

Therefore, the belief and obedience of whatever the respective authors saw cause to put into their respective religions, becomes essential; so that he that offends in one point is guilty of all; and therefore stands exposed to the highest penalty that the author of the religion was pleased to annex to the specified disobedience. Thus it was in the Adamic religion, and thus it was in the Jewish religion, death was the highest penalty annexed to disobedience under either: and was inflicted under both for actions, the intrinsic importance of which was apparently of little moment:—under the former, for eating a bit of fruit; under the latter, for gathering a few sticks, and for touching a chest to prevent it from falling. Hence the dangerous absurdity, the impious presumption of making such distinctions as non-essentials in our holy religion.

Whatever the Lord has taught and commanded, is essentially incumbent on us to believe and obey: “For he that believeth not God, hath made him a liar;” and “He that saith, I know him, and keepeth not his commandments, is a liar.” Thus, again, are we compelled to fall back on original ground, not only for the sake of christian unity and fellowship; but also for the sake of personal comfort and safety—that we may have a good conscience, and abide under the promise of eternal life. “Blessed are all they that do his commandments, that they may have a right to the tree of life, and enter in through the gates into the city.”

Objection. We want personal reformation, practical and experimental religion enforced, instead of so much declamation against sectarianism.

Answer. Who can enumerate the evils of sectarianism! *But is there no personal reformation in a strict conformity to the faith and practice expressly inculcated upon the disciples of Christ in the New Testament.* Is there no practical and experimental religion in the belief and obedience of the gospel and law of Christ, as preached and taught by the Apostles? If not, in what does it consist, and where shall we find it? This puts us in mind of the clamorous outcry of the sectarian religionists in our Lord's time, who had made void the word of God by their traditions; they stigmatized him a Sabbath-breaker, a winebibber, a friend of publicans and sinners, as one not sufficiently austere, not addicted to fasting, &c. But he was a reformer.

T. W.

From Jones' Millennial Harbinger.

ANCIENT GOSPEL.—A NARRATIVE OF FACTS.

My father was a Scotch Presbyterian, and my mother was a regular Baptist—I was religiously brought up, and being taught the system of doctrine laid down in the confession of faith, I became a speculative Calvinist. My mother's views of baptism appeared the