

chinery not expressly taught or plainly exemplified in the sacred Statute Book.

3. To speak scriptural things in scriptural terms, or as Paul expresses it, "teach spiritual things in spiritual words."

4. To duly distinguish between the Old Covenant and the New Covenant, hearing as our Lawgiver not Moses but Jesus our Lord and King.

5. To leave to theorists and philosophers all modern theories of the "Spirit's operation," "God's eternal decrees," "the essence and nature of the Godhead," and a few score of such unedifying mysteries manufactured since the days of Paul and Peter, but to preach the gospel of the grace of God to sinners, promising salvation to those who believe and obey it.

6. To receive members into the congregation or church of the Lord upon the simple primitive confession "that Jesus is the Christ, the Son of the living God"—a confession made in putting on Christ.

7. To attain uniformity, not in matters of opinion, but in matters of faith,—distinguishing between opinion and faith, an opinion being merely a bias or impression of the mind without reliable testimony, while faith is as sure and reliable as the testimony of God; members of the Lord's body loving one another, not by reason of any agreement in matters of opinion, but because they have the "one faith," having confessed and given themselves to the "one Lord."

The Baptists as a people pronounced these things heresy, and, clinging to the Philadelphia Baptist platform and their regular "usages" long cherished and dearly loved, set to work in good earnest to misrepresent, caricature, and denounce the teachers who thus sought to build on the primitive foundation. Their opposition was apparently increased and embittered by reason of the success attendant on the incipient pleadings for reform, since an entire Association of Baptists at once let fall their standard of "Baptist usages" and took hold of the standard in honor of ancient or apostolic usages. Said Association voluntarily dissolved and never again met! And not a few candid Baptists, preachers and people, scattered through the American States, perceiving by this reformatory movement that the apostles in their labors established churches of Christ, not Baptist churches.—that the original work of the Lord's ambassadors was to make Disciples, not Baptists,—gladly bid adieu to the trammels of man-created articles of faith and earth-born customs, and with willing activity engaged in the work of reform.