

word and deed is just what it ought to be. There are some things of which we must do less, and others of which we must do more, than others. Besides there are some things which other men than christians do not at all practise.

But we would only now remind all, that until reformation be perfected in spirit, word, and deed, the christian must be a reformer. And it is much easier to reform the creed than the heart, and the doctrine than the manner of life. But christians must differ far from other men if they will bear any comparison with Jesus and those whom he praised; for they and he differed very much from all other persons.—
[*Millennial Harbinger.*]

A. CAMPBELL'S REPLY TO EPAPHRAS, ON HIS BEING A SECTARIAN LEADER.

DEAR SIR,

THAT we are denominated a sect, and I a sectarian; and that the advocates of the New Institution, as it came from the lips of its founder, and from the pens of the Apostles, by the inspiration of the Holy Spirit, are slanderously dubbed *my* followers, must all be acknowledged; but then a serious question arises—Whose sin is this? Do we so denominate ourselves? Do we own it, as do Calvinists and Lutherans, Wesleyan Methodists, &c.? It is no slander to call a person by the name he has assumed, or to ascribe to him his real views, sentiments, and practices: but was not the motto on the banners under which we commenced our march, “*Style no man on earth your Father; for he alone is your Father who is in heaven: and all you are brethren. Assume not the title of Rabbi: for you have only one teacher. Neither assume the title of leader; for you have only one leader—the Messiah.*” Now, because some person must begin every thing, and say to others, Come; does it follow that all who unite with him upon the same principle, and agree to walk by the same rule, are the followers of him, who may have been but the occasion of their enlistment under the command of the Great Leader of the Christian Army; or but a concurring cause of their forsaking the doctrines and commandments of men?

But, in this sectarian age, every man is supposed to belong to a party, commenced by some person; for every real son of a human creed, conscious that he himself is led, in his sectarian career, by some demagogue, political or religious, imagines that no person can follow the Apostles alone, or be guided exclusively by the authority of the Messiah; and, therefore, imputes to others his own follies and faults. That we are thus traduced is to be attributed to this bias of the age, or to some unhallowed motive. We would, indeed, be blind, not to see that many of our opponents design and toil to stigmatize the thousands who have vowed allegiance to Jesus as their Commander and King, with epithets most revolting to their feelings,