

he shall deny to every other sect what he claims for his own—that is, that his church alone possesses the religion of Christianity.

Now what we propose in this essay, is to determine, if possible, what is the religion of Christianity. This we shall attempt by giving a definition somewhat more particular than either of the above.

A more precise, as well as a more satisfactory definition would be, we conceive, something like the following—Christianity is that religion whose faith, doctrine, and discipline, both in matter and form, are contained entirely and exclusively within the New Testament; and of which Jesus Christ alone is the author and finisher. Now the important question is, Is Christianity, as above defined, the religion of any sect in Christendom? Will the Roman Catholic, with his traditions, hold to be equal authority with the inspired word, his image worship—his passion for the relics of saints, his monastic orders, his doctrine of purgatory, his seven sacraments, and his decretals of the Popes? or the Episcopalian, with his code of faith and discipline of thirty-nine articles, and liturgy or book of church service, established by royal edict? or the Presbyterian, with his Confession of Faith, made by the Westminster Assembly of Divines, convened by act of Parliament, and established by the same, in 1644, as a directory of public worship; or the modern Presbyterian of this country, with his Westminster Confession of Faith, adopted in the year 1729, as the standard of his church? or the Congregationalist, with his Saybrook Platform? or the Wesleyan Methodist, with his Book of Discipline, ordaining and regulating class-meetings, love-feasts, quarterly meetings for communion, camp-meetings, and yearly conferences? or the Lutheran, with his Augsburg Confession of twenty-one articles? or the Baptist, with his Philadelphia Confession of Faith and his monthly or quarterly communion? or the Quaker, with his light within independent of the Bible—teaching him to reject a Christian eldership, the Lord's day, the Lord's supper, and baptism? or the Socinian, with his creed, disproving the divinity of Christ, original sin, predestination, propitiation for sin by the death of Christ, and the plenary inspiration of the scriptures? or the Universalist, with his creed?—that all mankind are already perfectly restored to the divine favor—and that, receiving the correction due to them in the present world, they are at death admitted to the felicities of the heavenly world or if punishment be extended to another world, it is merely corrective and disciplinary, and will ultimately prepare the soul for the enjoyment of heaven? or