
ART. XLII.—THE RELATION OF CHURCH AND STATE.

"WHAT constitutes reality?" This is the great and fundamental question which has divided the literary world, like the physical, into two great hemispheres. According to the one mode

of thought, that only is *real* and *true*, the origin, the nature, the use and end of which can be determined by the calculating understanding, and stated in just so many words. Science is nothing more than the enumeration of phenomena and facts, and their classification as may be agreed upon by the learned. "Life itself is a mere harmony, an effect." Society is merely an aggregation of individuals united from choice. Government is a full grown "*Minerva*" sprung from the head of human wisdom. The State is a social compact entered into for the mutual defence of life property and rights. The Church is but the collective body of believers, who take the Bible as the ground of their faith and rule of their life:—the Bible, however, as interpreted by each one for himself, without being in the least dependent upon tradition, or the united wisdom of the church of by-gone ages. All relations are external, more or less, mechanical and arbitrary.

Natural phenomena stand related merely through the medium of contiguity, or mental association. The different members of the state are held together by the bond of interest, and motives of expediency. The bond of union between church members, is like that between the different parts of a mechanism, held together by the force of external power; or, to say the most, it is merely of a moral character, as, for instance, the bond of friendship. The Church and State stand related as two voluntary associations; as, for instance, the societies of Free Masons and Odd Fellows, holding each other at respectful distance, from motives of mutual jealousy, and sometimes uniting the hands of friendship from motives of policy.

We do not maintain that this utilitarian, common sense practical philosophy is utterly void of truth, but that it is greatly at fault: it is one-sided, incomplete, outward, mechanical.

According to the other mode of thought, there is a world of truth, and ideas beyond the present world—"ideas," as observed by a learned author of our day, "that are fixed and eternal, more stable than the earth, more permanent than the heavens"—ideas that were never born and can never die, and from which alone individual things derive reality, and by partaking of which they become objects of science."

The general goes before the particular; the whole before its parts. Science is the objective truth in a subjective form. Physical and metaphysical phenomena are the diagrams of the invisible and eternal. Life is an identifying principle, ever unfolding itself according to the law of its own being. Society is a concrete generality. Civil law is not the will of man expressed with reference to his temporal well-being, but the very plastic power by which the character of man is forming for a higher state of being.

The State is a divine institution, a power ordained of God, perfect in its ideal, though sadly imperfect in its real existence. Above the State is the Church, the "Body of Christ," the fullness of him that filleth all in all," "the Bride of the Everlasting Bridegroom." The subject of the present article has not come up to our view exactly as Ezekial's vision of a wheel within a wheel, neither one of which touched the other; but rather as two great organisms, each of which is the development of a life peculiar to itself, whilst the integral parts of the one are also the integral parts or members of the other. The relation of the Church and State, therefore, must be internal and necessary, hidden and mysterious, as well as external in its character. To this we can find nothing analogous in nature.

Some have supposed that the analogue is to be found in the human constitution, that the soul and body of man have each an identifying principle of their own, and that these two principles in their development interpenetrate each other so as to constitute one life. No such duality, however, exists in fact, the human body without the soul has no life, it is a mere corpse, and the soul without the body resolves itself into pure spirit, and is incomplete. The *union* of the two is essential to the idea of humanity: body and soul condition each other as form and contents. There is in all life an immanent necessity and tendency to externalize itself, to become real for something else, i. e., it develops itself in the form of body. The soul and body of man are but the internal and external sides of *one* and the *same* life.

This may serve to illustrate either the idea of the State or the Church, separately considered; but not the mysterious relation of the one to the other, not, at least, without considerable modi-

fication. Were we to adopt the utilitarian philosophy, which is but a modification of the theory of *fluxions* entertained by the ancient Ionian school, that views *every thing* as in a state of constant fluctuation and change—nothing for a single moment maintaining a fixed identity—no internal law or power to bind and control the ever floating atoms of the material and moral worlds, we must, of course, come to the conclusion that the State is a mere structure, as Cæsar would call it, built upon the waters; a mere police system to maintain order among the inhabitants of the earth; a mere human regulation to secure the temporal welfare of our race. But then, according to this view, as one generation of men after another passes away, the State itself must necessarily die, on an average, at the expiration of every thirty years, and can only be revived again by a kind of political galvanism. This view, though shallow and infidel, has found many advocates in modern times. Civil law being nothing more than the will of man, has no divine authority and power. In the form of government called the Monarchy, it is but the will of the monarch with reference to his subjects; in the Aristocratic form of government, it is but the will of the few in reference to the many; and in the Republican form of government it is the will of the majority of the people expressed with reference to the minority or the whole.

