

seems imbosomed peacefully in nature, which ever does him homage. Nay, more, he imbosoms himself in society. It seems his natural home. Rejected and despised by his apostate countrymen, he yet comes to them as a brother and a friend. His death itself does not remove him from the race. He abides there by his spirit. Through this means he organizes a church, or spiritual family, in which he may dwell, bound together by love, and observant of all holy precepts. Being himself the emodiment of the divine, he would ever give a beautiful body to a beautiful soul; so that the church is analogous to his body and is even called by his name. Thus he has enshrined the kingdom, in its essential powers, in fair forms and usages, to be observed by his followers to the end of time. In this way, the reality within expresses itself by the image, or utterance without. But the interior power is first, as the soul is first, or as God, who is a spirit, is first. The spirit must generate the form, as God creates the universe, or renews the face of the earth, in the form of plants and flowers.

Clearly, then, the kingdom of heaven is inward, spiritual, immortal; and in that kingdom God, "the Father of us all," must be "Alpha and Omega, the beginning and the end."

This is only another mode of expressing the fact, that a religion, to be good for any thing, must be a religion of spiritual or vital force — a religion of inward life and love, all-comprehending and imperishable.

Such a religion, however, must be taught both by word and deed — that is, by the word within, and the word without — for all action is a kind of word. It must embody and exemplify itself in a divine and human life.