

from it, that constitutes the unchristian part of the system.

We have not space to speak of other systems in the same connexion. But, in passing over them without notice, we do not mean to acquit them of the same charge. And whenever and wherever this idea of uniformity of speculative belief, constituting Christianity, has become deeply incorporated with any doctrinal system, it has, so far, turned that system from its proper course, and its benign influence of saving and blessing the souls that could sympathize with it, and made it a monster of absurdity and mischief. It has often given a fiendish aspect to systems otherwise good. It has tracked their course, sometimes with blood and fire, and always with the worst of passions and the worst of consequences. It is this idea that has so often turned Christian hearts into stone. It has frozen up the fountains of Christian love and even of the natural affections. It has armed human tongues with the stings of vipers. It has caused the press to send out rivers of wormwood. It has changed the language of the pulpit from the message of peace and good will into the hoarse and grating tones of malice. It disturbs the quiet of communities. It alienates neighbors and near friends. It holds up holy and Christian men to scorn. It divides Christ, and divides his Church. It is the demand for speculative uniformity that leads to all this; and systems of faith that might, that do, when this demand is kept out of view, lead humble and believing souls to Christ, and form them to holiness and fit them for heaven, are thus perverted to pernicious ends. The true ground of uniformity is overlooked, and a kind of uniformity is demanded, which is as impossible, as it is unevangelical