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Baptism of Rev. Mr. Dauble.

This brother is now laboring as a Missionary in the direction of the American Baptist Missionary Union. The following article respecting him, we copy from the *Oriental Baptist*, an excellent monthly published in Calcutta:

Our issue for April last contained a notice of the baptism of Rev. Mr. Dauble, a German Missionary, formerly laboring at Tezpur in Assam. The following "communicated" remarks on that event appear in the *Calcutta Christian Intelligencer*, the organ of Evangelical Episcopacy in Bengal, for last month:

"One of the pleasing and favorable features in connection with Missions in Bengal, is the friendly and even brotherly spirit of mutual Christian fellowship, which is manifested among Protestant Missionaries of various denominations. Behold how good and pleasant it is for brethren to dwell together in unity." The importance and excellency of the union which the Psalmist here recommends, is we believe, appreciated and felt by the laborers in the Mission field—we should venture to hope, it is felt there now, and acted upon more faithfully than it was by-gone days.

"When the minister meets his fellow-laborers, the Churchman has it in his heart to give a slight shake of the hand to the Free-Churchman and Congregationalist. And though the views of their respective denominational views and peculiarities may have become more distant and marked, still we indulge in a hope, that all have learnt a wholesome lesson by past experience, viz. to bear and forbear—to respect each other's views—to give credit to those from whom we conscientiously differ in minor points of minority of purpose and purity of motive. We have in a great measure given up the naughty habit of teasing and annoying each other by words and serve remarks regarding our points of difference, we have learnt to be more tender in our feelings, and more delicate in our expressions, and more charitable in our judgment.

"And, if we cannot all think and see alike, we are acquired some degree of modesty and wisdom, so as not to obtrude our peculiar views and systems upon those who differ from us. We do not interfere with each other's work, being the whole land is before us;" so that who goes to the right, the other may go to the left.

"If this statement be correct, and we can thank God and rejoice to be permitted to witness Christians "holding the faith in the unity of the spirit and in the bond of peace"—our feelings of disappointment and grief must be great in proportion, when we have to behold some turning out of the good old way, and instead of preaching Christ as the Saviour of sinners at large—whether white or black—endeavouring to persuade and bring over those who are converted—you not only converted, but pious usefulness of the Gospel—to their peculiar views. This is a display of that unhappy sectarian spirit which does not build up, but pull down—which leads to no good, but is productive of very serious evils.

"There are Two Parties at present in the religious world, who, with no feelings and interests, common with each other, yet labour to obtain their main object, of gaining recruits to their ranks, by an undue Exaltation of the Sacraments. It is a strange phenomenon, yet it is a fact, that there is a close point of resemblance between the pious zealous Baptist, and the former exclusive High Churchman and Transcendentalist; and the old adage that "Extremes meet" has never been more literally realized than in these two parties, in the main, so diametrically opposed to each other.

"We have been led to this train of thoughts, by an event which has caused considerable excitement and deep regret among the English community in the valley of Assam; and which has lately been announced with much satisfaction in the *Oriental Baptist*; we allude to the baptism of the Rev. Mr. Dauble, German Lutheran Missionary at Tezpur, by the Rev. Mr. Brown, American Baptist Missionary of Gowa-hati, or Nowgong.

"This event has been deeply regretted by the friends and brethren of Mr. D., not so much for the sake of the act in itself, or his own sake—nor for the worse—but on account of the sad consequences which have resulted from it.

"Mr. D. entered upon the Mission field in March 1849. He was sent out by the Basle Missionary Society; and an Association of Christian friends at Tezpur and some neighbouring stations engaged to provide for his support. It would appear from his own statement that his mind was, at an earlier period, drawn to a consideration of the propriety of Infant Baptism, and he felt a strong predilection for immersion. If his mind had a bias in that direction, he being subsequently placed in the neighborhood of Baptist Missionaries, his doubts as to the propriety of infant Baptism were confirmed; he thought he saw his way clear, and that it was his duty to be baptized again, and the ceremony was accordingly performed by the American Baptist Missionary, Mr. Brown, who came over from Nowgong to Tezpur for that purpose. Mr. Dauble, a few days before his immersion, communicated his intention to the members of his Association, offering at the same time to continue his labours at Tezpur as he had done before. The majority of them, however, being members of the English Church voted against his continuing his connection with them; and it appears he has now joined his Baptist friends at Nowgong.