According to this view, the State has no reality: her life has become extinct, and government has become absolute. There may be an absolute democracy as well as an absolute monarchy. The popular will may tyrannize, as well as the individual; and then to speak of the relation of Church and State becomes impossible: our subject, in this case, resolves itself into the relation of the human will to the divine, as the latter is revealed through the medium of the Gospel.

This view is destined to give way, however, to that more elevated system of philosophy, which teaches that the state is an institution of divine origin, that it is the natural, the necessary and specific form under which human life, in its manifold departments, is developed and actualized.

According to Hegel, "the state is the actualness of the moral idea;" "the divine will present in the actual form and organiza-

tion of a world unfolding spirit:" "die reiche Gliederung des Sittlichen in sich."* It is the entire human family organized, animated and bound together by a common, internal, necessary and specific law, giving form and character to all individual human life. It is, of course, obvious that the State has an outward form; it is closely allied to nature and the world of sense; it has its temporal and worldly interests to subserve. But this its external side is not to be placed in opposition to its internal life or spirit; they are the necessary complements of each other, as soul and body. The State then being the necessary form of all human life, it is impossible for man to exist or live excepting in this relation. As well might we expect the branch separated from the vine to yield its annual fruits, or the feathered songsters of the air to warble their notes of praise in the briny deep, or the finny tribes to play upon the desert sand, as for man to live separated from the general life of his race. The State therefore must be as ancient as the human family; and the history of the world is the development of State life, which increases and grows with the increase and growth of our race. The last recorded fact of the world's history will be the *consummation* of this mysterious growth.

But the internal *IDEA* of the State is not to be confounded with the origin of its external form. It is true, symptoms of organic life are never witnessed excepting in union with its conditions; these, however, do not contain any life-giving principles for this we must always look to a higher source. "The idea," in the language of the author already quoted, "is and ever must be *one*; but the external origin may be as various as the ever varying circumstances of mankind." The external origin may be the amplification of the family, as most of the earlier States were; it may be the social compact, of which so much is written and said; it may be the result of a long series of causes, bringing men together within geographical limits: or, as in our own country, it may be the result of revolution.

* In borrowing these convenient forms of expression from Hegel, we do not wish to be understood as having any sympathy whatever with the pantheistic tendency of his system, nor with the peculiar view of his, according to which the State is made to swallow up the Church.

It is only, however, when the mass of dry bones, thus providentially thrown together, "are clothed with sinews, muscles and flesh, and have breathed into them the breath of life, that the nation, according to the etymology of the term, can be said to have been born." Hence the multitude of the States. So also we may account for the variety of form in state government; but all these being pervaded, and animated by the general law of political life are gathered up as parts of the world embracing state organism.

According to this view, the State is constitutionally a divine power, having all the functions and characteristics of a religious institution. These functions may be denominated: the *Regal*, the *Educational*, and the *Devotional*; the first having reference more particularly to the will, the second to the intellect, and the third to the affections. In the exercise of her regal power, the State exerts a sovereign sway over the lower portions of creation. Man, viewed as an individual, is justly styled the lord of creation; yet his regal character can only hold fully in the conscious union of his race; hence the State makes all the lower kingdoms of the world tributary to herself: by her power the earth is subdued: the beasts of the forest are made to fear and tremble, and the very elements are controlled. She also sways the sceptre of dominion over her own subjects; she governs, defends and protects them: she executes upon offenders the penalty of the law, and reprieves whom she will. Whether, now, the reigning sovereignty of the State be vested in the monarch, the aristocracy, or in those set apart as rulers by the popular will, the ultimate sovereignty is vested in fundamental law as such, which exists in the world as the true representative of the Majesty in the heavens, governing alike the governor and the governed. The reigning sovereignty can only derive its authority and power from the ultimate. Here is the true ground of obedience to the "powers that be"; and only he is the free man whose will harmonizes with the divine will as thus revealed.

