

2nd. In some quarters the term implies the Clergy. But neither is this the scriptural idea. St. Paul writes to the churches; and Jesus Christ addressed these Epistles to the Angels of the churches, with an evident intention to influence the body of Christians by those addresses. The term *cleros*, as applied to persons, in the New Testament, occurs but once, (1 Pet. v. 3,) and then it applies to what is now termed the *laity*; the heritage, or God's peculiar portion,—his people. And, in the Old Testament, God's people were termed his heritage, or clergy. God was said to be the heritage of the Levites, because that which was devoted to God became theirs. But no where is the tribe of Levi called God's heritage, and, on the other hand, the term is often applied to the body of the people.

3rd. The term church is probably derived from the Greek *kuriakon*, or, *the house of the Lord*. Almost every European language has a word, with this meaning corresponding to it. But the word church, as it stands in our version of the New Testament, is the translation of the Greek word *ecclesia*, which signifies an *assembly*. The word congregation, in the Old Testament, has the term *ecclesia* corresponding to it in the Septuagint. As the Septuagint was familiar to the writers of the New Testament, there is no doubt that they used this word in the same sense. It seems, therefore, anomalous to translate the word which signifies the assembly, by the one which signifies the building. It confounds the ideas, and leads to indistinctness of understanding.