

of Rome. In this eloquent address, we find the same distinct and manly assertion of the Voluntary Principle, of the necessity for separating the Church from the State, and of the scriptural doctrine of popular election of the pastors and officers of the Church of Christ, as in his former works. Surely the excellent writer will not spend his strength for nought. The following are extracts from this most interesting pamphlet.

"The prosperity of nations depends on the regular and equal development of the two distinct elements which compose the Church and the State. As man is composed of body and soul, so a nation is both a civil and religious society. As the soul is all soul, and the body all body, so the Church all church, and the State all state. A Church and a State that should be each half spiritual and half temporal could never prosper. What is necessary to the prosperity of a State? Able workmen, active merchants, extensive relations, national wealth, courageous soldiers. But the Church will prosper only in proportion as she seeks, to use the Apostle's words, 'the things that are above, and not those that are on the earth.'

"From these two kinds of prosperity results the strength of a nation; but in order to secure them, the two societies must maintain their characteristic distinctness. The State cannot interfere with the Church, or the Church with the State, without the peculiar nature of each becoming changed, and the most serious and mischievous consequences being experienced.

"If the State has power over the Church, who can venture to assure us that Protestantism shall never be persecuted? I know that the persecution of the Christians by the Pagans occurred in the first three centuries; I know that the 'wars of religion' belong to the sixteenth and seventeenth centuries; but I also know, that the union of Church and State was then, and will always be, the essential cause of every religious persecution, as the State must be led to pursue a spiritual end by temporal means. I do not accuse exclusively the State; but whether the violence has been on the side of the Church or of the State, the principle, the invariable and active principle, constraint exercised on the conscience, has ever been found, and will ever be found in the union of the State and the Church. Solomon says: 'The thing that has been, it is that which shall be; and which is done, is that which shall be done; and there is no new thing under the sun.'

"The separation of the Church and State is not, in our view, as in that of many who desire it, a question of expediency, of perfection, of epoch, but absolute true right, duty, necessity."

**ROMANISM.**—The Pope of Rome, highly indignant that the Government of Spain should throw off its allegiance to his holiness, has

required all his faithful subjects throughout the world to combine their efforts with his, to reduce the rebellious nation to submission, and in return has promised to "open to them the treasures of celestial grace with a liberal hand," and to "grant them a Plenary Indulgence," for their assistance. And the Bishop of Cincinnati responds to the Pope, and calls on "the faithful" in his Diocese, to offer up their prayers for fifteen days, after carefully receiving the holy Sacraments of Penance and the Eucharist, to render their prayers acceptable. American citizens, called upon by their ecclesiastical leaders to offer prayers and pay money in aid of the Pope's plans to continue upon Spain the yoke she has worn with servile patience for centuries, and by which she has been galled to the point of desperation! The impudence and blasphemy of Romanism are every day becoming more apparent; but when the eyes of our citizens will be opened to discover the machination of the "mother of harlots," is known only to Him who seeth the end from the beginning.—*Boston Recorder.*

**CHRISTIAN MISSIONS.**—Our usual original article under this head is omitted for the purpose of giving insertion to the following passage from the pen of Dr. Harris—which we very earnestly commend to the devout perusal of our christian readers. Such a perusal can scarcely fail of deepening the conviction of personal responsibility, and at the same time quickening their gratitude to God for the circumstances in which they are placed, and which admit of their giving practical expression to their desire for the world's conversion.

**THE GREAT COMMISSION.**—"When a great experiment is to be tried in natural philosophy, the preparation of the apparatus to be employed will often occupy a longer time than the experiment itself. The uninitiated spectator is surprised at the patient and laborious anxiety evinced by the experimenter, to bring his instruments into a state of working perfection. But well he knows from many a previous failure, that the presence of a single particle of matter foreign to the experiment, is often sufficient to vitiate the whole process. Christ purposes the great moral process of drawing the world to himself—the Christian Church is the apparatus to be employed—and worldly selfishness or sin the object to be operated on. Do we not see the vital importance that not a particle of the thing to be destroyed should adhere to the instrument employed to destroy it? Do we not see the nature of the fitness which we need; perfect contrast to the world? And that this fitness is indispensable to success? O, for such an instrumentality! We ask not that it should consist at first of many Christians; their success would not depend on their number—but of men penetrated, possessed with