

all churches. In opposition to her example, we say, let all the sects alone, and let the sectarian spirit be melted down by the mild force of truth and love; and let every one be careful to begin this process at home. The mighty struggle has heretofore been perpetuated, for all the sects, except one, to be put down by violence, and for that one to be set up by proscription and policy. If this anti-christian struggle should be terminated, and if all would calmly listen to reason and revelation, till we have a just view of the evils of the sectarian spirit; a settled conviction would follow, that the total eradication of the evils would contribute to the permanent welfare of every religious denomination. And a consummation so devoutly to be wished, would soon prepare the way for the bright and merciful coming of the Son of Man.

The attention of our brethren who style themselves Wesleyan Methodists is respectfully invited to Mr. Wesley's own authority, in regard to essential articles of faith: "The sum of our doctrines," says he, "with regard to inward religion, is comprised in two points, the loving God with all our hearts, and the loving our neighbors as ourselves: and with regard to outward religion, in two more, the doing all to the glory of God, and the doing to all what we would desire, in like circumstances, should be done to us. I believe no one will easily confute this, by scripture and sound reason; or prove that we preach or hold any other doctrine, as necessary to salvation." Wesley's Works, vol. ii. p. 245.

Now the doctrine here specified comprehends nothing more than the pure and unadulterated creed of the primitive church, all of which was essentially connected with one article,—I believe that Jesus Christ is the Son of God. Mr. Wesley was speaking of all the Methodists of his time, when he said, "I believe no one will easily prove that we preach or hold any other doctrine, as necessary to salvation." Is it consistent, then, for "Wesleyan Methodists" to draw out a creed of some twenty or thirty articles, and enforce them "as necessary to salvation," by expelling from the church of Jesus Christ, all who shall presume to dissent from them? Let "men of reason and religion" give a candid answer to this question.

**THE BIBLE.**—I look upon the Bible as the oldest and best of books. The history of creation is said, by Strabo, to have been handed down to the Egyptians by a Chaldean shepherd, and its superiority to all other books is proved by one important circumstance, its influence in civilizing mankind. Its doctrines are infinitely superior to those of the Mahometan Koran, and of the Talmud of the Rabbins. The Bible inculcates universal *charity*, which word signifies, in the original, *love*. To say nothing of the glorious principle of love, the laws which it inculcates are, at the same time, the most lenient and powerful. Human laws are founded upon them; but they are like the rays of light compared with the sources from whence they spring. On the sacred page of the Bible, we find woman elevated to her proper dignity; but among those nations where it is not read, woman is the drudge and man the tyrant. The light of learning and wisdom flourishes where the Bible is read, but at its boundary commences the night of darkness and superstition. It has illuminated the world of literature and science, and cast a halo of glory around the atmosphere of intellect. It smiles on the calm and sunny scenes of life, and gilds the evening skies of the faithful in the dark hour of death. What the compass is to the mariner, the Bible is to the world. It teaches the king in the government of his empire, and the peasant in the tilling of his field. It interests equally the brilliant intellect and the humble capacity. It proposes reward to virtue, and punishment to vice. All that is good, grand and sublime is contained within it. Many cannot relish it, because their taste is perverted; and many reject it from prejudice and ignorance of its value. To understand the Bible, is at once to be introduced to a high source of enjoyment—the highest source on earth. When I hear a man exclaiming against the Bible, I cannot refrain from taxing his mind with ignorance.

If you are a literary character, and wish to behold elegance, perspicuity and taste, turn over the leaves of the sacred book. Are you pleased with poetry? you have at once an inexhaustible fountain.

You have beautiful scenery, sparkling imagery, and ideas clothed in sublimity of language. It contains numerous specimens of the angelic lyre; and I doubt whe-