

or "spirit religion." With us, the religion that issues in new convictions, a new heart, a new state, and a new character—enlisting the head, heart, temper, and action—the whole man—in the service of God's beloved Son, is the religion of Heaven; and we leave to speculators in theology to separate the head from the heart, the affections from the understanding, and the condition from the character. "The weapons of our warfare are spiritual ----- mighty to the pulling down of the strongest holds ----- bringing into captivity every thought to the obedience of Christ." It is obedience to Christ, in all that is found in man's physical, intellectual, and moral nature, that the gospel requires; and the change which produces this obedience, demonstrated in obedience, we call regeneration or conversion, and nothing less can we call by that name. To be turned to the Lord, and to be converted, are with us synonymous phrases.

Those who, in the apostles' day, heard the gospel, believed it, repented of their sins, were baptized, and hence began a new life, were accounted the Lord's people—regenerated—saved in Christ. To them there was one body or Christian community, one Spirit, one hope, one Lord, one faith, one baptism, and one God and father of all. Thus kept they the "unity of the Spirit in the bond of peace," bearing with one another, loving one another, showing all lowliness, meekness, long-suffering, and brotherly affection; and they found themselves capable and qualified for all this without the modern appliances of bonds and formulas primarily formed and fashioned in the great ecclesiastical emporium—Rome. Hence, *the gospel that saves men, is our scheme for uniting men.* This is another of those distinguishing points exhibiting the contrast between us and the various denominations that believe in creed-craft.

In teaching the gospel, however, we are careful to teach Jesus as its author. He is, with us, the sole law-giver; and hence we view the leader of ancient Israel as an ex-law-giver, completely silenced as it respects legislative authority. The decalogue was for the Jews; the gospel for "every creature," or "all nations." While, then, the ten commands were for the twelve tribes, the twelve apostles are the divine ministers and missionaries to "all the world" to teach and declare the will of Jesus. In the divine assembly room, then, we have no seat and no need for Moses. The popular faith requires a gospel both from the lips of Moses and Jesus; but as for us, when Jesus speaks, Moses must be mute. Our faith apprehends a throne for Jesus and twelve subordinate thrones for his twelve apostles; but not a throne, a seat,