

who, to this day, have never been able to live with God, nor without God,—come and see, if this gospel, scarcely noticed by your heedless eyes, is not perhaps that for which you call with so many fruitless sighs. And, thou, God of the gospel! God of nations! Infinite Love! reveal thyself to wounded hearts, make thyself known to fainting spirits and cause them to know joy, peace, and true virtue.”—*Vinet*.

MUTUAL MISCHIEFS OF THE UNION BETWEEN CHURCH AND STATE.

Every part of the earth, every heritage of intelligent freemen, that has been visited with the fire of religious persecution, and every spot on earth that has not, ought to dread all approximation to the union of Church and State; for power converts even devotion into superstition and fanaticism, and they that have got free themselves run to fasten their cast-off fetters upon others.

If the Church does not persecute through the State, the State will oppress the Church,—will make it a political tool, or nothing. Read the commentary in the Canton de Vaud, where a democratic State, not Roman Catholic, enacts the persecuting antics of the English Church and State under Queen Elizabeth, while the people are permitted by the State to mob the assemblies of voluntary Christians! Where the Church relies on the State for support, it is an abject creature, fawning and ready to be persecuted; where it is a part of the State by establishment, and holds the legislative and executive power, it is a ferocious creature, ready to persecute; it is the cat or the tiger, as circumstances require; it will catch mice for the State, and sleep by the fireside, or it will abide in jungles and play the Oriental despot.

This is not the true Church of Christ but the Church corrupted, for his kingdom is not of this world. When the powers of this world, instead of being sanctified by the Spirit of Christ, and so put in subjection to his authority, are committed to the Church, and subjected to the use of the Church, under her authority, that is not the advancement of Christ's kingdom, nor is that the way in which Christ's kingdom can advance; for Christ's kingdom is spiritual, in the hearts of men, and not in the government of empires, which government, just so far as it is committed to the Church, is but the act and voice of the tempter. “All these things will I give thee, if thou wilt fall down and worship me.”

We want protection for our religious convictions, not only against intolerance, imposing an established form,—not only against the Church without love, the Church as an inquisition, the Church as a despotism, but also against the intolerance of the people, against the caprices of popular liberty associated with power. We want a religious liberty above, and separate from a political liberty, and which can no more be invaded by it than a man's dwelling house can be torn down with impunity, or a church or a city fired by a mob. This is impossible when the Church is dependent on the State. The State will, if it pleases, direct the Church what to teach, and how to teach it, and if she refuses, will punish, will persecute. The State may be the purest of republics, and yet may indulge in some atrocious despotism in matters of religion. Therefore,