

*Third*—There is only one “*reformation unto life;*” and they who comply with it, obtain remission and life; and those who disdain or reject it, incur eternal separation from God.

*Fourth*—But there is a reformation of manners which is announced to those who have obeyed the gospel, and which becomes indispensable when they have in any wise fallen off from the purity of the gospel institution. This is the point to which all that precedes is preliminary.

Now it so happens in the very genius of this institution, that none can enjoy it who do not carry out to the full, the reformation which it contemplates and enforces. Hence the partial and limited enjoyments of Christianity which are found among those who do not embrace and fully carry out the principles of reformation propounded by the great Reformer and Saviour of men.

It is almost universally acknowledged that Christians, as we call them, among us, do not enjoy the same confidence in God, the same clear and unfaltering hope in the Saviour, the same joy unspeakable and full of glory, which characterized the profession of those who first received Jesus into their confidence as the Great Apostle of Jehovah—the Messiah of four thousand years’ expectation.

The reason is, they do not so fully and unreservedly give themselves up to be guided by him in everything. The same causes must produce the same effects, moral as well as natural. Let professors make the same unconditional surrender of themselves to the Lord Jesus which they did who first trusted in him as the Only Begotten of the Father, full of favor and of truth, and their hearts will exult like theirs; their joy will be as complete, because their lives will be as pure.

But the sects cannot enjoy the salvation of God, because in every sect there must be something anti-Christian; for the fact that there is a single human institution incorporated with the Divine, is that which gives to any community its name, its sectarian designation, when compared with the institution of Jesus Christ. And this, though it be but a unit, is a worm at the root of the Christian’s enjoyment.

The envies, the jealousies, the hopes and the fears, the likings and the dislikings which grow out of a sectarian peculiarity, like a cancer, vexes and torments the whole body in which it is found; and this afflicts every spirit which composes the mystical body of Christ. There must be schisms and all their hateful train where such institutions are enthroned in the minds of the people, were it in conjunction with all the Apostles’ doctrine.

A return to the whole institution in principle and practice, in sentiment and behaviour—we say, “*the whole institution,*” without addition or subtraction, and without any new modification, is indispensable to the restoration of that holy spirit which filled the first saints with righteousness, peace, and joy. We must have the same religion, if we would have the same fruits which adorned and blessed the ancient disciples.

But such a profession would make a new sect, or rather receive the old one. It must be a sect so far as all mankind do not embrace