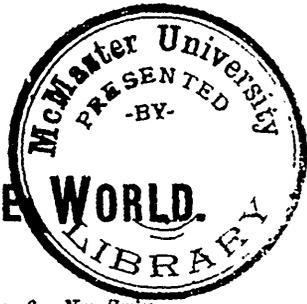


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THE TWOFOLD RELATION OF THE WORLD KINGDOMS TO
THE KINGDOM OF GOD.—II.

BY THE EDITOR-IN-CHIEF.

Human kingdoms have, during the Gospel dispensation, a relation to its *propagation*. We do not for one moment maintain that any government is to become directly a *propagandist* of the Christian faith. There is a growing tendency to the separation of Church and State, because separate functions belong to each. If even in a Christian country it is not best to have an Established Church, upheld by the State, surely it is worse to have the Church established by the State in a heathen country. The work of the Church is to extend, promulgate, propagate Christianity, independent of alliances with the kingdoms of this world and the help of carnal weapons in carrying on her work. Nevertheless, within definite lines and limits, *cooperation*, equally removed from opposition or neutrality on the one hand and from propagandism on the other, belongs to every government that claims in any sense to be Christian. The recognition of Christianity as a fact and a factor in a true civilization, and of Christian principles as the foundation of common and statute law; the governmental protection extended to its citizens and especially its missionaries; regulative and administrative action such as affects the terms and the tone of treaties; the selection of fit representatives to stand for Christian peoples in foreign courts and civil service; and various other measures, both legislative and educative—in all these departments a Christian government may negatively avoid hindering, and positively assist, the Church, in her work of evangelization. The history of the British East India Company and of British rule in India illustrate both the errors to be avoided and the principles of a true cooperation.

Government is not called to interfere in a heathen, pagan, Mohammedan, or papal territory, *forcibly to convert* the natives to the Christian faith. History inspires little confidence in national conversion. As with the Roman Empire under Constantine, a nominal Christianity is often only