The Regal power of the State is inseparably connected with the Educational. Indeed, law and authority are always educational in their nature and tendency. By this we do not mean that the State merely encourages education among the masses

of the people by establishing schools, colleges, and other seminaries of learning, and by exercising a superintendence over them; but that the very hidden meaning of her constitution, the very substance of the idea, as well as the truth of nature generally, are expressed through the medium of conscious intelligence. Man is so constituted as to take up the objective truth in whatever form it may be revealed, to embody it in his very constitution, and to become its living interpreter; and whilst this in the case of the single individual, as in the instance adduced, it is *preëminently* true of man in his conscious union with the race. As the state organism, therefore, embodies in it the elements of understanding and reason, of conscious intelligence, it is the living exponent of the truth: and hence no one is disposed to gainsay when a point is once settled by the united testimony of the whole world, or when it is once confirmed by the ever living voice of the State. But there is in the subjective truth a necessity and tendency again to become objective: i. e., having been reproduced in the way of reflection and thought, it is collected in the form of literature, and becomes objective to the present and succeeding generations. The world's literature, therefore, may be viewed as the product of state life under this particular form. That is, the State is constitutionally educational in her character. Being associated with the moral universe of God, her design and tendency is to educate man for a higher state of society. All her outward ends, such as the preservation of life, property, and rights, are but secondary in this.

But the moral and intellectual nature of man cannot be separated from the religious. Morality without religion has no soul: if conformity to the law do not spring from a living principle, it is merely outward—it is worthless. Religion, however, is devotional: therefore the state life also unfolds itself in the form of devotion. There has ever been in the world a feeling of dependence upon the Supreme Being; and even when the knowledge of the true God was lost, this feeling was still manifested in the worship of the Deity as he was supposed to be enshrined in the objects of nature and the works of art.

The devotional feeling also manifests itself in that essential form of state religion, which still exists in Christian countries,

viz: the civil oath. The subjective truth being constantly in danger of perversion by depraved man, seeks protection in the objective and eternal. The State conscious of her dependences upon the supernatural and supreme, reverently appeals to High Heaven in this form for safety and protection. It is only possible, however, for the State to attain a full consciousness of her dependence through that medium in which God has given the fullest revelation of himself to the world, i. e., the Church. As the Church borrows her social character from the State in the form of marriage, so the State is indebted for the true idea of the oath to the Church. This is the two-fold bond of their internal union. If we may conceive of these two divine institutions under the figure of two ships upon the ocean, sailing side by side, we would say that the oath and marriage are the strong grapnels, by which they are indissolubly bound together.

Our view of the ideal State, therefore, can only hold in its union with the Church, which, we trust, will become still more apparent as we proceed.

From all that has now been said, it will follow that all the office-bearers of the State are vested with a sacred character. The civil ruler does not merely bear the sword of utilitarian, but of vindictive justice. Lawyers, whose office it is to unfold the hidden mysteries of law and truth, are oracles of God. Magistrates, who administer the oath in civil courts, minister at the altar of the Most High.

The real State, as it is presented to our view in history, and the ideal are not isolated and separate things: they stand related as the real and ideal humanity: as the latter is actualized in the former, so the real is ever struggling onward and upward towards its final consummation in the ideal.

The world is under the dominion of sin and evil, and until this dominion be broken, it is not possible for the real state to reach her ideal. We may suppose that, by moral, intellectual, and religious culture, literature, morality, and state religion may reach an elevation hitherto unknown; but as long as the stream of life, unfolding itself in the specific form now described, is tainted with sin, the State *cannot* become complete: much less can humanity be brought into that close and intimate union

with the divine nature for which it was designed in the original creation. Hence the necessity of the new creation, a still higher plastic power, viz: the HOLY CATHOLIC CHURCH. Of all powers this is the greatest and most imposing: of all bodies this divine human organism is the most perfect and complete: of all realities this is the greatest and most sublime.

In contemplating the Christian church, we must not view it as an *ideal*, suspended midway between heaven and earth, for man to gaze upon and admire: neither as a separate planet spoken into being by the divine word, and inhabited by a separate order of intelligences: nor as a world suspended within reaching distance from our earth, to which her inhabitants may pass at pleasure, so as to lose their citizenship here: neither should we view it as a purely spiritual influence, which has gone out upon the great ocean of human mind to calm the turbulent waters of life: nor yet as a religious institution planted at the *side* of the State, so that we can say, the one is here and the other there: but as a higher order of divine life *in this world*, which, in its development, takes to itself a body from the elements of humanity.

