

that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. x. 4. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ, depart from iniquity." 2 Tim. ii. 19. And again, to cap the climax, and to finish the demonstration, he says, "Let every man take heed how he buildeth thereupon; for other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii. 10, 11.

We conclude, therefore, that neither Paul nor Apollos, nor Cephas, nor the Pope of Rome, nor the Council of Trent, nor the Synod of Dort, can lay any other foundation than that is laid, which is Jesus Christ; and we hope to build on this foundation, gold, silver, and precious stones, rather than to build on it the wood, hay and stubble of human creeds and ecclesiastical rites and ceremonies. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire." 1 Cor. iii. 13, 14, 15.

Having proved that Christ is the only foundation, and the only Lord and Master of the church, let us now survey some of the evidence whereby it is made manifest, that he governs, regenerates and saves the church, by means of his own word; and not by means of any other man's word, or standard of doctrine. It is the more necessary to attend to this matter, because it is this which distinguishes the primitive church from the subsequent and succeeding sects of Christendom. A sect, as we have said, is an organized body, based upon certain articles of faith, arranged and established by human authority; if, therefore, it can be proved, that the primitive church had no such foundation, but was based on Christ, and had his inspired word for her only creed, and it will follow, that the primitive church was not a sect, and had no part of the embodied selfishness which constitutes the sectarian spirit. "For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth

the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life, but the wrath of God abideth on him." John iii. 34, &c. Now we ask, on what is our faith to be based? Certainly, on the authority of "the words of God," which the Son "speaketh;" for "he that hath received his testimony, hath set to his seal that God is true." verse 33.

The inspired writer does not say, He hath set to his seal that the Athanasian creed is true, or that the thirty-nine Articles of the church of England are true; but he hath set to his seal that God is true. Does the wrath of God abide on a man, because he believeth not the creed of Pope Pius the IVth, or the Institutes of Calvin? No; but because he "believeth not the Son," into whose hand "the Father hath given all things."

Again: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John xii. 48. Hence it appears, that the word which our Lord has spoken, is made the rule of final judgment. Then how dare any man, or body of men, to presume that they have a right to expel members from fellowship of the church, on the ground of what Dr. Diotrephes, or Pope Leo the Xth, has spoken?

And again: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John viii. 31. How should they know the truth? By abiding in Christ's word. Then this inspired word is of itself sufficient, with the influences of the Holy Spirit, to lead us into all truth, and to constitute us his disciples, without the help of any Pope, Conclave, Council, Synod, or General Assembly; and for any order of men to set up their standards of orthodoxy, with which to unchurch and to unchristen the little ones which believe in Jesus, is to assume the unfounded prerogatives of anti-christ, as we shall have occasion more fully to show in the sequel.

Once more; "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him