

government, I think of the three travellers contending about the color of the camelion. One declared it was blue; another affirmed it was green; a third swore it was black; and yet when the creature was produced all saw it "was white."

As some of the wisest philosophers of the present century have discarded what has been improperly called "moral philosophy" from the circle of sciences, because it has no foundation in nature; so methinks the subject of "church government" and the whole controversy about it, in the popular sense of these terms, might safely be sent back to the cloisters of the church of Rome, whence it came. Let the moral and religious government of the institutes and exhortations addressed to disciples in their individual and social capacities be regarded, and there is no need for one of your by-laws or borough regulations.

The decorum of a public assembly is well defined, both in the sacred oracles and in the good sense of all persons of reflection. And if disciples meet not "for doing business," but for edification, prayer and praise, or discipline, they will never need any other platform or rules of decorum, than the writings of Paul, Peter, James and John. But if you will have the daughter attired like her mother; or if you wish any sect to become respectable in the eyes of those acquainted with the fashions in London and Rome, you must have sectarian colleges under the patronage of churches, and the churches under the patronage of associations, and associations under the patronage of state conventions, and state conventions under the patronage of a constitution, creed, and book of discipline, called "church government." And the nigher these two latter approximate to the see of Canterbury, or that of Rome, the more useful and honorable will they appear in the estimation of such christians as are deemed orthodox.

I feel very conscious that the less good christians say about "church government," in the popular sense, the better for its safety with the people, who have contended for something, they know not what, under this name. And just as certain am I, that if the laws governing moral and religious demeanor in the epistles are regarded as they must be by all who are really taught by God, there will be found no need for our by-laws and regulations in the congregation of the faithful, not even in cases of discipline when transgressors present themselves.