

to whom I look up, says "the word of God is **LIVING**, and powerful, and sharper than any two-edged sword, piercing," &c. He qualifies it not as you have done. If, again, as you say, the Spirit has revealed Jesus for six thousand years, without any written revelation, of what use is the revelation to us, and why so much concern in sending *the word* to the heathen! This looks a little like making the word of God of non-effect. But I will not press this matter until you have an opportunity to explain yourself. To conclude, I would say, brother, I can only show my faith by my works; and it is only when these works accord with what the Spirit has already said to the churches, that I or you can approve its character. I will ever rejoice to see your faith, and love, and liberality always growing abundantly. Hoping soon to hear from you I remain affectionately yours in the hope of immortality.

EDITOR.

EXTRACT FROM "FANATICISM."

By the Author of the Natural History of Enthusiasm.

FANATICISM OF THE SYMBOL.*

THE arduous part of our subject now meets us. In reviewing those phases of error which have long ago passed away, we occupy a vantage ground, and may at leisure measure the proportions of the distant object. But every circumstance of the inquiry is of another sort when it is the extant form of religion which comes to be examined, and when what we should calmly and impartially speak of, are practices, opinions and modes of feeling, regarded as excellent, or leniently dealt with as venial, by our contemporaries—our friends—our coadjutors—ourselves. * * * *

In contemplating the errors of past ages, no point more important presents itself, nothing which should so fix our attention as the fact that certain extravagant modes of feeling, or certain pernicious practices—the offspring of an active and virulent fanaticism, have, after a while, subsided into a fixed and tranquil form, such as has allowed them to win the approval and to secure the support of the calmest and most enlightened minds; and so to be transmitted through successive ages—accredited, unquestioned, admired. The turbulent stage of fanaticism would do the church little harm if it were not succeeded by a tame and moderate fanaticism—seemingly wise and temperate,—The parent in these instances is an ephemeron; but the progeny has had a longer term than that of the phoenix. * *

Nothing, or nothing favorable, should be inferred on the behalf of any system or constitution of things from its present tranquillity, or from the moderation and the wisdom that invest it; or from the accidental benefits which it may claim to have produced. The blackest superstitions have shewn an exterior mildly magnificent:—

*i. e. of the Creed,