

feited all claim to be recognized as the successors of that Church, whose religion is "first pure and then peaceable." The priests of the Church of England may glory in calling the popish State-Church of Austria or Spain, their sister Church; but Bible Church-men cannot, certainly, view any popish State-Church, in any other light, than as a blasphemous caricature of the Apostolic Church.

The same intolerant spirit characterizes protestant State-Churches. In proof of this statement, we have no occasion to go to Germany, Sweden, or Holland: we have sufficient proof in the history of the protestant State-Church of Britain. The Episcopalian State-Church of England has always been a persecuting Church. Henry the Eighth who founded it, never contemplated the toleration of dissent from it, and never allowed it to appear during his reign. Dissent was also effectually kept down, during the short reign of Edward the Sixth; but as soon as Mary, his successor, ascended the throne, she repudiated the Henrian Church and restored the Popish to its former position; and, by the gibbet and the fires of Smithfield, soon extinguished, almost, every pillar and vestige of the former Hierarchy. When Elizabeth, Mary's successor, ascended the throne, she again repudiated the Popish religion and restored the Henrian Church to its former position; and the length of her reign enabled Episcopacy to strengthen its positions so as that the throne and the altar might stand, or fall, together. Her reign is, indeed, celebrated in no measured encomiums by poets and historians; but nothing is more characteristic of her reign than the intolerant spirit of her State Church. During the whole time of the Stuart dynasty—from the union of the crowns of England and Scotland, the unholy pretensions, arrogance, and intolerance of this Church, have scarcely been surpassed by those of any popish State-Church. During that period the Legislature of England, was occupied, almost exclusively, with the affairs of the great Hierarchy. The king and his noble courtiers, in all probability, urged by their spiritual coadjutors, attempted, by all the means in their power, to bring Scotland and Ireland under the yoke of Episcopacy's Fathers in God. During the last twenty eight years of the attempt to bring Scotland under the yoke of Prelatic despotism and superstition, a vast amount of the best blood in Scotland was shed; and, during the same period, not a few christian patriots suffered, both in England and Ireland, for their opposition to Episcopal domination. With the exception of the persecution of the Protestants in France, during the reign of Louis the Fourteenth, no persecution for religion has ever exceeded, in virulence and cruelty, that of the Covenanters in Scotland, by the Episcopalian Church of England. This Church has not now the all-powerful influence in the civil government of the nation that she once had; but judging from the writings of her defenders at the present time, and from her newspaper organs—even in Canada, she would persecute all who dissent from her, as fiercely as ever she has done, were she not restrained by the strong arm of the civil government—her creator.