

it reduces the man to the inferior level of the child, or prevents the child from emerging into the due self-rule of an untrammelled church and an unfettered state. It links the celestial organization of the church with the earthly mechanism, the cumbrous and clumsy mechanism, of the state; it encumbers and impedes Christ's chariot of salvation by coupling it with Cæsar's lumber wagon; it confounds the free government of truth and law, in Christ's domain, with the compulsory government of physical force, of civil pains and penalties, in the dominion of Cæsar. Cæsar rules with the sword of steel; Christ rules with the sword of the Spirit, which is the word of God. The nation relates only to the life that now is, to this present world and to the interests which it bounds and determines; the church relates to the life of God in the soul of man, to the world to come, and to all the interests that are divine and eternal. The organic union of things of such unlike natures is worse than the union of new cloth with an old garment or new wine with old bottles. It is error and absurdity, it is folly and confusion. What God has joined together, in the family, for childhood, let not man put asunder, by trenching on either the secular or spiritual control of the parents; and what God has put asunder, in the church and the nation, for manhood, let not man join together, by making the church political of the nation ecclesiastical, or by absurdly interlinking the two. God's wise work is not to be tinkered by human folly.

" Let Cæsar's dues be ever paid
To Cæsar and his throne,
But consciences and souls were made
To be the Lord's alone."

The natal day of the visible church was the day of Pentecost; and then, and through the whole apostolic age, the age of greatest purity and power. the church was separate from the state, self-ruling and independent. Judaism was not a church but a nation, and furnishes no type, precedent or authority for a national church. It was national religion but not a national church; but in any case, the national school and picture gallery of Judaism, in the childhood of the world, is no law or model for the gospel era of manhood and maturity. The moonlight and mosaic shadows of an effete economy are not to rule the sunlight and substance of the latter-day glory. And accordingly, the national churchism of the world is decaying and dying. Bondage and slavery, in church and state, are rapidly disappearing; and soon the flag of freedom shall wave, in all the world, over all nations, without a slave and all churches without a golden fetter or a human master.

It cannot be unreasonable, at this outset of a new political era, thus to distinguish and appreciate the great social forces of the country, which God himself originates and employs. All things are from God and for God. The body is his workmanship, for the service of the soul. The earth is his creation, as the probationary field of mankind. Time is the prelude and preparation of eternity. Man's earliest society, the domestic, points to the