

comeliness, nor too diligently foster that living Faith, which gives substance and evidence to things hoped for and unseen. But no reverence for those sublime doctrines should cause us to forget that whatever may be the Bible principle of Church government, the subject itself bears the seal of the Most High, and that out of its right or wrong application must necessarily flow through every fibre of the Body, consequences of startling magnitude both to the individual members and to the Body as a whole.

I thus refer to this great Scripture truth because it has not unfrequently been asserted that "the New Testament sets forth no one form of external government for the Church, but that every people have a right to choose the form of polity appearing most suitable to the circumstances under which they are placed." But with Baptists I apprehend there can be no difference on this point. We are agreed that some principle of Church polity possesses the sign and warrant of Scripture. What is that principle? Not, indeed to us creatures is it given to speculate and question what is theoretically right, when the Creator has spoken. Otherwise I should argue—the late action of your Church speaks it out in trumpet tones—that the same miserable fallacy lies at the root of democracy, whether in the Church or State; that anarchy and despotism ever impend where your system starts with the assumption that the majority of men are good and that the good never err through incom-