

the schism. So schism began, and, as such, was condemned by the Apostle Paul as *carnal*. "Behold how great a matter a little fire kindles." And surely these are more honorable names than even Calvin, Luther, and Wesley.

However trifling the cause of schism or however great, in the beginning, no such schism could be perpetuated without reducing its features to system, and canonizing its ordinances. Schism was first, and creeds and confessions followed. In truth, creeds, decrees, and systems of theology, emanating from leader, council, and conclave, are but the natural offspring of a divided Christianity, who, like dutiful children, faithfully support their parents. Schisms generate creeds, and creeds perpetuate divisions. The complete order is, *carnality* produces *schisms*, and *schisms* produce *creeds*, and *creeds* perpetuate *schisms*, and *schisms* perpetuate *carnality*. This is the circle—a kind of self-acting affair, like the clock which wound itself up. Who, then, dare to defend, as allowable in the sight of Heaven, the divided state of the Christian profession, or the existence or necessity of creeds of human origin? No more can there exist divisions, and creeds for their perpetuation, in Christianity, without *carnality* at the root, than there can exist a circle without a centre. Different religious parties with their individual interests to sustain, create opposing interests, which will, beyond control, produce opposing action—this engenders strife; and strife, bitterness and envy. But "we write for those who can read and reason." For such it is needless to say more respecting the evils of division; and for those who cannot or will not reflect, it is useless to say any thing.

All the religious systems with which I am acquainted, (even Mormonism included) have some—nay much—of Christianity in them. But the mixture is like that of vinegar and water—*ten* parts pure water to *one* of vinegar will not purify the vinegar, but the *one* will adulterate or corrupt the water. Thus is Christianity adulterated by the *wisdom* of men, and not the wisdom of men purified by the admixture of christianity. Christianity is emphatically pure, divine, heavenly. Its truths are *revealed* truths, transmitted to us by the record. The difficulty which exists as a bar to christian union, is the incorporation with it of *foreign truths*, or of theories and sentiments which are *not true*? There are many truths in the universe which are not christian truths. These, although revealable in their own places, are injurious when combined with christianity, for by them it is corrupted. Christianity is not of *philosophy*, but of *revelation*. It is therefore to be received as it is contained in the christian oracles, or it is not received at all. This may be reduced to the following argument: The christian religion is from God, not from men. It was revealed to man, not discovered by his research. It is contained in the sacred oracles, not in the elements or developments of man nor nature. It must, therefore, be obtained from the record, or from God again by revelation, or it is not obtained at all.

There are four schools of religion in Christendom, viz:

1. The Transcendentalist, who imagines a true religion is to be derived from nature—or that it is a legitimate development of humanity.