"As we stated before, we grieve over this event; and we truly pity our pious, but misguided brother. We fear he has entered upon a thorny path, and prepared for himself a course of trials which he might have been spared. We have seen so many instances of a similar kind.—If a young man turns out of the path which Divine Providence had opened for him, it is frequently years before he gets fairly settled again. We feel for him, for his position was a trying and a tempting one. Unfortunately situated in a solitary station, a pious man of a contemplative turn of mind, deprived of what he delighted in before, the sweet refreshing intercourse with Christian brethren, in the trials of lonely Missionary life which are most deeply felt in the first year, he longs for a friend, a brother to whom he can open his mind. He finds one; he tells him all his heart. Then the favorite subject is advanced in the course of Christian conversation—"Have you been immersed?"—He is staggered; a struggle of mind commences; he feels shaken, makes up his mind, and is baptized. What is the immediate effect in this instance? It is this; a devoted young Missionary is torn away from that scene of labours, where his Heavenly Master had placed him, and a hopeful Mission, yet in its infancy, sustains a shock from which it will not easily recover.

"It is true Mr. Dauble offered to continue his services at Tezpur, provided the Association continue to patronize him as hitherto; and it appears he feels hurt and disappointed, that the majority of them should have voted against his continuing in connection with them. His complaint is, "They have cast me off, why should I not be as good a Missionary after fulfilling a call of my Saviour as I was before my re-baptism." This is very fearful indeed. But a little forethought might have led him to the conclusion, that such a thing was impracticable on every hand. At any rate his friend, Mr. Brown, who has more experience, might, and should, in all fairness, have shewn him, that a separation from his former patrons and friends, and a removal from his Missionary labours, would be a necessary consequence of his stepping down the banks of the Barampooter.

"For, in the first place, the Tezpur Missionary Association consisted of members of the Church of England. Secondly, it was well known, that Tezpur as a Missionary Station was strongly recommended to the Church Missionary Society, and Mr. D. looked forward himself to be received into connection with the Church Missionary Society. By the act of his baptism he has of course virtually repudiated Infant Baptism. Now, it is absolutely impossible for a person to be a Church Missionary, and a Baptist at the same time.

"The good people at Tezpur, so far from acting an unkind and an unchristian part, in discontinuing their connection with Mr. D., have done, what consistency, charity and good sense demanded; and the onus of this sad dispersion is certainly not to be laid on them.

"In recording this unfortunate baptism, nothing is further from our intention, than that of administering a lesson of reproof to our brethren, the Baptist Missionaries; for, we are fully aware, that it would not be accepted; much less is it our wish to enter upon a baptismal controversy. Our simple object is to speak a word of affectionate warning to those who are *Non-Baptists*, and especially to members of the Church of England, not to do as some do. We would, with the Apostle, warn them of vain disputings. On points of controversy, they do no good, they put up the mind, and leave the heart cold; they lead to strife, discontent, heart-burning, and separation of friends.

"We have not ascertained how far Mr. Dauble's mind was influenced by his Baptist friend in coming to his decision; we only know, that during his short stay at Tezpur he paid visits to the Baptist Missionary, and that his interviews were followed by his baptism.

"We are also aware that there are Baptist Missionaries, whose good sense and proper feel-

ings forbid their obtruding the favorite topic when meeting with Christians of other denominations; they keep to their Master's work, and labour to convert souls, and not to make proselytes. We esteem them highly in love for their work's sake. But it is as certain that there is a very preponderating disposition among many of that body, to lead, if possible, those who belong to Christ's fold into their own favourite corner of it; and this we lament over. It would be easy to bring forward numbers of instances. We have a letter before us which contains the following remark: "From Assam really wretched news have come in. I am very sorry good Mr. D. could take such a step without first communicating with his brethren; I believe he would not have allowed himself to be persuaded to that baptism, had a brother been with him. I am inclined to feel indignant with these proselyte-makers—who troubled me likewise some years since; they also tried their best with good C. G. (though happily without success)—it is an unhealthy unscripural agitation." We have heard from another source, of a young Missionary, a man of meek and humble character, who a few months since, at another station, was worked upon so far as to come to the resolution of being baptized; and the act was only prevented by the intervention of a friend and his subsequent removal from that place. This is, indeed, an unscriptural and unallowable agitation, and reminds one of a saying of Christ concerning a soot, which was employed in a similar work—"Ye compass sea and land to make one proselyte." A heathen land is the last place for such uncalculated operations. Ten times the present number of labourers would not be nearly enough to sound the gospel trumpet in all parts of *Judea*. [India?] There must be something radically wrong, when men turn out of the plain path of solemn sacred duty, to entering upon the arena of controversy on disputed points of Church constitution, forms and ceremonies, which have no reference to the safety of a soul, with a view to make a Baptist of a Churchman or Congregationalist, or vice versa. We feel persuaded this is not "the mind of Christ," we feel sure it is contrary to the simplicity of Christ, by a dexterous process of reasoning and quotation of Scriptures to unledge the mind. There is something not of the wisdom but of "the subtlety and cunning of the serpent" in these doings and goings-about in people's houses."

