

that no symbols of Christ should be allowed in the Church, but those employed in the Eucharist—that image-worship was a corruption of Christianity, and a renewal of Paganism—that all such monuments of idolatry should be broken or erased; and that those who should refuse to deliver up the objects of their private superstition, were guilty of disobedience to the authority of the Church and of the emperor." This resolution provoked the bishops of the western or Roman Church, and they availed themselves of the services of the Lombards in their quarrel against the emperor and bishops of the East. Successful in effecting their object, they next found that the Lombards were endeavoring to subdue them under themselves, and they invoked the assistance of the Franks against this new enemy. Pepin readily acceded to the request of the Roman Pontiff—led his forces against the Lombards—forced them to restore the possessions they had seized from the Church, and asserted the independence of the Roman territory. It was not to be expected that the bishops would again place themselves under the authority of the Eastern monarchs, whom they regarded as having committed a most sacrilegious outrage upon the Church—most anxious were they to be free from all control by the Lombards. It was maintained that it was only in the Church that materials could be found for constructing a civil government. The Popes became temporal princes, and ascended the throne for the administration of secular interests. From this event the origin of Popery is to be dated. The bishops of Rome now assumed the state of sovereigns, as they had formerly possessed the power of the keys. From that time to the present they have claimed to be regarded as civil dignitaries, as well as ecclesiastical persons. The union of secular and sacred authority in them has not since been dissolved, although an attempt to do so was lately made by Mazzini and his associates; and although Gavazzi has been delivering his famous orations against it, still, however, does the Bishop of Rome sit upon a throne, maintaining the state, and exercising the authority of a monarch. Surrounded by his Cardinals, who are temporal princes, and compose his privy council, he deliberates upon the affairs of the States of the Church, and has even claimed the right to depose the kings of other nations, and absolve their subjects from their oath of allegiance.

According to the British constitution, the reigning sovereign is head of the Church, established by law in Great Britain and Ireland; and some of the high functionaries of state have lately asserted that that Church is also established throughout the British colonies. The claim is advanced to the title, "Defender of the Faith," and the importance attached to it is shown by the fact, that no coin is legal which does not bear the initials of this inscription. Given at first by Pope Leo X. to Henry VIII. of England, in approval of a book, this monarch had written against Luther and the doctrines of the Reformation, it was retained by him after he separated from the Church of Rome, and has been worn by his successors upon the English throne down to the present day. Statutes might be quoted which were passed during the reigns of Henry VIII., Edward VI. and Elizabeth, and which have not yet been repealed—conferring upon the sovereign the title of Supreme Head on earth of the Church of England, and investing with authority to repress, correct and reform errors, heresies, abuses which may be lawfully reformed by any manner of spiritual authority and jurisdiction—idolatries, hypocrisies, and superstitions. Archbishops, bishops, archdeacons, and other ecclesiastical persons, have no manner of ecclesiastical jurisdiction, but by and from the reigning monarch, and by the statute, 1st Elizabeth, this power has been annexed and united to the imperial crown for ever; although in the course of events, it has come to be exercised by Parliament. Nor does the Church raise a protesting voice against the claim. On the contrary, her canons confirm what the law has decreed. They declare that the king's majesty possesses the same authority in ecclesiastical matters that Jewish kings and early Christian emperors possessed; nor is any one admitted to the ministry who will not subscribe to the sovereign's supremacy in things spiritual as well as temporal. When the Bishop of Exeter stated in the House of Lords, in 1845, that their ancestors had never thought of transferring spiritual supremacy to any and every sovereign that might ascend the throne, Lord Brougham replied, that the jurisdiction of Parliament extended over every thing in the country, both civil and ecclesiastical; and we need only remind our readers of the case of Shoro and Gorham, tried not long ago in the ecclesiastical courts, but carried by appeal to a civil tribunal, to confirm the statement

that the civil and sacred are in the hands of our rulers, and the power of declaring what are doctrines of the English establishment.

Such a connexion is plainly considered by its advocates to be a battlement of the Church. She is regarded as occupying a position which commands more respect and homage from being represented upon the throne. How greatly were her circumstances changed in early times, when emperors took her under their patronage, and busied themselves with her interests—how soon did the grandees of the state enroll themselves among the professed disciples! She shook herself from the dust, and put on her beautiful raiment. Yes, but this change in her external condition was made at an immense sacrifice. Better, much better, that the sovereign had never smiled upon her—that she had never basked in the favor of royalty, or been fondled and caressed by the nobles of the earth. This connexion would afford the opportunity to employ the civil authority in propagating religious doctrines, and in repressing what was considered hostile to the Church's prosperity. Yes, and it has been done with as much bitterness and severity, as have ever been evinced by Paganism against Christianity. Bear testimony, ye nations of the continent of Europe—ye valleys where dwelt the Waldenses and Albigenses—ye glens and moors of Scotland, with the blood of whose saints Rome Papal has made herself drunk. Nor has the state-connected Protestant Church kept her hands clean from blood. Her history has not been one of uniform toleration to dissenters. You know her acts enjoining conformity to the modes of worship, authorized by parliamentary enactments, and against convertibles. Prelacy is bloody, as well as Popery and Paganism; nor is Presbyterianism altogether innocent in this matter. State and Church connexion has been adopted as a battlement, but it has been for the interests of a party.

3. Another human battlement thrown up around the Church, is the appointment of State support for Religious Teachers.

Nothing of this kind existed in the primitive Christian Church. Its statute-book contains no injunction for the civil power to provide endowments for ministers, because its Head and Lawgiver never contemplated nor designed that an allowance should be formed between it and the kingdoms of this world, or that its office-bearers should be remunerated for their religious services out of a treasury that was furnished by civil taxation. Temporal rulers, however, deemed it expedient that state-pay should be offered to bishops, and these that it should be accepted. Judaism, it was reasoned, had state support, may not and should not Christianity? Heathenism had battered upon the wealth of the national treasury, and flourished under endowments by kings and councillors, emperors and senators—will it not be to the prosperity of Christianity to be introduced into the same relation towards the state, and placed upon the same footing? Monarchs came to perceive that as Christians formed no inconsiderable portion of their subjects, it would go far to strengthen their position and confirm their authority, to have their support and co-operation as parties who were bound to the throne by a chain of gold.—Heathenism is expelled from the palace, the Church receives a civil incorporation, and her teachers are paid out of the national chest.

If at all possible, it would be difficult to collect the statistics of revenues derived by the Church from the state from the time that the former was incorporated with the latter. The tithe system has been acted upon since the fourth and fifth centuries of the Christian era. It was introduced into England by Ethelwolf, in the year 855, who, "having summoned the states of the whole kingdom, solemnly conferred upon the clergy the tithes of all the produce of the lands;" yet Burns, in his "Ecclesiastical Law," as quoted by Noel, says, "About the year 794, Offa, king of Mercia, made a law, by which he gave unto the Church the tithes of all his kingdom." The decree of Ethelwolf is to the effect, that the tenth part of the produce of all lands be appropriated to the honour of God, the blessed virgin, and all the saints, that temporal calamities may be averted, the pardon of sins obtained, and masses be said for himself and nobles after their decease. It thus appears that the introduction of the system into England, like the origin of the title, "Defender of the Faith," is to be traced to Popery. Acts of Parliament were afterwards passed, confirming the grants thus made, and when Henry VIII. declared himself in favour of the doctrines of the Reformation, and, in resentment against the Pope, revolutionized the ecclesiastical affairs of the country, Protestant pastors entered upon the rich livings which formerly belonged to the Roman Catholic Church.