

yond his own sect, and he hath no patience to hear any truth not taught by his favorite teachers. He is ignorant of others, and therefore has no charity for them; he is bigoted against others, and therefore will not learn of them, or inform himself about them. He is violent in opposition, sometimes ready to take life for supposed heresy; and the common enemy of intellectual improvement, especially if it does not accord with the tradition he has received. In the history of the world, how seldom, if ever, men of understanding have punished the ignorant for their blindness; yet how frequently the most valuable worldly inventions have thrown their authors into extreme danger and cruel suffering. Charges of "witchcraft," "work of the devil," &c. have been raised against some of the most valuable arts among men; and religious light, above all things, has met the stern opposition of ignorance. Light has been obscured, and many worthy and enlightened men have been victims to the malice of those who knew not against whom they were fighting. In short, many have been martyrs because of their knowledge; few, if any, punished for the want of it. And now, many will condemn others for knowing more than themselves, while the improved mind considers ignorance a cause for pity rather than blame.

If the foregoing is correct, we can use no more successful means to increase our charity for others, than to increase our acquaintance with them; nor more easily raise ourselves in their estimation, than by making ourselves better known by them. Hence intercourse with them at all suitable times, will materially aid in promoting christian union, which every well-informed christian must ardently love. Then let us associate with the sects around us in transactions pertaining to this life, and convince them we are honest; in social intercourse, and show we are their

friends; in reading and conversing upon Scripture, and prove our love for the word of God; in prayer, that they may know our faith in the Lord; in meetings of worship, and they will learn our delight is with the children of the Most High; and in revival labors, for then they will be constrained to acknowledge our faith in regeneration, and in the influence of the Holy Spirit. Let us speak of our hope, and live as those that must "give an account to him that is ready to judge the quick and the dead," then they will perceive we "believe in Jesus and the power of his resurrection," and in our lives have "respect unto the recompense of reward."

Certainly with a knowledge of all this, no Christian could say we are "heretics," "fundamentally wrong," or "unworthy of fellowship." And while we profess to walk in the light and liberty of the Gospel, we need only to live according to our discipline, make that and ourselves known, to accomplish much in increasing charity which "never faileth," and at the same time, with our associates, "grow wiser and better as life wears away."

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THE FAMILY OF GOD.

BY ELDER MILLS BARRETT.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. iii. 14, 15.

From this passage we learn, first, that God has a family. Second, that one part of the family is on earth, and the other part in heaven. Third, that the whole family is named after our Lord Jesus Christ. Family, according to Johnson, means a household; the descendants of one common progenitor; a race; a generation. Hence Paul says, Eph. ii. 19. "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the