

God. The result is the same (wherever it exists,) whether accompanied by one set of speculative opinions or another. About the religious affections and the religious character, considered in themselves and purely as a result, there can hardly be any misunderstanding. It is Character that constitutes the one Christianity.

But it may be objected that, though the moral result be the great thing about which the individual should be concerned, yet that is not a proper or convenient or practicable *test*, by which men should judge of each other's claims to Christian fellowship; that such a test is too judicial in its nature, that it would require too much of a system of moral *espionage* and investigation, too much judging of the brethren. We will admit the objection and yield to it. Let it be that a profession, either express or virtual, of some doctrines, together with a decent outward show of Christian virtue, is the most suitable test, the only practicable one, the true ground of visible fellowship and union. Let it be that we are to take cognizance of the doctrines of an individual or sect, and adjudge or withhold the Christian name accordingly. Let it be that this is the gospel test. We have yet something to say, why we still decline taking the popular ground, the battle ground, of speculative uniformity.

We would maintain that the doctrines, the leading and fundamental doctrines of the gospel immediately concern and directly relate to the moral character, to the practical part, the affections of the heart and the conduct of life. The truths of the gospel are moral, and not speculative truths. The doctrines of our religion are chiefly moral.

One eminent exception, however, demands notice in the outset, viz. The great introductory doctrine of the