

is a nation of sects, and our theology is necessarily the theology of faction.—Not a false theology—thank God; but a theology that is confused, entangled, and imperfect, gloomy;—a theology which, while it abundantly breeds infidelity among the educated classes, fails to spread through the body of the population, and but dimly, or only as a flickering candle, illumines the world. * * *

A happier destiny may sooner break upon us! But whether it does or not, it is certain that an obtrusive power has been some while at work beneath the entire ground of our sectarian edifices—a power which must (unless arrested) inevitably in the end, bring them down to the abyss.—The philosophy of the schools sunk to rise no more when the true method of science gained its first indisputable triumph. But although the same method is not formally applicable to theology, yet the *principle* of it is so, and is actually in its incipient stage of application—or perhaps has gone a step beyond that stage.—The art of criticism and the true logic of Interpretation must restore to the church (under that guidance which is never denied when ingenuously sought) the pure meaning of Scripture.—The charm that cements petty communions will then dissolve; the excellence of Truth will be felt, and the fanaticism of dogmas will die away, when all men learn to hold in contempt every thing in religion but the ascertained sense of God's Revelation. Diversities of opinion must indeed remain so long as there are differences of intellectual and moral power; but these will engender no heat, and will produce no divisions, when all minds shall be moving on toward one and the same centre.

REMARKS UPON THE CIRCULAR OF THE BAPTIST ASSOCIATION, &c.

An article appeared in the January number of the Baptist Magazine, signed “Discipulus”—and also a circular letter in the last number of the Minutes of the Baptist association, which profess to call the attention of those they address to the truth and great importance of what they term “the influence of the Holy Spirit” by which, is evidently meant to be contended for, and what ought to have been so distinguished, not merely, if at all, the simple statement or facts revealed in the Bible on this subject, (which all admit to be true and important,) but the peculiar opinions or interpretation, which those writers themselves, or others affix to these divine statements or facts, and assume as their creed; and respecting which, as such, the circular says “*This doctrine (?) you are aware we consider one of the fundamental truths of Christianity!*” the denial or perversion of which Discipulus also considers as “*more destructive than that of any other in the code of Christian truth!*” who even fears, “*such denial, is nearly connected with that fearful sin for which the lips of eternal truth hath declared that there was no forgiveness neither in this world, nor yet in the next!*”!!!