The *principle* of this new life is the *Lord Jesus Christ*, the incarnate *Saviour*, who is very God and very man in one person, and in whom dwells all the fullness of the God-head bodily. In him the divine and human natures are united as they never were before. The union is *deep, mysterious and vital*. The growth of the Church is the development of Christ's life in the world. To attempt a separation of the Church from the person of Christ, is to attempt a separation between the soul and body: it is to destroy the very life of the Lamb's Bride. "No Christ, no Church; and no Church, no Christ." The Church is the body of Christ, and Christ is the life of the Church: they are *INSEPARABLE*. And as the Church life, in its development, as well as that of the State, take up *all* the elements of our nature; as the life of Christ animates the whole man, soul and body, it follows that the state life and church life flow into and interpenetrate each other: not that they are so mixed as to become something different from both: nor that the one loses its identity in the other: but the State life is purified and invigorated by that of

the Church, so that it is possible by the former to reach its ideal perfection. They are one, but yet distinct. This is mysterious; but must be believed nevertheless: for to disbelieve is to deny all faith in both Church and State as present realities. Humanity may be viewed as a mysterious tree, whose roots strike deep into the ground of nature, whose wide spreading branches overshadow the whole earth, and whose top is destined to reach the highest heavens. Its growth, however, is found to be feeble and sickly: the branches spread; but they tend towards the earth. But now there is a new principle of life introduced, which, in its development, throws off and overcomes every thing that would retard its growth, and the tree of humanity, thus invigorated, rapidly tends towards its culminating point of ideal perfection. Shall we then conclude that the Church is merely a remedial agent; that her design is merely to restore to man what he lost in consequence of sin; and that the kingdom of God is to be established in the world, according to Professor Rothe, in the form of the State? The Church being constitutionally holy and catholic, we reply, is such a remedial agent: she dries up the fountains of sin and misery: she heals the diseases of our fallen nature, purifies the stream of human life: and all social relations, as well as the arts, sciences and literature generally, are sanctified by her hallowed influence: her life penetrates every form of human existence and elevates it above the sphere of sin and the flesh. It is in the Church, and in the Church alone, that the State can reach her ideal perfection. Christianity being the highest form of humanity, we may safely say, that the Church is the perfection of the State. But whilst it is possible for the State to reach her ideal in the Church, it is not possible for the Church to reach her ideal in the State. The higher may elevate the lower; but the lower cannot elevate the higher. The river may empty itself into the sea; but the ocean cannot empty itself into the river. In the relation which we designate the State, man is under the influence of a divine plastic power, which tends to a high and holy end; but in the relation which we designate the Church, man is brought into the "holiest of holies": he is brought into the *real and vital* union with God in the person of his only begotten Son. Whilst, therefore, the church life, and

state life tend towards the same end, viz: the perfection of humanity in union with the Deity, it is possible only for the former to reach this end, or to carry man forward to the point of his final destination. Thus the Church life, though it transfuse and purify that of the State, nevertheless maintains its distinctive character; whilst, at the same time, the State life being thus transfused and purified does not lose its identity.

They are distinct in mysterious unity.

The distinctive character of the Church will also appear, when we take into view the manner in which her life is carried forward in the world, or the manner in which it forms for itself a body. The State, as we have seen, lives and grows in the way of natural generation: every one who is born into the world is born into the State, and becomes an integral part of its complex unity. The Church lives and grows in the way of *supernatural* generation. As Christ became incarnate through the supernatural and miraculous agency of the Spirit (for he was conceived by the Holy Ghost), so his divine life is carried forward in the world, or made over to us, by the same supernatural power. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been made to drink into one spirit" 1 Cor. vii. 13. By the spirit accompanying the means of grace appointed in the Church, as for instance, the preached word and sacraments, the life of Christ is nourished in his mystical body. Organic Christianity, therefore, does not exclude the office work of the third person in the adorable Trinity. By the Spirit, the temple of God, which has Christ for its foundation, its life and chief corner-stone, is reared. As the elements of humanity are thus taken up and become the integral parts of this supernatural organism, it follows that the principle of sin and evil is excluded. The Church is a holy temple: holy in her origin, in her constitution, and her design. But the same may also be predicated of the ideal State, as a power ordained of God. Between the ideal Church, therefore, and the ideal State, there can be no contradiction nor conflict. They are in full and perfect harmony, the one in the other.

