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No just distinction whatever would seem to have been drawn by the religious world between fact and theory; faith and opinion, doctrine and speculation; law and expediency. And they would appear to have been, until recently, ignorant of the truth, that men never will agree except in generals. Each party has been constantly seeking to induce an exact conformity to the minute peculiarities of its own creed, and no one has been willing to regard these as secondary to the great truths of Christianity. But it is a vain attempt, as experience has fully shown, to endeavor to effect a perfect agreement among men in matters of opinion, or even in those minutiae of Christian doctrine with which reason has often as much to do as faith. There may be unity in regard to the simple gospel facts; to the grand fundamental truth of Christianity; to the divinely appointed means of salvation; to the one great object of worship; to the one source of spiritual light and truth; to the one cementing principle of mutual love which pervades and animates the body of Christ. But how preposterous it is to expect uniformity of opinion in a world like this, where the minds of men are as diverse as the leaves of the forest!—a world in which no two states can have the same political government; no two families the same regulations; no two individuals the same tastes and habits!

And how undesirable such an uniformity if it could be even effected! How evident it is, that the infinite diversity of nature every where around us, is the very source of beauty and delight! It is by the opposition of things which have yet some common points of agreement; by those charming contrasts constantly held in subjection to one pervading principle, that variety is reconciled with order, and diversity