

create our own form of government and appoint our own civil officers, or freely retain or freely modify our inherited or extant institutions. Where right can be ascertained, we will have it respected; and where right is not involved, utility must direct."

An analogous process, we fully believe, will take place among the churches. Associated christians, in various localities, are already strictly testing the claims and warrants of men who legislate and administer amongst them; and at no very distant time, Christendom will demand by what authority popes, patriarchs, conclaves, councils, convocations, conferences, synods and assemblies, wield a law-making and a law-enforcing power. It will be seen and felt that local independence is as much the right of the churches as territorial independence is the right of the nations, and that a local church is not the servant but the source of clerical office and authority. Members of local churches should themselves accept and elect their tutorial and economic agency, and cognosce and control their own interests and operations. Nor will church officers in consequence be degraded. The holders of office are also parts of the constituency and, therefore, included in the very source and well-spring of power; and in serving a church, as its chosen and responsible officers, they hold the highest rank and discharge the noblest duties that can belong to terrestrial men. The service of the churches degrading! Reception of power from a church, and responsibility for its use to that church, degrading! No, but the very reverse. Who loved the church, and gave himself for it? who made himself of no reputation, and took upon himself the form of a servant for his people's sake? "The servant is not greater than his Lord." "If I, then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." So the apostles heard, and so