

The combined effect of these different propositions is, that the gospel has no day, or place, or formal order, or enjoined rites. In bringing out these principles, we have not availed ourselves of some subsidiary arguments that have presented themselves to our mind. Thus we have not attempted to borrow light from *prophecy*, because that subject is so little understood, that it seems doubtful how far it would be right to adduce its dark sayings, in vindication of our new opinions. We have not dwelt upon the description in the Apocalypse, of the second beast, which had "two horns like a lamb," and which "spake as a dragon." We have not taken a stand upon the account of the holy city, where it is said, "and I saw no *temple* therein." We have avoided referring to many similar notices that occur in the prophets. And yet the suspicion on our mind is, that the rites which we have sought to translate into doctrines, are the body and limbs of this second beast. Our feelings prompt us to believe, that the tendency of our remarks will be to break up his empire. There ought to be enough of evidence for what is really true, without dragging in what would be named questionable proof. Our positions if sound, do not pull down—they build up; they do not diminish, but on the contrary they magnify. There is thought and religion in doctrines, there is none in rites. We are as far as may be from thinking, that these opinions are of primary consequence *in themselves*. Their chief value consists in this, that they *clear the decks for action*. Their principal importance lies, in the results to which they lead. It is certainly no trivial matter that men should be placed in circumstances in which they will be less likely than at present, to take the shadow for the substance. To be delivered from the prejudice that causes them to assign holiness to days, places, attitudes, and mere ecclesiastics, is no small