

the cause of human redemption? Is it so that earthly inducements can attract the attention of men, but the heavenly, divine and holy inducements placed before us by the great Creator, have no attractions for them?

That the principles we plead for are from heaven, and that the foundation we have built upon is divine, is scarcely contradicted by any one of much discrimination or piety. The plea for the union of all Christians on the Holy Bible, on the very language of the Holy Spirit, as God gave it to the world, is so reasonable and just in its nature, and bears so perfectly equitable on all the different parties in the land, that all honest persons must see it.

The perfect weakness and futility of all the objections of our opposers, both learned and unlearned, as found in their writings and speeches during the last twenty-five years, only evince to every sensible man that we are both with reason and revelation. Infidel, Papist, Universalist, and Sectarian, have united in their hostility to us and the holy principles we have pledged ourselves to the Lord and Redeemer of men to defend. Yet the foundation remains unshaken, and the principles unimpeachable, and ever must. We agree not to defend any thing only what God has revealed to man, and not to practice any thing only such as was practiced by the ancient people of God, and sanctioned by the heavenly displays of divine powers which surrounded them.

That this is emphatically the *cause of God*, let others think and say as they may, we never can entertain one doubt. Rob me of this cause and all is lost with me. I admit that other causes may preserve some order in society, and maintain some morality; but can never be any thing more than greatly corrupted forms of Christianity. How far Christianity may be corrupted, and still save its adherents, is not the question with us. We are determined to go back to the fountain and avail ourselves of that which we know is good.

To those who love this cause, we look for assistance to push it forward, and to none else. The obligations we are under to do this are of the highest and most commanding denomination; and if we become slothful or traitors in this most righteous cause, how can we consider ourselves worthy to be trusted in any cause? If the ancient followers of Christ "counted not their own lives dear unto themselves, but suffered even unto death," and were willing to "suffer the loss of all things," and even thanked God that they were "worthy to suffer shame for His name," shall we have the assurance to call them *brethren*.