

It is in accordance with the liberty which I sometimes take, when I think the good cause requires it, that I publish an extract from a private letter. This has been known to be my failing; I hope it leans to virtue's side!

To return—I hope I may be permitted to say that I feel a certainty amounting to assurance, that this is the only practicable course to usher in that glorious day of union, peace, and love, which all desire, and many expect, to be the discriminating character of the Millennial age.

Reason and experience unite their testimony in assuring us that, in the same proportion as individuals labour to be of one opinion, they disagree. The greater the emphasis laid upon opinions, the more rapidly they generate. The nearest approaches to a unity of opinion which I have ever witnessed, have appeared in those societies in which no effort was made to be of one opinion; in which they allowed the greatest liberty of opinion, and in which they talked more and boasted more of the glory and majesty of the great facts, the wonderful works of God's loving kindness to the children of men, than of themselves, their views and attainments.

I am greatly deceived in all my reasonings, and observation has misled me, if any society pursuing the principle we have suggested, will ever be troubled with Unitarians, Trinitarians, Universalists, Arminians, Calvinists, &c. &c. and under such a course of procedure as that recommended here, all will see that such systems and such schismatical tenets could never originate. If I were to attempt to produce the greatest uniformity of opinion, I would set about it by paying no respect to opinions, laying no emphasis upon them, admiring and condemning no opinion as such. But if I wished to produce the greatest discrepancies in opinion, I would call some damnably dangerous, others of vital importance; I would always eulogize the sound, and censure the erroneous in opinions. We all know that strife is like the bursting forth of water—it always widens the channels; and many a broil in churches, neighborhoods, and families, would have been prevented if the first indication had been sympathetically attributed to the infirmity of human nature.—*Editor Millennial Harbinger.*

SINCERITY.

“DO THYSELF NO HARM.”

“Do thyself no harm” by believing false doctrines.—The mental constitution of man is from the same hand that framed his physical structure. God has assigned laws to each, and in neither case can these be transgressed with impunity.

What revelation has declared, experience has illustrated; that truth is the aliment divinely appointed to nourish the soul. The Saviour prayed for his disciples, “Sanctify them through thy truth; thy word is truth.” Here the truth, divinely revealed, is recognized as the instrument of sanctification. But the truth, to take effect,