Of this internal union of Church and State, the history of their external relations presents but a distorted view; and it is

only when the ideal relation shall have been fully actualized in the real, that the external relation can be viewed as the proper expression of the internal. Sin is the cause of all contradiction and conflict. It is this that brings man into conflict with himself; it is this that brings him into contradiction with his Maker. This is the cause of all distortion and deformity; this creates the opposition between Church and State. History presents to our view a four-fold form of relations between them. During the ages of primitive Christianity, the State actually assumed the *hostile* position towards the Church. The world, brought under the dominion of idolatry, could not tolerate the pure and holy principles of Christianity. The civil powers were arrayed against the infant Church. Persecution raged in all the terrors of fire and sword. But the superior power of the Church clothed in the armour of God, not in carnal weapons, soon appeared in signal triumph over the power of darkness; the fires of persecution were quenched in the blood of martyrs; the hostile sword stained with the blood of the saints falls powerless from the hands of the cruel oppressors. The regal authority and power of the Church come to be more extensively felt and acknowledged. Under the reign of Constantine already, Christianity became the prevailing state religion. Though the Church and State constituted, as before, two organic wholes, they sustain to each other in a more eminent degree the relations of mutual action and reaction. During the former period the church life, in the exercise of its peculiar power to overcome opposition, and to assimilate to itself everything congenial with its own nature, took to itself a peculiar form and shape; for it is the peculiar characteristic of Christianity, that it can live and grow under the most adverse circumstances and oppressive relations. It is to be expected, therefore, that, by the change of external relation from the hostile to the friendly, which was effected by the transition of the Emperors from Paganism to Christianity, the church organization would be greatly modified. As might be expected, the supreme magistrates, who are now members of the Church and participate in her affairs, would be naturally inclined to transfer the relation they had stood in to the Pagan state religion, over to their relation to the Christian Church. "They are here met, however," as

observed by Dr. Neander, "by that independent spirit of the Church, which, in the course of three centuries, had been developing itself, and acquiring a determinate shape; which would make them see that Christianity could not, like Paganism, be subordinated to the political interest." "There had in fact arisen in the Church," according to the same distinguished historian, "in the previous period, a false theocratical theory, originating, not in the essence of the Gospel, but in the confusion of the religious constitutions of the Old and New Testament, which grounding itself on the idea of a visible priesthood, belonging to the essence of the Church and governing the Church, brought along with it an unchristian opposition of the spiritual to the secular power, and which might easily result in the formation of a sacerdotal state, subordinating the secular to itself in a false and outward way." Excepting Valentinian II, the emperors entertained precisely that view of the Church, which was presented to them by tradition; having no judgment of their own, they were born along by the dominant spirit."

This theocratical theory was the prevailing one in the time of Constantine. Viewing the Church as a divine institution built on Christ and the Apostles, in which nothing could be altered by the arbitrary will of man, he regarded the voice of the Church as the voice of God. "Thus, when in the year 314, an appeal was made from the Episcopal tribunal to the Imperial decision, he declared: "The sentence of the bishops must be regarded as the sentence of Christ himself."

It was, however, when the Patriarchal reign of the Church, which is now introduced, passed over into the Papal, that it becomes a settled principle that the Church is to govern the State. In the time of Gregory VII., the subordination of the State to the Church was so deeply and extensively felt that the kings were obliged to acknowledge that they derived their authority to reign from the Pope. This is illustrated by the results of the memorable contest that arose between Henry IV. and Pope Gregory VII. Hence the numerous instances of kings and princes acknowledging their inferiority to the Chief Pontiff by holding his stirrup until he would mount his horse. This theocratical view, according to which the Church is to govern

the world, it must be owned, is not very far from the scriptural idea. The distortion, however, consists in this, that the life of the Church not being fully developed in her own constitution, and the civil and social relations of human life not being sanctified by the spirit of Christianity, the State not being taken up into the living *organism* of the Church, the ecclesiastical dominion of the latter over the former is nothing more than a "*Jewish yoke*;" it is more or less oppressive and unhallowed in its character. Hence there must necessarily be a reaction: and accordingly, after the Reformation of the sixteenth century, we find the Church under the dominion of the State.