"The Church of England needs no Proselytes from other quarters: her Clergy have abundance of work within her own limits: this we believe is fully admitted among the Evangelical portion of her members; and we feel persuaded that Ministers of every denomination will best consult the interest of their own party by leaving others alone, and promoting a spirit of love and good-will as far as their influence is extending."

"The lamentations of the writer over his lost brother are quite natural. The same thing is heard whenever a pious man, under the pressure of conscientious convictions of duty, comes out from any evangelical communion, and separates himself from what he regards as evil. Even Baptists, who ought better to understand the sacred rights of conscience, can lament over their poor pious but misguided brethren who have been "seduced" into the opinions of the Plymouth brethren. We doubt very much whether men who can thus write have ever really known what a troubled conscience is. If they had ever experienced the anguish of spirit caused by attempts to resist conviction, they would have learnt to approve, not pity the man who, to obtain peace, sacrifices all his dearest associations in life, and in many cases his temporal prospects also, rather than stifle his convictions of duty, as he is generally tempted and encouraged to do by his Christian associates.—Could the writer of the above article have been much more aggrieved, had Mr. Dauble become a papist, or even an atheist? If the different evangelical sections of the Church of Christ, are but as so many regiments of grand army, as we are frequently told, then surely the removal of a soldier from one regiment to another, should not be mourned over as something indescribably evil. He is not lost to the Church of Christ.—Pure Christian charity would rather say—"Our brother feels an imperative call from God to join another section of the Church in which he believes he can more consistently, and with a conscience void of offence, labour for the common cause. We cannot see as he sees, but to his own Master he stands or falls. We bid him God-speed!" This would be more charitable, and we believe far more profitable, than attempts to stifle convictions of duty in our brethren.

"Mr. Brown is quite able to fight his own battles, and we shall therefore leave him to deal as he may see fit with the indirect, attacks made upon him in the above article. Thus much we may say for a suspension of judgment. Mr. Brown is all but accused of having endeavored to persuade and bring over the converted to his peculiar views, "instead" of preaching Christ—that he has turned out of the plain path of solemn duty, and displayed something of the "subtlety and cunning of the serpent" in this transaction. These are serious things even to insinuate—that a Missionary instead of preaching Christ has been helping the devil!—but what is

the evidence for this? Why simply that Mr. Dauble "during his short stay at Tezpur paid visits to the Baptist Missionary, and that his interviews were followed by his baptism." It is possible then that the deprecatory comment of the writer, has no application to this particular case, and Christian charity should have led him to infer no evil, nor even to hint a fault, unless the facts in his possession justified his citing the cause as an illustration of his remarks.

"We have the discovery that the Baptists, like the Sacramentarians, are guilty of unduly exalting the Sacraments. We are confident from this, that the writer cannot be aware of the position of the "Sacraments" among the Baptists—he would have been more correct had he accused them of unduly exalting the word of God, a crime of which we trust they may long continue to be guilty. But it appears that "evangelical Churchmen" can exalt some "externals" too. "It is absolutely impossible," he writes, "for a person to be a Church Missionary and a Baptist at the same time." We quite agree with him, but when he accuses others of unduly exalting the sacraments, have we not a right to say—"Physician! heal thyself."

"We respect the spirit of compassion exhibited in the above remarks, but we are afraid that its manifestation is for once sadly out of place. Mr. Dauble may have entered upon a thorny path. Mr. Worldly-wiseman would doubtless have chosen a smoother and a broader one. But we must deny the title of the writer and his friends to a monopoly of "Divine providence." We are not quite satisfied that Mr. Dauble has turned out of the path of Divine providence, because he has held fast a "good conscience," and relinquished the good things that the Church Missionary Society had in store for him. The kingdom of God is not meat and drink—a lesson that some people are wondrous slow to learn. It has yet to be proved whether the thorny path is not the most profitable one in the end. Unless the writer can lay claim to infallibility on the Baptist question, "this unfortunate baptism" may be something that our Master in heaven has very highly approved; it would, therefore, be wiser "to judge nothing before the time," but to wait "until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God." We have yet to learn whether Mr. Dauble left the Tezpur valley voluntarily, or through something equivalent to compulsion.—If persecuted or rejected in one city, or country, for obeying his Master, he had high authority for fleeing to another.

