

in heaven, and also all those on earth, wherever found, whose faith has saved them from the dominion of sin. When considered as local or confined to a place; as Heaven, Earth, America, Canada, New York or Toronto, THE CHURCH comprises all in the place specified, who possess the spirit of the Lord Jesus Christ, of whom, it is said, the whole family in Heaven and Earth is named.

8. That every church claiming to be one, should, in relation to its constituent elements, follow the model of THE CHURCH of God; never receiving to membership, save on the ground of christian character evinced, and never rejecting therefrom, save on the conviction that christian character is not possessed by the party rejected.

9. That, among all the organizations on earth which now claim the name of Church or THE CHURCH, no one of them is entitled to the appellation, any further than it is composed wholly and exclusively, of those whose names are written in heaven, being the children of God.

10. That, among the membership of the church, as such, there is no supremacy of power right, privilege or immunity; the right of one being the right of all, and the same being true of any given power, privilege or immunity; if any one may lawfully exercise it, all the rest may do the same.

11. That the christian who keeps within the legitimate sphere of his own rights, will never be found occupying a position, which his fellow christian cannot assume without involving the two in unavoidable contradictions: for, to suppose that the rights of christians cannot be exercised by all the membership *in harmony*, is clearly to impeach the wisdom of their author.

12. That as God receives the believer, immediately on his becoming such, to all the rights and privileges of the Christian; so should he be received by all his fellow christians, immediately on their perceiving in him the image of Christ, or such features of character as warrant the belief of his being really a child of God.

13. That as the keeping of the commandments of Christ and the love of all his followers, constitute the *best* evidence of discipleship, *perfect* evidence would be faultlessly keeping all the commandments of Christ, and loving perfectly all his followers. But as perfect love and obedience without fault or error is unknown on earth, it

follows, that perfect evidence of christian character is never witnessed under heaven; the evidence even in the case of the most devoted, being simply an approximation to what it should be; its value being universally in strict proportion to the constancy and fidelity of the spirit of true and holy obedience manifested, taking a comprehensive view of the whole conduct.

14. That as in an earthly family, the child is considered truly good and faithful, the whole general tenor of whose conduct and spirit is obviously devoted to obedience, notwithstanding occasional faults; so also in the family of God, is the individual to be accredited a truly good and obedient christian, "though erring whites," whose whole conduct in its general tone and spirit, is clearly marked by devotion to the will of God.

15. That God has been pleased to address his commands, and to make them applicable to each person singly, holding all men so individually wholly and completely amenable to himself *alone*, in every particular, as to relieve every one from all responsibility in relation to the performance or non-performance of another's duties; nothing being required of any individual beyond the faithful discharge of his own personal obligations.

16. That the individual responsibility of each believer, extends to the ascertaining of what his duties are, and how they are to be performed; precluding the propriety of every thing like dictation in such matters, on the part of his fellow christians, and also proving at the same time every thing bordering on indifference, in relation thereto, on his own part, utterly unjustifiable.

17. That as Christians (even limiting the view to those who readily admit each other to be really such) are known to disagree, both in sentiment and practice, as to the nature of certain duties, and the manner of their required observance; and as however uncertain it may be, that any one of the multitude thus differing is *perfectly* right, it is nevertheless, known that they cannot all be so; it follows, that some Christians are absolutely wrong in their views and practices, in relation to certain religious duties.

18. That it is never the duty of an individual, to observe or attend to a religious requirement in a manner that may be even absolutely right, while he firmly believes that God requires it to be observed or attended to in some other way; so that, if he, being a Christian, attempts to attend to the duty under these circumstances, he must