In some countries, indeed, she is viewed as nothing more than a police system to keep the masses of the people under proper restraint as a kind of an instrumentality that may be most successfully employed to secure the obedience of subjects to civil law and authority. Let us turn to England for illustration. According to the statute book of this country, "The king, his heirs, &c., shall be taken, accepted, and reputed the only supreme head of the Church of England, . . . and shall order, and correct, restrain, and amend all such errors, heresies, abuses, offences, contempts, and enormities, which by any manner of spiritual authority or jurisdiction may be restrained." . . . Archbishops, bishops, archdeacons, and other ecclesiastical persons, have no manner of ecclesiastical jurisdiction, but by and from the Royal Crown.*

The idea that the ministers of the Christian church should receive their appointments from a worldly Prince, or that the Church should, in any sense, be in slavish subjection to the State, is most painful to the christian consciousness. The fourth and last form of relationship that comes to our view in history, between the Church and the State, is the independent, or, for instance, in our own country, where government offers the Church protection, and accedes to her the right to govern herself according to the laws of her own constitution. As Americans, it is natural for us to suppose that this form is far superior to any of

* Not having access to the original, we have been obliged to take this quotation second-handed from the book of Baptist W. Noel, on the Union of Church and State.

those previously specified; and this too, is in perfect accordance with our ideas of historical development and progress. To place the Church in subordination to the State, as in England, though our political structure rest upon far more liberal and christian principles, or, to place the State under the dominion of the Church, in the sense of the middle period, must certainly be regarded as a retrograde movement. At the present stage of the world's history, therefore, we should most heartily acquiesce in the existing relation of Church and State in our country: It must be evident at a single glance that, as the Church and State are not *internally united*, as their ideal relation has not been fully realized in an outward form, the Church is as little prepared to take the reins of State government, as the State is to undertake the management of ecclesiastical affairs. Let us suppose that, in her present divided state, the right were acceded to the Church to govern the world, what a painful scene of discord and conflict must we not witness? When the Roman Catholic Church, the most ancient of all, the only true church of God in the world, would naturally claim the presidential chair: Then the Episcopal Church, which is more ancient still, having only evaded the errors and abuses of the Papacy, and which is also the only true Church, would, of course, be entitled to the chief magistracy. The Episcopalian form of government, however, is most warmly disputed by the Presbyterians, whose form of government claims to be the most Scriptural, the most ancient and withal the most republican. The Lutheran Church, too, as the oldest daughter of the Reformation, would naturally step forward and press the claim of priority. And all the Methodists in the land, raising the shout:—"The reformation of Wesley far more glorious than even that of Luther?" would appear in formidable array. The Seceder, the Baptist, the Winebrennerian, and many other sects, having inscribed upon their banners, "The only true Church of God," would be seen going up to Washington city, each claiming possession of the White House. The German Reformed Church, always too modest and slow to claim and take care of her own, we do not suppose would be found in the number.

But when, in the glorious future, the divisions of Zion shall all be healed, when all believers shall be baptized by their only

proper name—"Christian"; when they shall all be one, as Christ and the Father are one; when the Church shall be *one* in reality as she is *one* in idea; and when she shall have gathered up into her own constitution, animated and sanctified by her own hallowed life and spirit, all the forms and relations of human life, it becomes an interesting question: "Where then will be the State?" and "What the form of her existence?" According to our theory, she *cannot* have become extinct; but she will be found in the free and holy service of the Church. The form of her outward existence, we, of course, cannot foretell. Could we determine the form of the future Church, we might venture a conjecture; but even this is concealed from our view. But if our view be correct, that the ideal State and the ideal Church are *one*, it must follow that in the end they will be one in an outward form. The State fellowship, or communion, will be elevated into the higher form of the Church communion. The Regal power of the State will be one with that of the Church, when "Christ shall reign king of nations as he now reigns king of saints:" the civil powers, which were ordained of God, shall be gathered back into the hands of his only begotten Son, and shall be exercised in harmonious union with his glorious reign, whether personal or spiritual, in the Church. The educational function of the State will also be elevated and become one with that of the Church, which is now the only infallible interpreter of the truth, whether revealed in a natural or in a supernatural way. And every form of State religion will then be one with the pure and holy worship, whose incense shall ever come up acceptably before the throne of the great Eternal.

Christ is now (in the full meaning of the expression) "all and in all." The little stone, which was cut out without hands, having smitten the images of iron, of clay and brass, has now become a great mountain, and fills the whole earth. The small grain of mustard seed has now become a great tree, whose wide spreading branches overshadow the entire globe, and all people, of every kindred, tongue and climate, take shelter under it. We end in the "new heavens, and the new earth, wherein dwelleth righteousness."

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