

lasting doom. It is not now a question of membership in this or that branch of the Christian Church. The appeal lies not from one session, or from one Church to another, but to the bar of God.

If a man under Church censure knows himself pure from the charge which was the occasion of the sentence of exclusion, he may appeal with confidence to the righteous and heart-searching God, who will defend the right, and cause his righteousness to go forth as the noon-day. But if he knows that he cannot in all soberness appeal from the earthly to the heavenly tribunal, from fallible man to the infallible Judge, if, in a word, he knows himself justly condemned for his sin, he knows, also, that he must repent, or take the awful consequences of impenitence. The final act of church discipline is thus the last and most solemn form of religious appeal, the most solemn application of the word of God to the conscience, and can hardly fail, when done in a right spirit, to make a powerful and wholesome impression. It is, however, throughout, from first to last, a spiritual sentence enforced only by spiritual considerations.

And yet, as a matter of fact, the body which exercises these spiritual functions is a visible and public body, composed of the professing people of God. In virtue of this public character and visibility the Church necessarily possesses certain civil rights. It cannot but acquire, either as a tenant or freeholder, the land and buildings necessary for use in public worship; and the right of free and undisturbed assembly is now almost universally acknowledged and safeguarded by the power of every Christian State.

We have already set out at large the powers of the State and its necessary moral character. Repetition is unnecessary. It will be sufficient

briefly to recapitulate and contrast the points of difference.

The State is the institute of rights, whereas the Church is the institute of grace.

The State grows out of the purpose of creation as realized in the mental, moral and physical constitution of man, and holds its charter from God the Father as the universal King of nations. Whether they are heathen or Christian, the powers that be are ordained by God.

Whereas the Church grows out of the purpose of redemption and is organized under the mediatorial sovereignty and power of God incarnate, the Lord Jesus Christ.

The State exists for the protection of all within its bounds, in their rights of liberty, family, person, property, and good name, "That we may lead a quiet and peaceful life in all godliness and honesty."

Whereas the Church which, is the pillar and ground of the truth, exists for the proclamation of the word, and the ministration of the sacraments, for the conversion of sinners, the perfecting of the saints and for the edifying of the body of Christ, until we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.

The State maintains and perpetuates itself in the last resort by the sword. As Christ said to Pilate "if my kingdom were of this world then would my servants fight."

Whereas the Church maintains and propagates itself by purely spiritual agencies, by the manifestation of truth to every man's conscience. For the weapons of our warfare are not carnal, and these weapons are furnished by the written word of God.

And finally the State endures only while this present world continues. When that dread day comes in the which the heavens shall pass away