"The writer takes occasion from this "grievous" circumstance, (and he says, "we have seen so many instances of a similar kind,") to warn "Non-Baptists" of "vain disputings," and this he states he does, "with the apostle." What apostle he refers to we do not know, but we have looked in vain for such a warning in the New Testament. The only thing approaching to it, is in Paul's first letter to Timothy, where he writes about "perverse disputings;" but a different class of men altogether is referred to. Instead of pious Baptists, or men who take the thorny path, he warns them of "perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, from such withdraw thyself." Clearly, then, this apostle warns them, not against those who consent to the words of our Lord Jesus Christ, but against those who make light of the word of Christ, and "stick by the stuff." We are afraid the writer has made a slight mistake in claiming the authority of an apostle for his warnings.—Again, the writer applies (ought we not to say mis-applies,) the passage "Ye compass sea and land to make one proselyte." Well; does our Lord say that there was anything wrong in that?—No, what he denounces is that the proselyte of the Scribes and Pharisees was by them made "twofold more the child of hell than themselves." Supposing (but not admitting) that Mr. Brown has used any effort to make a proselyte, will it be maintained that Mr. Dauble is thereby made twofold more the child of hell than his instructor?—The writer is certainly most unhappy in his references to the New Testament.

"We are not advocates for thrusting forward points of difference on all occasions; but we have no hesitation in declaring that the advice given to Christians in the above article, virtually to say nothing about their differences, if followed, would involve them in a charge of unfaithfulness to their brethren, and of unfaithfulness to Christ. When Baptists or Congregationalists meet with their brethren of the Episcopal Church, they should not, according to the above authority, mention their differences, but labour to convert souls—that is, perform a work of supererogation, attempts to accomplish that which has already been accomplished. The writer says he knows some Baptist Missionaries who do this. Then all we can say is, that we think they might be better employed than in labouring to convert those who are already converted. No one, more than ourselves, would condemn, as utterly indefensible, the practice should it exist, of preaching Baptism, or Congregationalism, instead of preaching Christ, to those who are unconverted. But this is not the complaint of the writer. What he appears to complain of, is, that Mr. Brown did not preach Christ to Mr. Dauble, and labour for his conversion, instead of teaching him to observe all things whatsoever Christ has commanded—

This, we are expected to believe, is what "Baptist Missionaries of good sense" and proper feelings would have done."

"It is admitted that the truth regarding the constitution of Churches and Church ordinances cannot save; but is error on these subjects a thing of no importance? If the truth on these subjects do not save, the prominence given to it keeps in check, and in many instances neutralizes errors that destroy the soul. If the writer is in earnest, he ought never to open his lips, or pen a sentence, on the soul-destroying error of Baptismal regeneration, for he is, in such a case, equally guilty of what he calls "vain disputings" about ceremonies, with those whom he condemns. The writer feels persuaded that it is contrary to the "mind of Christ" to controvert disputed points "which have no reference to the safety of a soul." For the "mind of Christ" we refer him to the *commission*, in which he will learn that it is not only a Missionary's duty to "preach the Gospel," but in addition to that, to teach disciples "to observe all things whatsoever I have commanded." We contend that to act upon the plain command of Christ, is safer than to repudiate it, whenever unpleasant circumstances may enable us to persuade ourselves that the mind of Christ is something different from his command.

"The Church of England," it is stated, "needs no Proselytes from other quarters." Never was a more inconsiderate sentence than this penned by a friend of the Church Missionary Society. Has the writer quite forgotten the enormous proportion of Lutheran young men like Mr. Dauble, drawn into that Society's service? Is he not aware that they are all made proselytes to the Church of England? And that almost all of them are, for years, unhappy on this account, until custom, at length, reconciles them to a position which at first is distasteful and even distressing. Their expressions of discontent may not often appear in print in England, but on the continent they are sufficiently notorious, and we believe the Committee of the Church Missionary Society in London has reason to know something of them. To a Lutheran, ordination by an Anglican bishop appears—at first—just in the same light that Mr. Dauble's baptism now appears to the writer in the *Intelligencer*. The feeling in Germany on this system of proselytizing is known to be very strong indeed. The simple fact, then, in connection with Mr. Dauble's baptism is, that the Church Missionary Society have lost the opportunity of making an additional proselyte. Instead of grieving over the loss of a "brother," the writer should have lamented over the loss of a candidate for the honor of brotherhood. Mr. Dauble never was a member of the Anglican Church. To the members of that church his position is unchanged. He was, and still is, the brother of all those who love the Lord Jesus Christ in sincerity.

