

Had Christ subordinated His Church to the State, He would unwisely have, thereby, enabled any ambitious potentate to enslave the Church with the greatest ease—by systematically breaking up her grand unity into helpless, servile, isolated, purely national churches—thus destroying her universality, cutting up her world-covering organism into a series of scattered amputated members. Worse still: In pagan, or schismatic or heretical lands, Christ would have, thereby, betrayed His own Church into the hands of her deadliest foes by setting these over her as her God-ordained rulers—thus encouraging the Turk, the heretic, and the schismatic to persecute and annihilate his own grandest creation. Either the language of Christ, in Mat. 16' 18 and 18' 18, is really meaningless, or it signifies: Harken, O ye secular potentates, "Render to God the things that are God's" (Mat. 22' 21): now, the Church is God's; wherefore, O Cæsar, keep thy hands off my Church and "touch not My Anointed:" Ps. 104' 5.

Loudly do the Apostles affirm that they hold their Commission from God alone and from no man—from no earthly potentate: Eph. 4' 11; Gal. 1' 1; 1 Pet. 1; 2 Pet. 1, etc.

Loudly do they repudiate all State-intrusion, or obtrusion, or meddling with the Church and her Divine mission (Acts 4' 19; 5' 29, 42, etc.)—for they are the Apostles or ambassadors, not of Cæsar, not of the State (Gal. 1' 1, etc.)—but of the Lord and Master of the State, the Lord of lords, the King of kings, Jesus the Christ—God manifest in the flesh: Apoc. 17' 14.