

and with a character of which they are most unworthy—that of being the followers of men instead of Christ!

I did not esteem it a compliment when a Moderator, who presided over a discussion in which I was engaged, said, “that I could prove a crow to be as white as a swan;” because his object was to ascribe the defeat of his partizan, not to the force of truth, but to the ingenuity with which he was assailed. It was a mere stroke of policy, to beguile, or quiet the consciences of his party. In the same light we must regard the calumnies intended for the friends of reform, in calling me their leader, and them the led; in dubbing them *Campbellites* rather than *Christians*; in representing them the disciples of men, rather than the disciples of Christ.

I am unwilling to be a sponsor for a single individual, or to be responsible for any one, as a follower of mine. Such are not the company which we choose, nor the confederates which we seek, in restoring the ancient order of things. But we can say, in behalf of many, very many of our own acquaintance, that they have a higher sense of Christian character and dignity, than to be the followers of any man: and there are not a few who would not call themselves Paulites or Apollosites, if both Paul and Apollos were now living among them. Nay, many of them are so jealous of the honor of Jesus, and so elated in him as their only leader, that they would not, for the world, assume the name of man or angel, and avow themselves his followers.

The stale slander that I am seeking to be the head of a party; and that the friends of reform are partizans of myself, or any one else, was set on foot by the greatest enemies of reform;—by those who wished to represent this reformation as differing from other attempts, only as the Protestant sects differ from one another, in some matters of opinion, or in the forms and ceremonies of religion. We aim much higher, and look much farther, than did the founders of these systems. We substitute no half-way expedients; we adopt no amendments of old systems, nor attempt putting new patches upon the tattered and filthy garment of sectarianism. *The New Testament facts are the things believed by us, and constitute our faith: the New Testament exposition of these facts is our doctrine; the New Testament rules of behaviour are our moral system; and the New Testament institutions of consecration to God are the worship which we practise. Such is our profession; and until we fully attain to this, we set no boundaries to our views, aims, and pursuits.*

If, then, we are made a sect, it will be no sin, nor mischievous contrivance of ours; nor can we be in any other sense a sect, than as the first Christians were a sect, contrasted with those who nicknamed them “*The Sect of the Nazarenes.*” We do receive every man and woman to immersion, on the identical confession of faith made by those whom the Apostles and their attendants immersed. We immerse them for the very same purpose; and use, on such occasions, the precise words of Peter, who opened the door of faith to Jew and Gentile. We celebrate the Lord’s death and resurrection, and