

Her Bishops still occupy a position in the highest council of the nation, to which neither our Lord nor his Apostles ever aspired; and they exhibit to the world a spectacle, which might even "make angels weep." They are legalized guardians of the national honour, and have always evinced great delight in the princely game of war. What, indeed, has war, for the most part, hitherto been, but royal duelling on a magnificent scale—wholesale murder, advised by the State-Church and legalized and prosecuted by her royal Lord. Such a spirit can never be incorporated with the spirit which dwelt in, and animated the Apostolic Church:—this spirit was never promised to the Apostolic Church, and can never, therefore, characterize it. But such has hitherto been the spirit that has characterized the Church founded by Henry the Eighth; consequently, in view of Bible Church-men, the royal State-Church of England is *without the covenanted mercy of God*; for, as such, she has not even one divine promise left her of entering into the covenanted rest of the Apostolic Church.

When the State-Churches of two distinct kingdoms have the same, or nearly the same, doctrinal creed, they may be in friendly alliance, when their respective civil governments are in friendly alliance; but the moment the latter is broken up, the former ceases to exist. Neither Church might have any hand in breaking up the civil alliance, except so far as their spiritual Dignitaries had an authoritative voice and vote in the high councils of the nations to which they respectively belong; but as soon as war is declared, whether the cause of it be just or unjust, the office-bearers in both Churches must, necessarily, in their public prayers, support the sides of the respective civil governments by which they live. In the public prayers of State Churches, war is always, on the side of the nations to which they respectively belong, lawful and just; consequently, the public prayers of the one church are directly opposite to those of the other. Were the British and Prussian Governments to declare war against each other, and the British in a pitched battle to overthrow the Prussians with tremendous slaughter on both sides,—the public prayers of the respective States-Churches would be materially affected by the event. While the Primate of the English Hierarchy was composing a form of thanksgiving to be offered up to God by the whole national Church, on account of the triumph which the national arms had achieved,—the Primate of the Prussian Hierarchy would be composing a humiliation prayer to be offered up to God by the whole national Church, on account of the disastrous defeat which the national arms had sustained. During the progress of the war, both Churches would, as in duty bound to their sovereign Lords, pray constantly for the success of their national arms, irrespective of their being any just cause for the war: and are, therefore, in direct opposition, in their professed approaches to the throne of Him by whom Kings reign. The priesthood, in both Churches, claims succession from the Apostles, in the direct line of the Romish Hierarchy; hence, during a war between the two nations, the successors of the Apostles in the one kingdom, endeavour to