

litical movements belong to earthly kingdoms, therefore a christian should have nothing to do with them. The premise we at once admit, but the conclusion we deny. The christian is a citizen of a heavenly city—a subject of a spiritual kingdom; but in the present life he is as really a member of an earthly community. He does not cease to be a citizen when he becomes a christian, nor does his connexion with the Church release him from his duties as a subject of the State. His political relations stand in the same position to his religion as his trade or his other worldly interests. He does not abandon them when he becomes religious, but a new spirit is breathed into all his transactions. He does not go out of the world when he enters the Church, but he learns to “use this world as not abusing it.” Christianity was never intended to destroy patriotism. If the Bible does not inculcate it by precept, as infidels have objected, it does more—it teaches it by example.

It may be remarked, moreover, that whatever man may say or desire as to the separation of politics and religion, the two subjects are, in the present day, becoming hopelessly intermingled. Perhaps there never was a period in history when the whole world was so much agitated as at the present moment; and the attentive observer cannot help remarking that almost as universally the religious element mingles with the political. This might be shown by reference to the countries of Europe—of North and South America,—whether their religion be Protestant, Popish, or Greek Church,—and even among the stolid masses of Asiatic despotism. Religious movements were at the foundation of the late Russian war, and the religious question enters into the management of the humblest village school. The public movements of the day, then, have a *direct* bearing upon the cause of Christ, and cannot be disregarded by any friend of Zion. In this point of view, the direction of the prophets to the Jews in Babylon has an appropriateness to our time: “Seek the peace of the city whither I have caused you to be carried away captive, and pray first the Lord for it, for *in the peace thereof ye shall have peace.*”

The principal excuse, however, urged by professing christians for neglecting political affairs, is the spirit and manner in which they are conducted. The pious man turns away sick in soul from the degrading personalities—the unscrupulous acts—the pandering to the lowest prejudices, and the excitement of vile passions—the envy, malice, and all uncharitableness, which characterize party warfare;—and feels justified in neglecting public affairs altogether. But we put it to such as a matter of serious consideration,—whether by christians withdrawing from any interference in political affairs, and leaving the whole scene of public life to the ungodly, they are not perpetuating and rather increasing the evil which they lament. When such an evil spirit at present possesses political agitation, is there not the more urgent call upon christians to use all their influence to “cast it out.” Besides, the word of God,—as well as all experience,—shows that to have our public affairs in the hands of wicked men is one of the greatest evils that can afflict a nation. This is one of the evils under which the neighboring republic is suffering. There, politics has become so disgusting to right-thinking men, that a large portion of the best members of the community refuse to have any hand in them; and men who value their character for christianity can scarcely be induced to enter public life. And what is the consequence?—Why, that their general government is a sink of corruption,—as an American clergyman pronounced it to the writer, “the most corrupt on the face of the earth”—that Congress is filled with rowdies and ruffians—that scenes are enacted in the halls of legislation which bring a reproach upon the country