectual wisdom for the things which are "spirit and life." In that day when we shall all stand before the judgment seat of Christ, how shall we account for the neglect of a duty which the Scriptures so plainly and strictly enjoin. It will be of no avail to plead then, that we mistook the things of intellect, for those of the spirit, that we were trying to penetrate by our wisdom, into those things which God has declared his Spirit alone can reveal to us; for "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." But to discern them by earthly wisdom, is the point which man in his vain glory is aiming at; by that wisdom, says the skeptic, we must understand the Word of God, or, by that wisdom we will prove it false. By that wisdom, says the sectarian, we must decide every controverted point of doctrine, and open up the true way to eternal life and bliss; and that wisdom, saith, Jehovah, I will destroy, and will bring to nothing the understanding of the prudent. The whole aim of the world at present, is to make men wise, by a certain process, called education, which is, indeed, a noble aim, if exercised within proper bounds; if we could but seek *first* the kingdom of God and His righteousness, and all these things would be added unto us. The aim of Christianity is, first to make man good, and by so doing she is taking the first great

step towards making man wise. "Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding;" Job 23: 28th verse. The apostle Paul says, "Yea, doubtless, and I count all things but loss, for the excellency of that knowledge which is in Christ Jesus my Lord;" and, doubtless, the apostle included his education among the rest. In the 2nd chap. and 8th verse of his Epistle to the Colossians, he says, "Beware lest any man spoil you, through philosophy and vain deceit." But alas! the church of Christ upon earth is well nigh spoiled through these very things. Geology, says one sect, (Swedenborgians) proves to a demonstration that there never was a flood; and geology, say their opponents, proves conclusively, that there has been a flood. Now, if I am to be guided by geology, what am I to believe? I can not devote my time to the study of geology, and I see those who have devoted their time to such pursuits unable to decide one great point. I am naturally led to conclude, that geologists know nothing at all about it; that they can neither prove one thing nor the other, and that I must either choose some other guide or grope my way in the dark. And so it is with all our doctrinal differences. Philosophy and logic says one thing for one sect, and denies the same for another, and then upsets both for a third. There, then, we are at a stand, and we must believe one of two things, either that philosophy is a humbug, or the Bible is untrue. The latter we have seen its fruits, they are the best upon earth; therefore we choose it. The former, we have seen *its* fruits also, and we dread its influence. Philosophy, &c., can do no more towards deciding the great truths of the gospel, than a lighted candle can do towards proving to a man who has been deprived of his sight, that the sun still rules by day and the moon by night. There is but one way by which their truth can be decided, and that is the way which God himself has appointed. "If ye do the works ye shall know of the doctrine whether it be of God." Otherwise, all the wisdom of the universe can neither prove it false nor true; its truth stands in the fiat of the eternal. Doubtless, God has permitted the present state of things in order to prove to us the folly of leaning too much to our own wisdom; and so sure as that wisdom has exalted itself against God, so sure shall it again be brought low, "The Lord of Hosts has purposed it, to stain the pride of all glory; and to bring into contempt all the honourable things of the earth." He is also, at the present time opening the eyes of many to see the folly of attempting, by learning alone, to establish any form of religion upon earth. God is not the author of confusion, therefore it is not his Spirit that has divided us thus. But, next comes the question, how is it to be remedied? We reply, the work is already begun; many eminent men are at its head upon earth, and the idea of a union of the churches is beginning to pervade the minds of all ranks and classes, and as the true christian has before looked down, upon the squabbles and turmoil of the sensual world, unmoved,