

solemnize the Lord's day, as did the first Christians; and exclude from our fellowship none but those who, by their behaviour, refuse to submit to the morals and positive institutions of the New Testament. We ask not after the private opinions of any man, nor do we repudiate his profession of the faith, because he may hold some of the opinions of Calvin or Wesley. So long as he holds the head, *Jesus*, as the Son of God, as the only Lord, Lawgiver, Prophet, Priest, and King —so long we hold him and treat him as a brother. But we cannot receive, as Christian brethren, Mahometans, Jews, Samaritans, Phari-sees, Sadducees, nor those who deny the divine excellency and glory of the person, mission, and sovereignty of the Lord who bought us; nor can we look upon Sceptics, Deists, and Atheists, however polished in their exterior, in any other light, than as under the condemnation of God. Now if this constitutes a sect, then do we glory in it; and will, with Paul, say, "I confess that according to the way which they call a *sect*, so do I worship the God of my Fathers; believing *all things* which are written in the law and in the Prophets," and in the New Institution.

Pardon me, my good sir, if I have extended my remarks beyond the letter of your kind hints and benevolent fears, inasmuch as we are so often assailed with imputations most abhorrent to our feelings; because intended to place us on the same footing with the sectarian reformers of popery, and to represent the believers in the ancient and apostolic gospel and order of things, as a new, or co-ordinate sect; with all the rival interests, policies, and feelings which belong to such human establishments. Such never was, such is not now, and, we trust, such never will be our aim and object. The world has had sufficient time to test what these systems and sects can achieve; and if the experiments already made, will not convince this generation of their impotency and inadequacy, the judgments of God and the vials of his fierce indignation against an apostate age, will make us feel the wickedness and folly of our wanderings from the Christian Institution.

But that some of those who have abandoned the doctrines of men, and come over to the help of the Lord against the captivators of his people, should occasionally occupy the ears of saints and sinners with such disquisitions, as were the marrow and fatness of the systems which they have renounced, is no doubt true, and worthy of all you have said against it. As we have no defence to offer for such a course of procedure, will you accept of an apology? Nurtured and educated in a religion of opinions, brought up in the school of orthodoxy, rather than in the Christian Institution, it is not surpassing strange that some teachers, skilled in the tactics of that warfare, should sometimes be found fighting the same old battles over again, and presenting the artillery of their logic and rhetoric against the *opinions*, rather than the *sins* of men.

Against this course, and against theorizing, in the manner of some, upon the ancient gospel, your remonstrance is in exact accordance