

them to the different sects named, it is different teaching to that which Paul spoke by the Spirit, when he told them, Rom. xvi. 17, "Now I beseech you, brethren, mark them who make separations and occasions of falling, contrary to the doctrine which you have learned, and avoid them. *For they who are such do not serve the Lord Jesus, but their own belly; and by flattery and fair speeches deceive the hearts of the simple*" And to the Corinthians, (1 Cor. i. 10,) "Now brethren, I beseech you by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you, but that you be *perfectly united* in the same mind, and in the same judgment."

The Spirit that brings a "convert" here to the Catholic *trunk*, and there to a Church of England *branch*, or to a Presbyterian *branch*, or a Methodist *branch*, or a Baptist *branch*, as the case may be, cannot be the same Spirit that spoke in Him "who spoke as never man spoke," and who *witnessed* that they all who believed on him through the Apostle's word, "may be one; as thou Father art in me and I in thee, they also may be one in us, *that the world may believe that thou hast sent me.*" John xvii. 21. A "Revivalist" acting this course, giving one convert to the Catholics, another to the Church of England, another to the Methodist, &c., would scarcely be tolerated; he would be regarded as one having no settled principles, and as such would be looked upon with suspicion. The Spirit of God leads sinners through the gospel, which is "the power of God unto salvation," to believe, reform and be immersed "into the name of the Father, and of the Son, and of the Holy Spirit." When they are thus saved, they are "separated," Acts xix. 8, and congregated together to "observe all things" whatsoever Jesus had commanded the Apostles to teach them: To remember him in his ordinances, to worship and to build each other up in the faith and hope of the gospel.

In the first age, the Spirit, to identify the "saved," dwelt in them in wonderful forms and in a miraculous manner, as the "Glory of the Lord" dwelt in the temple to identify it as "God's temple;" 2 Chron. vii. 2, Exod. xl. 34; we have in them our models and we are to follow in their footsteps as directed by the Spirit, and "by well doing," to seek glory, honor, immortality and eternal life; and "save ourselves" from the punishment of those who will "not obey the truth, but unrighteousness;" who will not "obey the gospel of our Lord and Saviour Jesus Christ; who shall suffer a just punishment—an everlasting destruction from the presence of the Lord and the glory of his power—in that day when he shall come to be glorified in his saints, and to be admired by all the believers." 2 Thes. i. 8.