

is, that men have attempted it too early. We have endeavored to show that the government of the church, as described in the New Testament, is a democracy, where the members are governed by supreme love to God and equal love to all mankind. Now, suppose the church to be enlarged till it embraces all the world, and all its members conform strictly to these great principles. Suppose, moreover, that all civil governments become strictly republican, and the rulers take the law of God as the basis of all political action. How much, in such a case, would the church differ from the state? Unless there are political measures that have no moral character, the two institutions would be nearly, perhaps precisely, synonymous. Both of them would be what I have called a theocratic democracy; and there would be but one government and one church in all the earth. That would indeed be the perfect state of society so much talked of and so little understood. When such a state of the world arrives,—alas, how long will it be delayed!—then let church and state be united. Indeed, you cannot keep them apart. But till then, their union will be as incongruous and incoherent as the parts of Nebuchadnezzar's image of gold, brass, iron, and clay.

6. *We see in this subject the reason why so many efforts to secure freedom have failed of success.*

Men under despotic rulers suppose that the grand point is to obtain their freedom; whereas a much greater difficulty is to secure it. Knowing the character of the religion and the state of education in France before the revolution in 1789, and in South America more recently, we might have predicted the anarchy and the despotism that followed the efforts in those countries to establish independence. As republicans, it was indeed natural for us to entertain hopes that the recent convulsive efforts in continental Europe to establish free insti-