

likely to-be-true story, as his being a successor of any of our Lord's Apostles. His dissenting neighbour might not think it worth his pains to take any notice of his haughty contempt of all dissenting ministers; but, certainly, he cannot but reprobate the policy of government in giving the Bishop a single fraction out of the public purse, and in elevating him to a position from which he may, when it pleaseth him, the more effectually pour down his contempt upon his fellow subjects, who cannot submit to come under the galling yoke of his Episcopal domination. Let the Bishops, however, of the State Church of England, assisted by the mighty hosts of their understrappers, pour all the contempt on dissenters that they possibly can, dissenters can afford to bear their reproaches and to despise them: let them persist in asserting their Apostolic succession, as strongly and as long as they please, yet, so long as their Church is connected with the State, Bible Churchmen will defy them to trace their succession to any other Apostles *than those whom Henry the Eighth chose and sent forth.*

State Churchmen frequently affirm, that the millennium will be characterized by a perfect union between the Church and the Kingdoms of the world. In support of this affirmation, they adduce such predictions as the following, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ" (Rev. 11, 15). "All kings shall fall down before him; all nations shall serve him." (Ps. 72, 11). "The earth shall be full of the knowledge of the Lord, as the waters cover the sea," (Isa. 11, 9). "They shall not teach every man his neighbor, and every man his brother, saying, know the Lord: for all shall know me, from the least to the greatest." (Heb. 8, 11.) Such predictions, certainly intimate and excite the expectation, that pure and undefiled religion shall yet prevail and flourish in all the Kingdoms of the world; but there is not a single hint in the whole Bible, that the spirit of the world and the spirit of the Church will ever be reconciled. If man had not rebelled against his Maker and God, we cannot conceive that there would have been such distinctions in human society, as the Church and the World. If men were not depraved and no selfish passion prevailed in any one of their breasts, what earthly use would there be for the civil magistrate's sword? If the people of every nation, kindred, and tongue, were to embrace Christianity, and in all things, and at all times, to be guided in their conduct by Christian law,—society would certainly sustain no injury by the non-existence of civil magistrates. State-Church-men always connect the Throne and the Altar; but, assuredly, when the time comes, that the spirit of Christianity shall pervade all people and strict Christian law shall become the absolute rule of their lives,—crowns and sceptres may then be laid up in the cabinets of antiquaries, as relics to assist the future historian when investigating and illustrating the long, dark, and distempered state of human Society. There will not, then, be any amalgamating of the Church with the World as is, at present, the case with State Church-