

tion to worship the beast ; but great as his attachment to popery may be, and most desirous as he may be to extend and establish it, he cannot in his official capacity of chief magistrate in Austria extend and establish it out of his own dominions. Queen Victoria may greatly desire, that the semi-popish-episcopal Church of which she is the acknowledged head in her own dominions, were extended and established all over the world ; but she can do absolutely nothing effectively, in her official capacity, towards realizing such a high object of desire and ambition, except by the physical force of her armed hosts. She may claim and exercise the authority and power of Episcopacy's nursing mother in Canada, but she dare not assume the headship of the Episcopal Church in the United States of America. The heads of the kingdoms of this world do not admit the right of any one of their number, to claim and to exercise authority, either in things sacred or civil, out of his own dominions ; and when any one attempts it, they repel him by physical force as an intruder and usurper. But is it more just and right, for any one of them to exercise authority in the kingdom which is not of this world ? Certainly not. It is intrusion into the seat, and a violent encroachment on the rights of Him who reigns King of Zion. If the enthronement of Christ in the heavenly world had rendered it necessary, that his church on the earth should, in the absence of his visible presence, be under the vicegerency of the chief governors and rulers of the nations, it is certainly not too much to suppose, that either Christ himself, or some of his Apostles, would have said something about it ; but we have not even a hint of any such thing in the New Testament ; and, as Christ still claims the sole headship of His Church, we cannot resist coming to the conclusion, that State Churches are fundamentally anti-Christian.

But it is asserted by the defenders of State Churches, that the interposition of kings in their official capacity in behalf of the New Testament Church is, at least, clearly predicted by the prophet Isaiah in chapter 49: 23: "And kings shall be thy nursing fathers, and their queens thy nursing mothers." Prophecy should, doubtless, animate and encourage us in duty ; but it cannot, certainly, be the rule of our duty. This prophecy of Isaiah plainly indicates that the time will come when kings and queens shall truly favor the Church ; but not that they are to have any supremacy over it or in it. The marginal reading—"And kings shall be thy *nourishers* and their *princesses* thy *nourishers*," is preferable to that which is inserted in the text, because it is more in accordance with the context. But a much better rendering than either, is—"And kings shall be thy *nurslings*, and their queens thy *nurslings*." This rendering harmonizes with the preceding and subsequent context. "Thus saith the Lord God, behold I will lift up mine hand to the Gentiles, and set up my standard to the people ; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy *nurslings*, and their queens thy *nurslings* : they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet," (ver. 22, 23.)