Fuller on Communion.

From this interesting work which every Baptist ought to own, we copy the following article.

"To the Romans, the apostle Paul writes: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned."

"To the Corinthians, in his first Epistle, he writes, "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

"I beseech you, be followers of me: For this cause have I sent Timotheus, my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways, which be in Christ, as I teach every where, in every church." "Be ye followers of me, as I also am of Christ. Now, I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord."

"To the Philippians, he writes: "Brethren, be ye followers together of me; and mark them which walk so, as ye have us for an example." "I beseech you, be followers of me." "Though I be absent in the flesh, yet I am with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.—Beware lest any man spoil you, through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

"To the Thessalonians, he writes: "We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you, by the Lord Jesus." "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle." "We have confidence in the Lord, touching you, that ye both do, and will do, the things which we command you." "Now, we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

* See *Knowles's Relevance*, vol. 1, p. 290.

To Timothy, he writes: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith." "Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus." "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." "Thou hast fully known my doctrine, &c. Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."

To Titus also, he writes: "A bishop must be blameless, as the steward of God, holding fast the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers; for there are many unruly and vain talkers and deceivers, specially they of the circumcision. Rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth."

"And even the affectionate apostle John, who, more than any other, might be supposed to be carried away by feeling, writes in nearly the same strain. In his first Epistle, he informs those to whom he wrote: "By this we know that we love the children of God, when we love God, and keep his commandments; for this is the love of God, that we keep his commandments; and his commandments are not grievous." In his second Epistle, addressed to a Christian matron, he says, "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That as ye have heard from the beginning, ye should walk in it." Thus, so far from a rigid adherence to the commands of Jesus Christ indicating the absence of love, the most affectionate of all the apostles represents such a scrupulous adherence to them, as the very criterion and evidence of that Christian grace.

The apostle Jude also, in his General Epistle, exhorted those to whom he wrote, that they should "earnestly contend for the faith once delivered to the saints."

And it is worthy of remark, that two of the seven Asiatic churches, those at Pergamos and Thyatira, were reprov'd, not so much for individual participation in erroneous doctrine, as for tacitly allowing it in their respective communities.

In the absence of the real recantation, (for which all Mixed Baptists are in duty bound to make diligent search,) the following, if not in exact agreement with the letter, may, perhaps, be received as a free imitation of the spirit of that most singular document. And should the reader experience a momentary emotion of wonder, at perceiving certain quotations, he has only to imagine (and what can be less romantic) or to the author, more honorable?) that the apostles have read and approved the publications from which they are transcribed.

To the Churches of the Nineteenth and successive Centuries, the Apostles, in this their Epistle Extraordinary, send greeting:

Whereas, it has come to our knowledge, that in those latter days, there are certain Christians, who are conscientiously of opinion, that though they cannot discover a single scripture precept or example of infant sprinkling, yet they are, for certain other reasons, justified in substituting that ceremony for a Christian ordinance, which they acknowledge is commanded, and of which numerous examples are recorded in the New Testament:

And whereas, it has also come to our knowledge, that certain other Christians, under the pretence of adherence to the Christian commission, and of imitating our example, and of keeping the ordinances as we delivered them to the primitive churches, (thereby enacting upon our commendation!) do pertinaciously refuse to unite with their erroneous, though confessedly Christian brethren, in church-fellowship:

This is to certify, That when we commended the churches for keeping the ordinances as they were delivered, and enjoined on them an exact imitation of our uniform obedience to the Christian commission, and exhorted them to be followers of us, as we had followed Christ, we did not intend to regulate the conduct of churches in successive ages of the world; but only the affairs of those which were planted by our own instrumentality, or which existed during our personal ministry. Our authority, (except in grant, ing dispensations, and rebuking "schismatics" and "narrow-minded bigots,") terminated with our lives.

Be it therefore known to you, That, in future, the law of Christ is to be accommodated to "circumstances" to "new forms of error" and "new modes of aberration from the paths of rectitude and truth;" and that, henceforth, no church is under an obligation to require obedience to the laws of Christ, if any Christian, applying for admission, be conscientiously of opinion, either that he has obeyed them, or that it is not his duty to obey them; although it shall be clear to such a church that he has not, and that such obedience is his duty. That is to say, Your conduct as a church, as well as his individually, must be regulated, not by your own views, (whether of faith, of baptism, or of church-fellowship,) but by his; and consequently, (to ap-