

the Swedenborgian, with his Book of Exposition, showing that the sense of scripture is threefold, corresponding to things celestial, and natural; and that the resurrection and general judgment are already past?

But here, for the present, we must stop, as our space, if not time, would fail us to particularize farther in illustration of our position. Now we ask, Will any of the above partizans affirm our definition as true of the religion of his party? or that his religion is contained entirely and exclusively within the New Testament? Will he claim for those traditions, creeds, confessions, liturgies, disciplines, ordinances, and expositions, so conflicting and discordant, the sanction of the divine word? Not one of the above Protestant sects can claim for itself the antiquity of the religion of the New Testament. In vain would the ecclesiastical historian attempt to trace their history beyond the last three hundred years. But within this period every fact connected with their origin and progress can be found faithfully and particularly details on the page of church history. Not only, then, does our definition of the religion of Christianity disprove all the claims to the divine authenticity of the above named systems of religion; but likewise does the single fact of the greater antiquity of the New Testament religion, compared with the state or age of any of the above systems, demonstrably prove that they are not to be found upon the page of Inspiration.

We leave it now for the intelligent and candid reader to say whether we have proved and sustained the proposition with which we set out—that the religion of Christianity is not the religion of any sect in Christendom. If we have proved this, then does it not follow that the religion of the New Testament can alone save men and unite them into one visible body or church? If, then, that form of divine truth which we call the Christian religion, and which we affirm is only set forth to us in the New Testament, and no where else is to be found;—if this form, we say, cannot save men and unite them in bonds of Christian love and church fellowship, who shall hazard the consequence of attempting to improve either in matter or form that religion of which Jesus Christ is the author and finisher?

Now as every thing must have form, and as the wisdom of the Maker is as much seen in the form, as in the material composing it, he who changes the form unfits for the use intended by its Maker, and may indeed by so doing, convert its materials into an engine of evil.