

those churches who adopt the principle as "a part of their public profession of religion, are at least, to that extent *constitutionally* antichristian.

The Church of Christ "is the kingdom of God among men," but it is not a kingdom of this world; and as no human being is permitted by Christ to exercise Lordship over her, so neither has the most pious king that ever reigned over any nation, any legislative power, or authority within her dominions. Those Churches, that admit the headship of the civil magistrate over them, cannot reasonably, reject his assumption of the power to legislate in them and to make laws for them; but the moment they submit to human legislation within them,—they cease to be the Church of Christ which is "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the Chief corner stone." The divine head of the Church declares "my kingdom is not of this world;" but the civil magistrate is only capable of legislating in a kingdom which is of this world. The kings of the earth may assume and exercise legislative power in their own churches, but the Church of Christ can only submit to her divine law giver and judge. And although the pious king may, and should endeavor to make all his own laws, harmonize with the revealed will of God, yet he cannot incorporate them with those of the Church.

*There is absolutely, no affinity of the laws and institutions of the Church, to those of any kingdom of this world.* The supreme and exclusive power of legislation in the Church, is vested by the eternal Father in him who purchased her with his blood; and as he is the Father's equal in all the essential properties, rights and honours, of supreme deity,—all the laws and institutions of the Church are the device of infinite wisdom and benevolence; and therefore, they cannot be otherwise, than absolutely perfect. Every thing necessary for the regulation of the affairs of the Church in all places, at all times, and in all circumstances, is amply provided for; and for any one to insinuate that such is not the case, is to impeach the wisdom and goodness of Deity. The divine legislator, commissioned Moses, and the prophets to make known his laws and ordinances to the Church of Israel, and the very constitution of that Church excluded human legislation. That dispensation has, indeed, passed away, but the Church still remains. The mode of her external administration is changed; but she still confesses,—"The Lord is our judge, the Lord is our Law-giver, the Lord is our king, he will save." During the personal ministry of her Divine Head on the earth, he announced the change which he was about to make in the mode of her external administration,—declaring the kingdom of heaven to be at hand. When he had ascended to the right hand of the Father, he authoritatively as the king and law-giver of the Church, by his Apostles perfected her form and order, laws and institutions, and the Apostles, acting by his authority, taught the subjects of his kingdom to observe all things, whatsoever he had commanded them.

On the death of the last of the Apostles, all legislation ceased in the Church. Her whole constitution was then perfected. No room was left