

it, or so far as any sect of mankind oppose it. The whole constitution, laws, ordinances, and manners of the kingdom of Jesus Christ revived would make the people who understand, believe, and practise them so far a sect as they are opposed; but no farther. And most certainly none of the sects hitherto existing are built exclusively upon the foundation of the Apostles and Prophets; for even the ordinances, nay, the constitution, and the naturalization of citizens as respects this kingdom, have not as yet by any sect been so understood as they are now beginning to be understood. In a word, christians could not, in the true sense of language, enjoy the christian religion; for it was not understood, and it is now fully understood by any sect, or by a minority in any sect in christendom. While christians, so called, are warring about their opinions, and erecting exclusive establishments and maintaining the sects and schisms which their fathers made, it is proof positive that they are estranged from the simplicity which is in Christ; that they are in Babylon, and, as they often confess, in a cloudy and dark day, in the wilderness. The whole head is sick and the heart faint, and unless a reformation, radical and coextensive with the apostacy is effected, men may profess, but cannot enjoy, the religion of the Saviour of the world.

But the old cry, "The temple of the Lord is with us," we have been blessed, we are his people, "we are the true circumcision," blinds the eyes and hardens the hearts of many against a radical reformation. We are rich, we are full, we are honorable, &c. is the cry which prevents thousands from stooping to inquire what means the command, "I counsel you to buy of me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed; and annoint your eyes with eye-salve, that you may see." Unless a distrust is created, none will examine; and therefore none will reform.

Professors need not accuse us of making a new sect, nor pretend that they can be happy in God without a reformation as radical as that for which we contend. If the revival of the uncorrupted religion of the New Testament, free from any humanisms, make a new sect, then it will only prove that all the sects are more or less gone into the apostacy. And if it did not only prove this, it would be an argument against it. But so long as no humanism is advocated by us or made preliminary to admission into the Christian kingdom, nor enforced upon them in the kingdom, the cry of a new sect is only a calumny. And that the experience of all professors, when compared with what the New Testament exhibits, is defective, every honest man in those establishments has only to examine himself to find the proof. But it must be remembered that we plead not a reformation of systems, but a *personal reformation of principle and manners*, an entire submission to Jesus as the only Prophet, Priest, and King of divine authority.

And this, too, is the highest ground which can be assumed, and the only ground on which a man intelligent in the scriptures can stand approved before God, the universe, and his own conscience. None